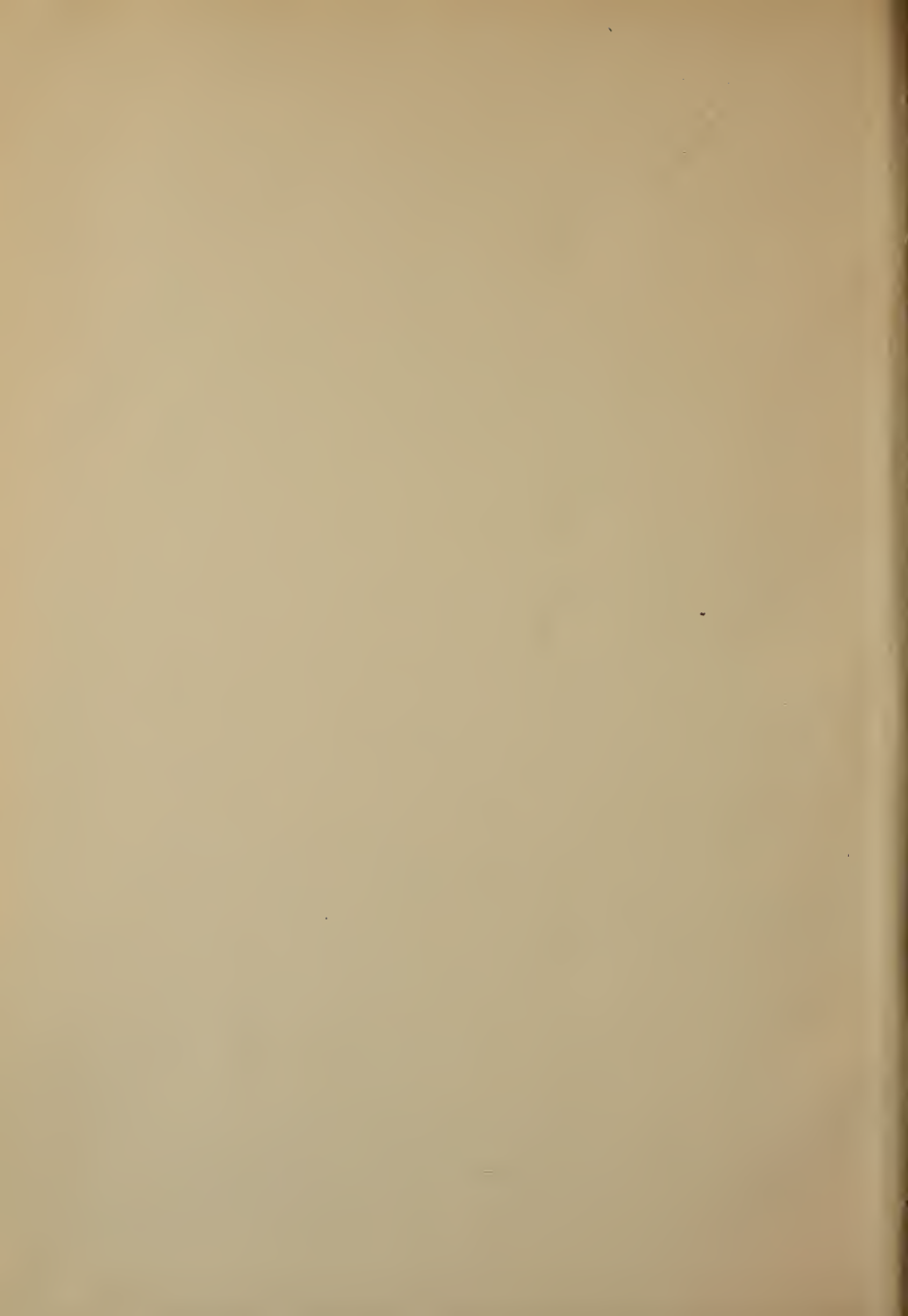








The PASSIONIST

BULLETIN OF HOLY CROSS PROVINCE



Vol. I



No. 1

CONVERSION OF ST. PAUL
JANUARY 25, 1948

THE PASSIONIST

Bulletin of Holy Cross Province

Vol. I, No. 1

January, 1948

Published bimonthly at the Sacred Heart Retreat, 1924 Newburg Road, Louisville 5, Ky., U.S.A. Issued each January, March, May, July, September and November. Financed by free-will offerings from readers. There is no Copyright. The paper is a private publication "pro manuscripto."

IN THIS ISSUE

Editorial	1	Passionist News	59
Vox Patris	4	General Curia	59
24 Hours Prayer	8	Provincial Curia	60
Ius Particulare C.P.	14	Province of St. Paul of the Cross ..	62
A Passionist Portrait	26	Province of the Immaculate Heart ..	67
Passion Feasts	30	Bulgaria	69
A Blessed Servant	33	German Vice-Province	70
Santa Cruz Celebrates	37	Holy Cross Province	70
Passionist Customs	41	Passionist Nuns	83
More Than Successful	44	Passionist Sisters	86
Obituaries	48	Varia	88

The cover design for this first issue of *The Passionist* combines ideas drawn from several C.P. publications, and works them into a synthesis. The lettering was drawn from the *Promptuarium*, whose art work has received unstinted praise from several ecclesiastical authorities. The cross format, which is intended as a reminder of our distinctive apostolate, is set off by a pen drawing from the *Preannual*. The halftone cut-out of St. Paul of the Cross is from an original painting of our Holy Founder, first published last July in *Golgotha*, commemorating the Silver Jubilee of our St. Gabriel's Preparatory Seminary, Haastrecht, Holland. The map, to which St. Paul is pointing, outlines the boundaries of Holy Cross Province, and the tiny pen drawings identify our monasteries, while the new foundations of the Passionist Nuns, four in number, are indicated by a star.

Editorial



DURING his Forty-day Retreat our dear Father and holy Founder, Saint Paul of the Cross, saw in spirit our Blessed Mother with all the angels and saints, especially the Founders of Religious Orders, prostrate before the Divine Majesty, begging for the founding of our Congregation. If we ponder this fact awhile, we will realize that these holy Founders were praying for our Congregation, not because they saw their own Institutes dead or fallen from their purpose, but because they saw in our

Congregation a new apostolate—something not contemplated in their own Institutes, but destined in the mind of God to work great good and win many blessings.

Moreover, the founding of our Congregation was certainly not the sole burden of their prayer, but those Religious Founders begged of God that our Institute might live and produce its specific work for His glory. And living as they do in an eternal present, we know that their interest in us continues.

Lately, in a very unique manner,

the glorious Saint Benedict, through his good sons at St. Meinrad's Abbey, St. Meinrad, Indiana, has proven this. More specifically, his Abbey Press has taken on our little periodical, and will henceforth superintend its printing. The resulting improvement is easily recognized in the more attractive format, better paper, color printing, and lower rates.

Such a favor shown the one-time *Bulletin*, now *The Passionist*, is but another indication, that the same benign Providence, which has sustained our efforts for the past four years, is continuing to bless them. The former aims and ideals remain, and so with this initial issue of our new publication we wish to restate our purpose and intent, as outlined in the first issue of the *C.P. Bulletin*, May 3, 1943.

Thus *The Passionist* "intends to aid in the personal sanctification" of all Passionists. The ancients used to speak of the necessity of digging a deep hole in the ground, in order to be able to see the stars during the day. *The Passionist* wishes to dig down into our history, our Rule, our Spirit, and our present activities, in order to see the stars—our Passionist ideals—and to make them so attractive that they will produce courage and fortitude for us to mount up to them. There are a variety of stars in the heavens, and we must follow those placed there by our Holy Founder

under the inspiration of God. Digging down into our own field will enable us to do this and to distinguish them from those of St. Benedict, or St. Francis, or St. Ignatius.

The Passionist also hopes to bridge the gap between the days of St. Paul of the Cross and our own. Times have changed since the death of our Holy Founder, just as they have changed since the Death of Christ. But as there is still a true Christianity, so also there is a true Passionist Spirit. We want to catch that Spirit, and as His Holiness, Pope Pius XI expressed it, "progress but keep the Spirit of Christ." Our Periodical, therefore, resolves to show how to progress and remain a true son of St. Paul of the Cross. It will attempt to show how for us the Passionist Spirit is an application of Christianity, even as our Holy Rule is an application of the Gospels.

The Spirit of Christianity has obstacles, and in like manner there are things that oppose our Passionist Spirit. The Church places external means to guard Her Spirit, and suggests interior means for the same purpose. In the latter instance She cannot force; even God respects the freedom of the will. In much the same way we have external aids and restrictions formulated to protect our Spirit. However, in the light of Faith—seen in relation to the Passion of Christ—these restrictions are not

oppressive, but rather spur us on and direct us to our starry ideals. To use the comparison of St. Augustine, "although everybody will admit that wheels add to the weight of the wagon, no one thinks of removing them to effect more efficiency."

Our Holy Rules and Regulations increase our efficiency, and in the wealth of material surrounding this inheritance of ours there are many pearls worth digging for! Sometimes our searching may be a little misdirected, but with the help of the brethren any mistakes will be quickly detected—and that, after all, is better than not digging at all!

From this explanation it will appear that the name, *The Passionist*, is more true than *The Bulletin*. We are to cover not only the Passionist activities, but also the Passionist ideals. We will be interested not only in what we are *doing*, but also in what we *are*, and, by implication, *how our doings can be improved*.

The Passionist remains, as was the *Bulletin*, an unofficial, private (pro manuscripto) bi-monthly periodical. Consequently, its life depends upon the support it receives from those to whom it is addressed. Manuscripts, along our specific lines, will be most welcome from any member of the Congregation. And as for financial support, it comes from free-will offerings, es-

pecially those of our own Father Provincial.

In conclusion, we wish to acknowledge our great debt of gratitude to the different supporters of *The Passionist*. In the first place, we wish to thank Father Paschal Boland, O. S. B., Managing Editor of the Abbey Press, St. Meinrad's, who with true Benedictine graciousness has accepted our publication. Next, Father Godfrey, C. P., who so willingly gave us the benefit of his editorial experience. Then Confrater Warren, C. P., who drew the designs found in this issue, including the cover design. Finally, to the many contributors, typists, and moral supporters.

No one realizes more than we do that *The Passionist* is not a *necessity*, but since in the past it has done much good, we see no reason why it should not continue to do so. By a juxtaposition of our past with our present and the ideals of St. Paul of the Cross with our present-day activities, we hope to attain an ever clearer concept of our vocation, and thus indirectly induce a closer living up to it. In a word, *The Passionist* hopes to "aid our personal sanctification."

In Xsti Passione,

Vincent Mary, C.P.



VOX PATRIS

in capable of study or, what is more important, unfit for the regular observance. Obviously they were not qualified for the apostolate of missions and other exercises proper to our Institute.

And so, after invoking the Holy Spirit to assist us with His Holy lights and graces, we have decided to present to the V. Rev. Fr. Rectors and Masters of Novices of our Congregation a method for examining young aspirants. We intend this to be a perpetual and inviolable guide. Further, we realize, to our great consolation, how certain holy Ecclesiastics have at heart the spread of this Congregation of the Most Holy Passion of Jesus Christ, and consequently are seeking to provide it with subjects, for the greater glory of God and the good of souls. So, the Rectors and Masters of Novices ought to provide them with a copy of this rule of ours, to guide them in making the best possible choice of postulants. Thus their holy labors will not be in vain, rather *et fructus eorum maneat ad maiorem Dei gloriam*.

Each postulant is to be examined on these points:

MOTIVES What is his reason for entering the Congregation? Is it a right and pure intention: to save his own soul; to become holy by crucifying his flesh with its vices

PAUL OF THE CROSS, General of the Discalced Clerics of the Most Holy Passion of Jesus Christ:

One of the things on which the advancement of the Congregation greatly depends is a correct choice of young men asking to be admitted into our Congregation. Therefore, this choice should be made only after the young men have been duly examined in regard to their interior qualities, their health and vitality, and also the soundness of their mind and body. Experience has shown us clearly that the Congregation suffers no small detriment, when this examination is omitted. At times, those admitted were later a source of sorrow. They were either unfit, or else after a short time they manifested some chronic illness or intellectual dullness, which rendered them either

and concupiscence by means of the holy regular observance; to become a true imitator and follower of Jesus Christ? Anyone with an unworthy intention (in regard to which he must be thoroughly examined) would not receive the grace of God to persevere; he would place his own soul in great peril and also cause difficulties for the Congregation.

REGULAR OBSERVANCE Is he willing and courageous enough to subject himself to all the regular observance, which is:

The life is *lenten*. Yet it allows for a sufficient amount of food. Discreet fasting is observed three times a week. A warm meal is served on Monday, Tuesday, and Thursday; there is, though not strictly a fast, yet a holy abstinence—one that is profitable to bodily health. In the retreats far from the sea, there are eggs and milk foods four times a week, including Sundays.

On journeys, one eats *quae apportionuntur* by the benefactors.

In sickness, all possible care and charity is bestowed.

The life is lived in solitude, two, three, or more miles out in the country. One leaves the Retreat only to help his neighbor or for some other motive of obedience.

As for clothing, one short woolen tunic is worn next to the skin; it is changed only as cleanliness demands. Over this is worn a habit

of coarse cloth and a mantle. The feet are bare except for sandals.

One must rise in the middle of the night for Matins; the Psalms are sung standing. Then there is meditation for an hour in winter and a half hour in summer; for an hour, at Prime; and then for another hour in the evening after Compline.

The discipline is taken three times a week, though not to blood, and four times in Advent and Lent. Each one sleeps in his habit, on straw, covered with a woolen blanket and in a poor cell.

Silence is observed except at common recreation.

One must be subject, like a simple and humble child, to the Superior through obedience (which is the shortest way to become holy).

One must voluntarily subject himself to the charitable corrections and mortifications of his own will which will come from the Superiors, Spiritual Directors, and Masters.

QUALITIES OF MIND AND BODY

Now, in regard to ability for study, has he a clear mind? If he has a dull, uncultivated or impenetrable mind, he must not be admitted. Likewise, if he cannot fluently read or does not know how to pronounce Latin.

Does he have any impediment in speech? If he stammers or has a heavy tongue, he must not be re-

ceived. For he would be useless for our secondary purpose of attending to the salvation of the neighbor.

Does he suffer frequently from headaches, or from pains in his chest or stomach? If so, he would not be fit for study. Nor could he persevere in the exact observance of the rules; he would have special need of dispensations—to the harm of the Community. Consequently, those with such indispositions must not be admitted. The same is true if they suffer from any other secret or obvious ailment. Learn whether the aspirants find it easy to eat any food whatsoever, or whether certain foods make them sick. Do they suffer frequently from indigestion and stomach trouble?

Does the aspirant have good teeth? Should they be defective or missing in front, he should not be accepted. He would not be able to eat every kind of food as the others do. Further, he would appear deformed and could not pronounce his words well.

Does he have a cheerful disposition? A melancholy man does not do for this sort of life.

Are his feet deformed; are his other members sound? If he is lame or maimed he must not be received. The color of his complexion ought to be observed also, for it indicates a generally healthy condition.

Is he physically offensive in any way? If he is noticeably so, he

must not be admitted. He would be a trial to the Community.

FAMILY BACKGROUND Does he have honorable and honest parents? If his origin is rather base or questionable, he must be excluded (unless he has gifts of nature and grace that render him mannerly, polite and intelligent). Ordinarily, such persons never abandon their naturely uncouth manner; they always keep a trace of it. They speak coarsely. This is especially unbecoming in those who are to help their neighbor.

Are his parents living? Does he have brothers or sisters? If he has no brothers and cannot leave enough to provide for his parents as befits their state, he must not be accepted.

Has the young man worn the habit of some other Religious Order? If so, why has he left that Order?

Advise the aspirants to answer all the questions truthfully. If anything should be discovered later, the journey would then be in vain. It would cause a loss of strength, expense and the disgust of his relatives. However, do not let them be frightened. They can be certain that God's help will make everything easy, as those have experienced who are already vested. These are men of every condition; many of whom were born and reared in refinement and even in delicacy.

This Congregation seems frightening to one considering it from afar. But it is consoling to one observing it close at hand and it is very pleasant. Let this much be understood: the Superiors have more to do than spend their time entertaining those who will do no more than the minimum. Nevertheless, the Congregation must not be made out as austere as some, who do not understand it correctly, say it is. The aspirants have no reason to fear. If they are courageous and come with a good will, a right intention, and the qualities described above, they will learn by experience how sweet the yoke of the Lord is and how light is His burden. They will come to experience that true peace of heart which they will see, on their arrival, shining in the faces of the Religious. They will see the great charity the Superiors display towards them, the gentleness of these Superiors in corrections, and the reciprocal and holy love that exists between all the Religious who are united as though in but one heart in Jesus Christ.

Even after his acceptance, the aspirant must wait six months more. During this time he will attend seasonably to devotions, to prayer, to frequenting the Sacraments every eight days, and to study. In regard to his studies, he must bring the testimony of his schoolmaster. After this period, let

him come, in the Name of the Lord. Should circumstances cause the Fr. Rector of the Retreat and the Fr. Master to judge that he should be received soon after his acceptance by Fr. General, for the glory of God, let them feel free to do so.

We ordain that all concerned in the acceptance of aspirants keep a copy of this constitution of ours. The Master of Novices should keep one also. This original copy is to be kept in the archives which are at the Novitiate in the Retreat of the Presentation since that is the first House or Retreat of the Congregation. Give a copy to those good Ecclesiastics who, with holy, apostolic zeal, endeavor to send subjects to the Congregation. Also, express the gratitude with which they are always remembered in Jesus Christ and which places them forever in all the Congregation's prayers and suffrages, not only in life but also in and after death. What is more, they will receive superabundant merit due to the great number of souls saved through the ministry of the subjects they have sent.

In order that this constitution may remain forever in inviolable observance, we have written it all in our own hand and have fortified it with the little seal of our office.

Given at the Retreat of San Angelo at Vetralla, Aug. 20, 1752.

Paul of the Cross, General



Recollection enables us to make

24 Hours' Prayer A Day



RECOLLECTION is one of the focal points in our Holy Founder's teaching on prayer. However, any attempt to estimate the place of recollection in our life, as St. Paul of the Cross viewed it, is very difficult. Material gathered from his writings is not easily put into an orderly discussion. That this is so is due to the peculiar genius of the saint.

Though an eminent master of the spiritual life, our Holy Founder was primarily a director of souls. Hence, in his letters he does not express principles, but more their application to the needs of specific individuals. This is especially true of his writing on recollection. For he rarely speaks of it exclusively, treating it rather in conjunction with a number of other spiritual topics. This makes it necessary to extract his teaching on recollection from its surroundings, with the consequent danger of losing its

proper perspective. Nevertheless, the yield, we believe, gives a fairly adequate picture of the ideal our Holy Founder had in mind.

IMPORTANCE OF RECOLLECTION

The first key we have to the importance St. Paul gave to this virtue is the insistence with which he urged its practice. So important did he consider it, that he wrote to his friend, Canon Paul Sardi, that without recollection he would "run the risk of losing everything."

Our Founder himself aspired to continual recollection and prayer, and urged it on his religious. As to his own desire for it, he wrote to Msgr. Oldo, Bishop of Terracina, July 9, 1948:

"I am occupied and overcharged with good occupations, and I have need of a profound recollection. I wish I could keep myself always in the interior kingdom, in the depths of my spirit, adoring the Most High in spirit and truth. I wish I could make my prayer continual

and mingle, or rather unite, the active life with the contemplative. But, as I believe, I am far from it. I know that, as a great Father said: 'Status divinus in anima oritur ex continua memoria Dei, et ex ejus assidua deprecatione.'

As to urging it to his religious, the cumulative effect of the numerous passages regarding this in our Rules and Regulations convince us he desired it of us. In the Regulations we read:

"In fine, let all remember that they will never succeed in the exercise of prayer, nor will it produce in them any satisfactory fruit, unless they endeavor with all diligence to be recollected during the day in the presence of God..."

The exhortations to recollection contained in the Rule are:

"Let everything be done, as recollecting that they are in the presence of God, and let them with a sincere mind study to please Him alone."

"In all things, let them consider God as present. In this way we shall pray continually..."

"In the refectory let them... eat with their eyes cast down, meanwhile thinking of God."

"Let them... reflect on the presence of God, refuse entrance to importunate distractions..."

"Let them travel with their mind, as much as in them lies, fixed on God..."

Moreover, in the rule of life which he composed for his new Congregation, he so organized the

duties of the observance as to develop such a spirit of prayer and constant attention to God. The time allotted to formal prayer in the original Rule, was, according to Father Cajetan: "An hour of prayer following Matins; another hour between Prime and Tierce; Mass was not to be celebrated until after Tierce. The last Mass was offered between Sext and None, and was attended by the entire Community who spent the half hour in meditation. In the evening there was another full hour of prayer. Night prayers consisted of fifteen minutes mental prayer before the Blessed Sacrament. And besides, seven minute visits to the Blessed Sacrament were made by all the religious after dinner, vespers and supper."

But all that he wrote did not keep him from promoting recollection by word of mouth. According to the depositions in the Processes for his canonization, he used to say in his eagerness to advance this practice of keeping recollected in God:

"A lamp is always burning in the sanctuary, because the Blessed Sacrament is there. In the interior sanctuary of your soul, you should always keep three lamps lit: faith, hope and charity."

"Faith is kept lit by the remembrance that God is present in us, that we are wholly of God and that if we can breathe and move, that is God's gift to us. The second lamp, hope, is kept lit by longing for the possession of God, our Sovereign

Good. And the third lamp, charity, makes us turn all our affections towards God by loving Him above all things because He is the infinite Good."

NECESSARY FOR PERFECTION

But why is it that he was so insistent about recollection? Could it be that he regarded it as closely connected with perfection? Did he see enough of a connection to make it not only useful, but even necessary, that those who are bound to strive for perfection in a special way make special efforts also to cultivate recollection? Did he make it a part of perfection as explicitly as does the Seraphic Doctor, St. Bonaventure? The latter says, when speaking of religious perfection: "The most elevated degree of perfection to which a soul can attain is to be so intimately united with God that the soul becomes one spirit with Him; her memory remembers only Him, her understanding thinks only of Him, her will loves only Him. When any of these three faculties bear not the impress of Divinity, it is not God-like. For God is the form of the soul. He ought to imprint thereon the marks of His perfections as the impression of a seal is imprinted on wax."

Well, in one of his letters to the Passionist nuns, he makes recollection one of the conditions of arriving certainly at perfection. Addressed to the Superioress, the letter says that the Nuns "will certainly arrive at this (the due perfection of their state) if they...

try to maintain their hearts and minds raised to God."

Perhaps an even more striking letter, at least in its implications, is the one he wrote to the Valeriani sisters. These two women, zealous already, had been stirred on to an ever holier life after the Mission he preached in their town. In this letter he wishes to remind them of several things that he says are "necessary for arriving at holy perfection." After naming various virtues, which are to effect in them a complete detachment from all creatures and from all this is not God, he proceeds to describe the perfection to which these virtues bring one. The perfection he then describes includes a continual recollection.

"You will" he promises the two sisters, "live only in God and through God, remaining ever abandoned like simple folk, and even like babes, on the loving bosom of His infinite charity, drawing continually, like ingenious bees, the sweet honey of Holy Love, and remaining that way with sweet and loving attention to the Divine Presence in all your occupations."

He admits that this is a sublime state, but denies that they must therefore expect it to be withheld from them. For the letter continues:

"Oh, what an exalted science is this, which is learned only by the truly humble of heart! But have great confidence in God that He will certainly teach it to you if you will be, as I trust, very humble and obedient."

Moreover, to a Carmelite of Alexandria, who had asked him for a few pointers on perfection, he clearly states the necessity of a continual recollection in God as a means thereto. After describing in glowing terms the prayer of those who are attaining to perfection, he says:

"You, too, will arrive there, if you will rejoice in treating alone with God, remaining in His divine presence in all your occupations; working indeed with your hands, yet with your mind and heart treating with our Supreme Good."

THEOLOGICAL REASON

Is there any theological reason to explain this close connection between recollection and perfection?

Perfection, we know, is according to our union with God by grace and charity. Grace is the root and stalk of our spiritual life. It reaches out toward God by its branches—Faith, Hope and Charity. Therefore, we are perfect according to the closeness with which these three attain to God and unite us to Him. But faith, hope and charity are virtues or habits, and although they may exist without acts, nevertheless by their very nature tend to acts. For the act is the perfection of the virtue, it is that for which the virtue exists. And so, but for the obstacles placed by our continual and absorbing preoccupation with temporal matters, these supernatural habits would frequently burst forth into acts of faith, hope and love, making actual our habit-

ual orientation towards God which is through grace. If only we could reach such a state that, being so purified and detached from all creatures that they were no longer an obstacle to us, we lived for God alone, then we should pray continually.

Such seems to be the ideal our Holy Founder urges us to strive for when in the chapter of the Rule on prayer he says: "In all things, let them consider God as present. In this way, we shall pray continually..."

When, then, we come to ask what are the requirements and the means for succeeding in living a life of recollection, we realize that mere mental effort at collecting our thoughts is not enough. In addition to and in preparation for the action of God—the principal and most positive part in recollection—gently drawing the soul to this loving communion with Him, we need to work at the rather negative but difficult task of clearing the way of obstructions. When these obstacles are in great part removed, we shall gain a great and necessary control over our thoughts. This is gained by both external and internal means. Externally, we need silence; internally, entire conformity to God's Will. Silence enables us to get away from pouring ourselves out on creatures, thus removing one great obstacle. Conformity to God's Will enables us not to be dis-

turbed interiorly by what goes on about us. And then, if we have profound humility and a great obedience, so that inwardly and outwardly we are wholly submissive to God, then God Himself will teach us this science of continual recollection.

As regards silence, our Holy Founder wrote to one of his religious:

"You will succeed in recollection and the interior solitude, if you willingly keep to your cell and observe silence with exactness, flying all occasions of speaking. Oh, how I recommend to you this point of silence, so urged by the Holy Fathers! If you would lead a life without stain, keep silence the best way you can; if you would receive the gift of prayer, remain in silence."

"Guard the interior oratory with the golden key of silence," he wrote to another person.

Conformity to the will of God, which gives the soul peace of heart, is urged by him as follows:

"You must keep yourself in a holy indifference no matter what happens. All disturbances, preoccupations, which are the most common causes of useless thoughts, you must make them die in the good-pleasure of God, meanwhile rejoicing in God, in the nobler part of your soul, that things happen as they do. "Lord," said a great Saint with all his heart, "let all things happen just as they do." If you do this, you will be in peace and tranquillity; you will keep yourself in great recollection, without any oth-

er preoccupation than that of pleasing God."

And the very humble and obedient, God will Himself instruct; as he wrote in that letter on perfection quoted above:

"Oh, what an exalted science, which is learned only by the truly humble of heart! But have great confidence in God that He will certainly teach it to you if you will be, as I trust, very humble and obedient."

PRACTICAL SUGGESTIONS

Now, to this general advice, did Saint Paul add any particular recommendations or helpful suggestions?

As we might expect, just as it was the Passion of our Lord that he urged almost without exception as the topic of consideration for mental prayer, so it was the Passion that had the prominent place in recollection. Mental prayer on the Passion, he taught, gives birth to interior recollection. We must never lose sight of Jesus Suffering; His Passion must be ever in our hearts. This seems to be what he wanted to teach Tommaso Fossi, who later became a Passionist Priest:

"Always base your prayers on the Divine Mysteries of the Holy Life and Passion of Jesus our life, for this is the sure way, and from it is born interior recollection, the gift of remaining in the interior solitude with the Divine Presence, without danger of deception. Never lose sight of this Divine Exemplar

of the suffering Jesus. 'Ego sum via, veritas et vita, nemo venit ad Patrem, nisi per me,' says the same Divine Master."

We can expect the type of recollection that is born of meditation on the Passion to be centered about the Passion. In this recollection, we are to consider any phase of the Passion or aspect of our Suffering Jesus that we have an attraction for. He mentions this freedom when he writes to Sister Angela M. Magdalena:

"So then remain in interior solitude in that sacred oratory, and keep the sweet Sacramental Jesus exposed on the altar of your heart; look at Him with lively faith, love Him and cast yourself into His Divine Arms, rest there, on fire with holy love. But you are free to look at Jesus on your heart either as a Babe, or Scourged, or Crucified, however you may wish..."

In a fuller quotation from a letter to Sister Rosa Maria Teresa, he states that in recollection God does a great deal that we cannot understand; and that we are to enter recollection to immerse ourselves in Jesus' Sufferings, and fish in the sea of these Sufferings for Jesus' virtues!

"I recommend to you to practise what I told you.... God wants you to be alone, God wants you in the desert and in the profoundest interior solitude to speak to you words of life and to teach you the science of the saints. These divine words are not heard by the ears, but are divine impressions, inexpli-

cable, etc. You understand me. Oh, holy faith!

"And so don't lose sight of your horrible nothingness and cast it into the Infinite All who is God. Remain in your interior chamber and adore the Most High in spirit and truth. Enter into that vast solitude (I mean the depth and center of your soul), and there lose yourself entirely in that Infinite Good. Enter here, but enter wholly clothed with the Sufferings of your Divine Spouse. All this is a work of faith and love. In this divine solitude you should immerse yourself entirely: Love and be silent, be silent and love. Oh, silence! Oh, sacred silence of faith and holy love! Here I am lost, I can do no more than say: Jesus will teach you Himself. ... Moreover I wish you would go fishing sometimes. And how? Here is how. The Holy Passion of Jesus is a sea of sorrows, but it is also a sea of love. Ask the Lord to teach you how to fish in that sea; immerse yourself in it, and however much you do so, you will never reach bottom. Let yourself be wholly penetrated with love and sorrow. In this way you will make the sufferings of sweet Jesus your own. Fish for the pearls of the virtues of Jesus; this divine fishing is done without words; faith and love teach it. The humblest man is the best fisher..."

EXHORTATION

We conclude with an exhortation to perseverance in this exercise despite any failures or any temptations to think oneself unfitted for it:

"Here is the short way to consume your imperfections. You are

drawn to God by interior recollection, to that divine solitude and sacred silence of faith and of love, rich in every good. And why when you are wounded with some imperfection or dissipation of spirit, do you not immediately fly to the bosom of the Supreme Good. with a loving flight of faith, immersing yourself wholly in God with a loving and peaceful sorrow letting your imperfection be consumed in that immense furnace of charity? For while doing this, your imperfections will not only be consumed, but you will be reborn in the Divine Word Jesus Christ to a new and godlike life, i.e., your soul will become divinized. Oh, how much I recommend this recollection to you! Oh, how I beg you to renew it often with a glance of faith and love, plunging more and more in that sacred desert, and to remain there alone with your Divine Spouse!"

Of course this ideal is not attained immediately, just as perfection is not. It is the perfect man, one "very closely allied to God" says Clement of Alexandria, describing the Christian Gnostic, who

has "his soul ever bent towards Divinity." Yet we are not to despair of reaching it any more than of finally reaching perfection, for we are called to both and both are the natural end of our spiritual life.

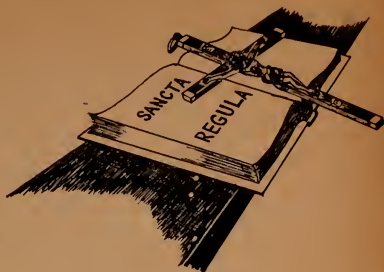
"To animate us in the holy exercise of prayer," (This applies to recollection as well) declared an early Passionist testifying at the processes for our Holy Founder's canonization, "the servant of God had a habit of saying that everyone of us, from the fact of professing an austere, retired and solitary life, was called to a very high prayer. I heard this numerous times from his mouth."

Another at the processes related: "The servant of God had a habit of telling his religious that, if they applied themselves to the holy exercise of prayer perseveringly, a time would come when they would make *twenty-four hours' prayer daily!*"

Fr. Emil, C. P.

The children of the Passion of Jesus ought to be despoiled of all created wealth, and our Congregation should be distinguished by its poverty of spirit and perfect detachment from all things.

St. Paul of the Cross



Ius Particulare C.P.

PROVINCES IN GENERAL

(Pt. I, T. II, Ch. I)

MEANING 39. *What is understood OF TERM by the term Province?*

The juridical entity of a Religious Province owes its origin to the Mendicant Orders. Thence it was adopted by the Clerics Regular, and eventually went over into the makeup of Religious Congregations.¹

A Province is defined in the Code as a combination of several Religious Houses under one superior and constituting a part of the same Religious Organization.² A Province, then, is a collegiate moral body distinct from the Religious Institute as a whole, and also from the individual houses. The members of a Province are not directly and immediately the individual religious, but the Houses as such, or the Religious Communities. The last words of the definition of the Code, given above, express the difference between a monastic Congregation and a Province; the latter are considered in law as a part

of a Religious Institute, the former are a true, entire Religious Institute.

NUMBER 40. *How many Houses OF are required to constitute HOUSES a Province?* It is clear

from the definition of the Code that several (*plures*) Houses are required before a Province can be established. According to the *Regula Iuris*, 40 in VI, a plurality is contained in the number two. Also the accepted axiom: The word *plures* is verified in two. However, these juridical axioms lose their value when a greater number than two is required either by express law or the nature of the case. This is true when speaking of Provinces. For a Province, as stated, is a moral collegiate body, and a moral body cannot come into being with less than three members.³ To be sure, the Canon is speaking of collegiate bodies of the first rank; namely, those which are made up of physi-

cal individuals. But the rule of Canon 20 is also to be used of collegiate bodies of the second rank; namely, those made up of moral persons.

Common Law does not demand that those houses that make up a Province be *domus formatae*. Therefore, as long as the Constitutions do not demand otherwise, a Province can be established of *domus non-formatae*, as long as they have been canonically erected. Since our Constitutions do not specify anything in this line, our Superiors follow the Common Law on the matter.

ERECTION 41. *By whose authority can a Province be erected?* Before the

Code there was no consensus of opinion on this question. Many, with Piat, compared the erection of Religious Provinces with the establishing of dioceses and thus held that the erection of any new Religious Province was reserved to the Holy See. Practically everyone followed this opinion. However, there was no precise norm in law and thus it happened that here and there Provinces were erected by General Chapters or even by Superior Generals.

The General Curia of our Congregation in a consulta held June 4, 1886, after mature consideration, did not think it opportune to make a general law for our Congregation in this matter.⁵ On the other hand,

the new Curia, August 3, 1893, thought it necessary to approach the Holy See, in order to separate some houses from one Province and add them to another.⁶

The practice of our Superiors in this matter was not uniform. At times they would act on their own authority, when there was question of dividing Provinces or erecting new ones, and at other times, as in the examples in the following Chapter, they sought the faculty from the Holy See.

Today all are bound by the legislation of Canon 494: It is the exclusive right of the Holy See to divide a Religious Institute of Pontifical right into Provinces or to join such Provinces already existing or give them different boundaries, or establish new ones, or suppress existing ones. Therefore, reserved to the Holy See is 1) the erection of a new Province. The term, Province, must be taken in the sense the Law uses it, and, therefore, does not include Commissariates or Vice-Provinces. 2) The suppression of existing Provinces. Here is meant the direct suppression by a decree to that effect. It does not mean the extinction of a Province on account of lack of members. A Province thus extinct could revive again without the intervention of the Holy See, according to the norms of the Code.⁷ 3) The merging of Provinces. This implies the suppression of some

Province. Consequently, there is no question of a merely personal union, leaving the juridical personality of the Provinces that are united intact. Thus the *Commentarium pro Religiosis*⁸ and Schaefer⁹. Blat voices a contrary opinion in his Commentary.¹⁰ 4) The changing of the boundaries of Provinces. This is done when a house is cut off from one Province and added to another *in perpetuum*. Therefore, a Retreat that happened to be in sore straits could temporarily be given over to another Province to be helped in its need. In such a case a juridical union is not verified and such a Retreat would be governed by the new Provincial with delegated power from Father General. The Superior, however, of such a Retreat would not have a seat in the Chapter of the adopted Province, since he does not belong to it juridically.

RIGHT OF OWNERSHIP 42. *A Province's right to ownership.*

By Common Law, since a Province is a juridical person, it is capable of acquiring and possessing temporal goods with regular and founded incomes, unless this capacity is excluded or restricted in the Constitutions.¹¹

In our Congregation Provinces by prescript of the Rule cannot have stable property.¹² Therefore, they can possess only movable property and money, which, however, are not to accumulated, but must

be used for the good of the Province by the Provincial.¹³ In this regard the norms laid down by the General Chapters take effect. This will be enlarged upon in the Chapter on the Temporal Goods.

Should a Province die out, its possessions are to be handled by the General Chapter or, out of Chapter time, by the General Curia, observing the will of Benefactors and the laws of justice.¹⁴

EXISTENCE OF PROVINCES 43. *The Existence of Provinces in our Congregation.*

Before the year 1769 there was no division of Provinces in our Congregation. But already in the year 1753 there was elected, besides the Father General, a Father Provincial with two Consultors to govern the Retreats in the Maritime and Campania Districts. On account of the great distance and the difficulty of travel, they could not be governed by Father General, who had his residence in the Retreat of San Angelo, near Vetralla.

The Provincial and his Consultors were elected for a term of three years. Like the Rectors they were elected in the General Chapter. However, at the intervening three years a Provincial Chapter was convened for their re-election.

In the year 1769 the Fifth General Chapter, after serious and mature deliberation, divided the Congregation into two Provinces. The one, consisting of the Patrimony of

St. Peter (Papal States), was placed under the Patronage of Our Lady's Presentation, and the other, covering the Maritime and Campania Districts, was placed under the Patronage of the Sorrowful Mother. In the Seventh General Chapter (1784) the proposition of suppressing the Provinces and placing the direct government of the whole Congregation under the Father General and his Consultors was considered. But the Capitular Fathers rejected the proposal, because it was against the Rule.

SEAL OF 44. *The Seal of the PROVINCE Province.* Like the Superiors, so also each Province at the time of its erection was given a special seal. The seal had a distinctive mark for each Province, as we shall explain in the next Chapter.

However, the Twenty-third General Chapter, in its seventh Decree, ruled that there should be one seal for all the Provinces; namely, the "Sign" (escutcheon) of our Congregation with a palm and olive branch. A distinguishing inscription was to be put around the outer edge of the seal for each Province.

COMMUNIC 45. *Communication OF of Suffrages between SUFFRAGES different Provinces.*

Although each of our Provinces is autonomous, still at times one or the other of our Provinces would unite for an intercommunication of the Suffrages for the

deceased. This was true especially in the case of a new Province, which, of necessity, had only a few members.

This intercommunication has its basis in consistent practice and also in a certain equity based on analogous legislation. This, however, can only be done on the authority of a General Chapter or the Father General.

That this communication of Suffrages was often granted, we know from the Acts of the General Chapters. The twentieth General Chapter made two decrees along this line—its tenth and eighteenth. By the first, the members of the new Province, called that of Blessed Paul of the Cross, besides the common Suffrages, it was decided, should receive three Holy Masses in all the Retreats of the Province of the Presentation and of the Sorrowful Mother, and this until the next General Chapter. The second Decree gave the right of one Holy Mass in each Retreat of the Provinces of the Pieta and the Sorrowful Virgin to the members of the Provinces of the Pieta, St. Joseph, and St. Michael. To understand this second Decree, it must be remembered that at that time the Rule did not order Suffrages for members other than of one's own Province. (Cf. n. 797)

The twenty-third General Chapter decided that there should be an intercommunication of Suffrages

between the Provinces of the Pieta and St. Michael till the next General Chapter. Similarly, the twenty-sixth General Chapter decreed mutual Suffrages between the Provinces of the Pieta and the Heart of Mary; also between the Provinces of St. Michael and the Sacred Heart of Jesus.

Finally, the twenty-seventh General Chapter in its twelfth session, taking note of the fact that the Province of the Sacred Heart of Jesus had grown in numbers sufficiently, recalled the former concession of communication of Suffrages with the Province of St. Michael, but adding the obligation of the Bulgarian Mission to the Province of St. Michael.

For other concessions along this line, either by Father General or by special Provincial Chapter Decrees, the Provincial archives will give testimony.

PROVINCIAL 46. *The Provincial PROXIES* *Proxies.* The twentieth General Chapter ordered that each Father Provin-

cial should appoint one of the priests in his Province to reside in Rome and be a member "de familia" of SS. John and Paul Retreat. Before the appointment be effective, it was to be approved by Father General, and the person appointed was removable at any time either by Father General or the respective Father Provincial. Moreover, there was no privilege or exemption connected with the appointment. The reason for this enactment was that each Province have a man in Rome to conduct the business of the Province there, and he could also be used by Father General as a secretary for correspondence with his own Province. The money necessary to conduct such business was to be supplied by the respective Father Provincial, and it was to be kept in a box locked with two keys, one of which was to be in the hands of the "Proxy," the other to be had by a religious appointed by Father General. This Decree, however, as far as is known, was never put into consistent practice.

INDIVIDUAL PROVINCES

(Pt. I, T. II, Ch. II)

Scope: Here we shall note only the erection of each Province, and, in case of extinction or suppression, its restoration, together with the status of houses and persons as of January, 1939.¹

ITALY 48. *I. Province of the Presentation of the Blessed Virgin.* Erected by the 5th General Chapter, in 1769, under the title of the Presentation of the

Blessed Virgin Mary. This Province was known to our early Fathers as the Province of the Patrimony, from the fact that all its retreats were situated in the civil territory

called the Patrimony of St. Peter.

In the act of erection, it comprehended the two retreats of Monte Argentaro, the retreat of San Angelo near Vetralla, the retreat of St. Eutychius, that of the Blessed Virgin Mary a Cerro, and the Retreat of the Sorrowful Virgin at Corneto. The Provincial House was that of Vetralla, the Novitiate House that of St. Joseph on Monte Argentaro. The first Provincial was Fr. Joseph Hyacinth of St. Catharine, elected by the same General Chapter.

At present, the Province has 11 houses, 119 priests, 77 clerics, and 69 brothers. In all there are 265 professed religious, together with 20 novices and 65 postulants and preparatory seminarians.

ITALY 49. II. *Province of the Sorrowful Virgin.* In the same year, 1769, by the same Chapter and the same decree, this Province was erected together with that of the Presentation, and was given the title of the Blessed Virgin Mary of Sorrows. It was commonly known as the Province of the Marittima and Compagna, because all its retreats were located in the political territory of the same name.

Composing it, at the time of its erection, were the Retreats of St. Mary of Corniano, near Ceccano, St. Sosius Martyr, near Falvatera, St. Mary of Puliano, near Paliano, the Holy Trinity, at Monte Cavo, and the Sorrowful Virgin, at

Terracina, where the Novitiate was located. The first Provincial was Fr. Charles of St. Gertrude, elected by the same General Chapter.

Today it has 9 retreats and 192 religious, of whom 91 are priests, 49 clerics, and 52 lay brothers. Novices number 24, postulants and preparatory seminarians 82.

ITALY 50. III. *Province of the Pieta.* This Province owes its erection to the 19th General Chapter (1851) in which the assembled Fathers unanimously decreed that the Retreats of Recineta, Morrovallo, Pievetorino, and Tours should form a new Province under the title of the Blessed Virgin Mary of the Pieta, which should be the third Province of the Congregation. As the distinctive mark of its seal was chosen the title of the Cross, *J.N.R.J.*, placed on the upright of the cross over our Sign. The Provincial residence was assigned to the Retreat at Recineta.

Because of the adverse times and the dispersion of all religious, the Province was practically extinct by 1860. On the 3rd of October, 1882, in an extraordinary meeting held at Rome, composed of the General Curia and the Provincials and Consultors of the Provinces of the Presentation and the Sorrowful Virgin, it was restored, and to it were added the Retreats of St. Eutychius, belonging to the Province of the Presentation, and Moricone,

of the Province of the Sorrowful Virgin.

The present status of the Province: 9 houses, 80 priests, 48 clerics, 47 brothers; in all, 177, together with 19 novices and 43 postulants and preparatory seminarians.

ENGLAND 51. IV. Province of St.

Joseph. This fourth

Province of the Congregation was founded by the same 19th General Chapter (1851) and in the same decree as the Province of the Pieta. It was made up of the Retreats of Aston Hall, Broadway, London and Alton. The Provincial House was that of London. Distinctive of its seal is the Holy Face imprinted at the juncture of crossbar and upright in the cross over our Sign.

It has 9 retreats, 76 priests, 16 clerics, 15 brothers; in all 107 professed religious, with 17 novices and 3 preparatory seminarians.

FRANCE 52. V. Province of St.

Michael the Archangel.

In 1854, the Visitor, Fr. Pius of the Name of Mary, carrying out the will of the Supreme Pontiff, separated the Retreats of Belgium, Holland and France from those of England and Ireland, thus erecting a new Province under the title of St. Michael the Archangel. This was the fifth province of the Congregation in chronological order, and for its superiors the Visitor himself appointed a Provincial and two Consultors for the interim. The distinguishing mark of its seal is

the Tunic placed in the center of the cross above the Sign. The enactments of the Visitor were ratified and confirmed in the 7th Session of the 20th General Chapter.

In 1881, due to adverse political conditions, the Province of St. Michael was completely obliterated. It was restored in 1893 by the General Curia, in accordance with a vote taken in the 24th General Chapter.

In 1905 the province was divided into two General Commissariates. For the Retreats of France and Bethany, Fr. Silvius of St. Bernard was chosen Commissary. He had previously ruled as Provincial. For the Retreats of Holland and Belgium, Fr. Jerome of the Immaculate Conception was elected.² Finally, after the 29th General Chapter (1908) this extraordinary regime was removed with regard to the Retreats of France, and for the third time the Province of St. Michael was erected.

At present it counts 5 houses, 37 religious, of whom 26 are priests, 5 clerics, and 6 brothers. There are 21 preparatory seminarians.

UNITED STATES 53. VI. Province of St.

Paul of the Cross. In the (EAST) 9th and 10th Sessions of

21st General Chapter (1863), this new Province was formed of the retreats in the United States of America, under the title of St. Paul of the Cross. Distinctive of its seal are the scourges hanging from either arm of the

cross. The same Chapter, endowed with the due faculties, chose as first Provincial Fr. John Dominic, and as Consultors, Frs. Gaudentius of St. Stephen and Anthony of St. Peter.

This Province, as of January 1938, consisted of 13 retreats, and 431 religious, of whom 313 were priests, 92 clerics, and 26 brothers. Novices numbered 24, preparatory seminarians 48.

SPAIN 54. VII. *Province of the Sacred Heart of Jesus.*

In 1886, by a Rescript of the Holy See, this Province was erected from the retreats in Spain. Its first Provincial was Fr. Amadeus of the Virgin Mary, and his Consultors were Frs. Maurice of St. Joseph and John Charles of St. Ann. The 28th General Chapter (1905) determined that the faculty should be asked of the Holy See, whereby the retreats of Chile might be separated from the Province of the Immaculate Conception and annexed to the Province of the Sacred Heart. In the following year the retreats of Chile were assigned to the newly founded Province of the Holy Family, then again to the Province of the Sacred Heart of Jesus, and finally, in 1923, to the Province of the Most Precious Blood, constituted that same year.³

As of January, 1938, the houses of this Province numbered 12, its religious 221. Of this number 138 were priests, 25 clerics, and 65

brothers. Its novices numbered 2, its preparatory seminarians 61.

ITALY 55. VIII. *Province of the Most Pure Heart of Mary.* This Province was formed by a Pontifical Rescript of July 30, 1886, of the retreats of Brugnato, Molare, Cameri, and Pianezza, all of which formerly belonged to the Province of the Presentation. In execution of the Rescript, on August 16th of the same year, Fr. Bernard Mary of Jesus appointed as its Provincial Fr. James of the Heart of Mary, and as Consultors, Frs. Joachim of the Crucified and Henry of the Sorrowful Virgin.

Present statistics show that it has 9 houses and 265 religious. Of these, 120 are priests, 69 are clerics, and 76 brothers; there are 12 novices and 95 preparatory seminarians.

ARGENTINA 56. IX. *Province of the Immaculate Conception.* In a meeting of the General Curia, on July 14th, 1901, it was decided upon to request of the Holy See the necessary permission to erect a new Province, which should consist of the retreats in Argentina and Chile. The Rescript obtained, the Province of the Immaculate Conception was founded by the same General Curia on the 10th of August of the same year. The first Provincial was Fr. Eugene of the Sacred Heart of Jesus, Consultors were Frs. Thomas of the Virgin Mary and Louis of the Five

Wounds. (For Chilean Retreats, cf. n. VII.)

The Province now has four houses and 37 priests, 8 clerics and 13 brothers, 58 religious in all. There are 4 novices and 15 preparatory seminarians.

ITALY 57. X. *Province of the Side of Jesus*. In accordance with the 10th Decree of the 27th General Chapter (1905), this new Province, consisting of the retreats of Cili, Manduria, and Novoli, was constituted by a Rescript of the Holy See on May 15th of the same year. These retreats had previously belonged to the Province of the Sorrowful Virgin. Fr. Flavian of the Sorrowful Virgin was chosen first Provincial; Consultors chosen were Frs. Generosus of St. Joseph and Pius of the Immaculata.

In 1919, due to supervening difficulties, the General Curia, having obtained the due faculties, joined these retreats outright to the Province of the Sorrowful Virgin. But after the union, as we read in the petition made to the Sacred Congregation, when the hoped-for results did not appear, Silvius of St. Bernard, General, requested permission to erect the said retreats into a General Commissariate, until the next General Chapter, to be held in 1925. Fr. Isidore of St. Dominic was chosen Commissary, and as Consultors he was given Frs. Ildephonsus of the Sorrowful Virgin and Michael of St. Joseph.⁴

On the 21st of January, 1925, by virtue of the faculty granted him by Rescript of the Sacred Congregation, the same General restored the Province *pleno jure* and confirmed all the Superiors in office until the next Provincial Chapter.

Today this Province has 7 houses, 53 priests, 23 clerics, and 42 brothers, in all, 118 religious. There are 13 novices and 50 preparatory seminarians.

MEXICO 58. XI. *Province of the Holy Family*. On the 16th of August, 1905, the General Curia requested of the Sacred Congregation of Bishops and Regulars the necessary faculty for the foundation of a new Province, to consist of the retreats in Mexico, Cuba, and Chile.⁵

Upon the acceptance of the said faculty, the Province was erected on May 9, 1906, with the title of the Holy Family, and was granted one retreat in Spain for the purpose of fostering vocations.

Fr. John of the Cross was chosen Provincial of the new Province until the General Chapter, which was to be held the following year.

At present the houses of the Province number 8, its religious 136, of whom 68 are priests, 45 are clerics, and 23 brothers; there are 26 preparatory seminarians.

UNITED STATES (WEST) 59. XII. *Province of the Most Holy Cross*. On the 18th of April, 1906, in

accordance with the desire of the Provincial Chapter of the Province of St. Paul of the Cross, the General Curia agreed that the proper faculties should be asked of the Holy See for the division of the same Province. Upon the reception of the faculties, the new Province was then erected, consisting of the retreats in Cincinnati, Louisville, St. Paul and Chicago, on May 6, 1906, and was given the title of the Most Holy Cross.

As Provincial of the new Province, the same General Curia chose Fr. Charles of Holy Mary, and as Consultors, Frs. Philip of the Assumption and Denis of the Blessed Virgin Mary.

Today the Province of the Holy Cross numbers 8 houses and 252 religious, namely 148 priests, 69 clerics, and 35 brothers; there are 2 novices and 81 postulants.

BELGIUM 60. XIII. Province of St. Gabriel. By rescript of the Apostolic See of April 12, 1910, this new Province was made up of the retreats in Belgium and Holland, which since 1905 had made up a General Commissariate, and was given the title of St. Gabriel of the Sorrowful Virgin. In the first Provincial Chapter, held during May of that same year, Fr. Jerome of the Immaculate Conception was elected Provincial, and Frs. Valentine of the Immaculate Conception and Flavian of the Five Wounds were chosen Consultors.

The Province now numbers 7 houses, 91 priests, 39 clerics, and 42 brothers; in all, 172 religious. There are 12 novices and 158 preparatory seminarians.

AUSTRALIA 61. XIV. Province of the Holy Spirit. This new Province, in virtue of a rescript of the Holy See of July 11, 1922, was erected in Australia, with the title of the Holy Spirit. On the 30th of October of the same year, the General Curia named as its Provincial Fr. Bertrand of St. Joseph, and as its Consultors, Frs. Athanasius of the Mother of God and Bede of the Holy Family.

The present status of the Province: 4 house, 29 priests, 2 clerics, 5 brothers; 36 in all. Further, there are 4 novices and 9 preparatory seminarians.

SPAIN 62. XV. Province of the Most Precious Blood. In 1923, according to the tenor of a Rescript of the Sacred Congregation, on June 16 of the same year, this new Province was constituted in Spain by dividing the Province of the Sacred Heart of Jesus. The new Province was given the title of the Most Precious Blood.

Fr. Edward of the Holy Spirit was named Provincial; Consultors were Frs. Indaletius of St. Joseph and Basil of St. Paul of the Cross.

The houses of the Province now number 11, its religious 148, of whom 88 are priests, 19 clerics, and

41 brothers. It also has 10 novices and 33 preparatory seminarians.

HOLLAND 63. XVI. Province of our Mother of Holy Hope. In 1924 the General Curia obtained permission of the Holy See by a Rescript of March 22, for the erection of a new Province in Holland, to consist of the retreats which had previously belonged to the Province of St. Gabriel in Belgium. On Easter Sunday of the same year, Most Reverend Fr. Silvius of St. Bernard declared the Province erected, and designated as Superiors the following: as Provincial, Fr. Stephen of St. Joseph; as Consultors, Frs. Clement of the Mother of Sorrows, and Eleutherius of the Child Jesus.

The present status of the Province: 3 houses, 121 religious, which includes 61 priests, 28 clerics, 32 brothers. There are 10 novices and 92 preparatory seminarians.

BRAZIL 64. XVII. Province of Calvary. From the Commissariate which had existed in Brazil since 1923, this new Province was erected, by Rescript of January 12, 1925, and was given the title of Calvary. In the first Provincial Chapter, held in September of the same year, Fr. Faustinus

of our Lady of the Sacred Heart was elected Provincial, and Frs. Raphael of the Sorrowful Virgin and Edward Mary of Jesus were chosen Consultors.

Today the Province consists of 6 houses and 68 religious, of whom 38 are priests, 15 clerics, and 15 brothers. There are 56 preparatory seminarians.

IRELAND- SCOTLAND 65. XVIII. Province of St. Patrick. This newest Province of the Congregation arose from a division of the Province of St. Joseph, in accordance with the tenor of a Rescript dated February 2, 1927. To it belong three houses in Ireland and a fourth in Scotland.

On the 28th of April of the same year, Most Reverend Fr. General declared the new Province duly constituted under the patronage of St. Patrick, and assigned the role of superior to the following: Provincial, Fr. Sebastian of the Immaculata; Consultors, Frs. Cyprian of the Most Precious Blood and Boniface of St. Joseph.

Today the Province has 6 houses, and its religious number 146, of whom 86 are priests, 39 clerics, and 21 brothers. There are 11 novices and 22 preparatory seminarians.

Chapter One. ¹ *Comment. pro Rel.*, III, p. 202. ² Can. 488, 6. ³ Can. 100. ⁴ Piat, *Praelect. Iuris Reg.*, I, q. 818. ⁵ *Consulta*, 4 giug. 1886. ⁶ *Consulta*, 2 agosto 1893. ⁷ Can. 102. ⁸ *Comment. pro Relig.*, V, p. 264. ⁹ Schaefer, *De Religiosis* (1940) pagina 150, nota 96. ¹⁰ Blat, *Comment.*, I, n. 458. ¹¹ Can. 531. ¹² *Regula*, n. 93. ¹³ *Sylloge*, n. 292. ¹⁴ Can. 494. ¹⁵ *Capit. Gener.*, XXVI, sess. 10. *Chapter Two.* ¹ *Acta Congr.*, XIV (1939) p. 78. ² *Consulte* 3 e 20 settembre 1905. ³ *Bolletino*, IV, (1923), p. 298. ⁴ *Bolletino*, IV (1923), p. 103. ⁵ Pro Recessibus in Chile, vide supra n. 54.

A Passionist Portrait

by

Fr. Stephen Mary, C.P.



THE name of Thomas Struzziери is one to be reckoned with in Passionist chronicles. The bones he brought to religious life were thirty nine years old, but before they grew too brittle, they had carried his great bulk over many a rough road, through drenching rains, mud, snow, bitter winds, in the service of the lonely, crucified Christ.

He was a flesh-and-blood example of Our Lord's parable of the first and last place at the banquet table, for he was forever taking the last place, and just as frequently being called to take the first. He wanted to be a simple religious, and they made him the first canonical Provincial; as soon as he could, he tried to step down into the ranks once more, but they insisted on electing him First General-Consultor, with the burdens of Procurator-General added for good measure; later the Pope sent him as

Theologian to Msgr. Crescenzo de Angelis, who had just been appointed Apostolic Visitor to the Island of Corsica, and when the latter resigned the post because of ill health, Father Thomas was made Coadjutor Bishop in his place; finally, he was made Bishop of Amelia, and later of Todi, thus becoming the first Passionist to receive the episcopal dignity.

It was not Thomas Struzziери's fault that he was born at the top of the ladder; as soon as he was old enough to choose for himself, he stepped down. His parents were Innocent Struzziери and Santa Mancinelli, Sinigaglia the place of his birth, and the date, March 30, 1706. He was not, fortunately, one who "gave unmistakable signs of holiness" from his very first howl in the cradle; on the contrary, the old Italian chronicler discreetly characterizes him as "lively" and "giddy" during his early years—a

comforting thought to all of us who broke our share of windows in boyhood before realizing the worth of holiness as an ideal to be striven for.

As for young Thomas, the seeds were there, and in time they bore fruit. He entered the seminary and was ordained to the holy priesthood in 1729 at the hands of Benedict XIII. For some years after this great event, Father Struzzi-eri continued his studies, and eventually received the degree of Doctor of Canon Law from the University of the Sapienza.

God had given him great gifts as a preacher, and about this time he began to give missions in and about Rome. Growing enthusiastic with the work, Father Struzzi-eri induced six other secular priests to work with him (his father paying all expenses), and together they began to evangelize the provinces of Marittima and Campagna, and part of the Abruzzi.

Such, briefly, was his background when he met Saint Paul of the Cross. It was in the sacristy of the Church of the Capuchin Nuns in Rome, where both Father Struzzi-eri and our Holy Founder had come one morning to offer Holy Mass. Their attraction for one another was mutual at the very outset. Paul invited him to enter the new Congregation. Thomas said he would pray about the matter. In January, 1745, he left Rome for Monte Ar-

gentaro, and the following month our Holy Founder clothed him with the habit, giving him the name, Thomas of the Side of Jesus.

There is no need to linger over his novitiate days—he was professed, by dispensation, after only two and a half months!

St. Paul of the Cross was sick in bed at Orbetello on Father Thomas' profession day, but insisted upon having himself carried up to the Retreat in order that he might himself receive his friend's vows.

A new life now began for Thomas Struzzi-eri. Missions and foundations filled his days, bringing much success and joy, but also a good mixture of bitterness and sorrow. God had given him the gift of moving hearts, and he spent himself on others in an effort to bring as many as possible back to God. The great missionary, St. Leonard of Port Maurice, once heard Father Thomas preach, and came back to the sacristy afterwards to tell him: "You have received a great gift from Our Lord! If only I possessed it, how much greater the fruit of my missions would be!"

As has already been mentioned, Father Thomas was made Provincial of Campagna, when the retreats in that province were placed under separate jurisdiction by the General Chapter of 1752. And in 1758 he was elected General-Consultor.

A year later news reached him that Clement XIII wished him to accompany the Apostolic Visitor, Msgr. Crescenzo, on his visit to Corsica. It took a command from St. Paul to make Father Thomas accept.

The visitation was no sinecure. The home-island boys were inclined to play rough, and offered a reward of 40,000 lire to anyone who would bring the Visitor and his Theologian alive to Genoa! However, Pasquale de Paoli, who had the most guns and men to carry them, took a liking to them, and under the protection of his huge and hulking shadow, they managed to get through their first visitation alive. On their return to Rome, Msgr. Crescenzo discovered that his health was not quite as good as he had thought it was, and he resigned. Father Thomas was made Msgr. Thomas, and sent back as Visitor. He was not the man to allow himself to be pushed around—once he excommunicated eleven civil magistrates in a single day, because they opposed his measures for Church reform in their districts. How he ever got through his work alive, is one of God's secrets. Traveling with a guard of Pasquale's men from Bastia to Turriani, he was attacked by soldiers of another "General," and during the fight, three of his party were shot dead beside the Bishop; on another occasion, when he was

staying in Campoloro, some practical joker put a barrel of gunpowder under his bedroom!

On his return to Rome, Msgr. Thomas was made Bishop of Amelia, from which See he was later transferred to that of Todi.

The honors of the episcopate did not change him. To the end he remained a Passionist, coming to choir for the office whenever he could manage to pay a visit to one of the Retreats. In the poverty he practiced, in the hours of prayer which he set aside in his daily schedule, and in a thousand other details, Msgr. Struzzieri strove to keep the mark of the Passion deep in his life. Even as a bishop, he never owned a carriage, but walked everywhere that he could; he wore a hair-shirt whenever he celebrated Mass; he even wrote to the Holy Founder, shortly after being consecrated bishop, to ask him for permission to wear a linen shirt instead of a woolen one!

He forever dreamed of returning to the regular life of the Retreat, for he could not forget the happiness of his first days on Monte Argentario where, as he wrote, "I seemed to enter a Paradise, for the holiness, which the religious cherished in their hearts, shone visibly in their faces. Not a word was heard in the house.... They were so careful about poverty that every one sought for himself the worst things—the habits which were the

most worn and patched, even the sandals which others had laid aside. In the matter of food they were so mortified that their superiors were obliged to be always on the watch to see that they took what was necessary.... They were so given to meditation that I myself can bear witness that nearly all of them received from Our Lord during their first months the gift of prayer, which is the key of all other graces, and very often after Matins some remained to pray before the Blessed Sacrament or in their cells until the hour of Prime.... Their recreations were a school of prayer, they never spoke of the world, their native place or of earthly things, but of God, of giving their blood for the faith, of the lives of the saints, in such a way that they left the recreation room more fervent, and more desirous to do great things for God and to suffer for His love, than if they had just come from prayer...."

It meant much to sacrifice all this, but Msgr. Thomas lived God's will as it had been so plainly mani-

fested to him—and in that he found his happiness to the end of his days.

Msgr. Struzziери's great love for the Passion of Christ, and the Congregation which he proudly called his own, is immortalized in the Office of the Passion, with its Octave, which he composed at the suggestion of our Holy Founder.

When St. Paul of the Cross lay on his deathbed in Rome, news was brought him that Msgr. Struzziери was hastening to his side. "I will wait," said the Saint, with a smile. The Bishop reached his Father and friend in time to bless him and send his soul to God.

Msgr. Struzziери, though younger than the Holy Founder, was to survive him only five years. In January, 1781, worn out by the hardships of a long and difficult apostolate, he, too, passed to the peace of unending life, on his breast the episcopal cross, and beside it the white heart and cross which marked him forever as a Passionist.

The lily becomes whiter and sheds a sweeter fragrance among thorns than when growing in the open soil. In like manner, holy virginity becomes more beautiful and more pleasing to God amid the thorns of combats and temptations.

St. Paul of the Cross

Passion Feasts

by

Cfr. John Mary, C.P.

EVERY year we are made aware of the power, poignancy, and significance of the Passion as contemplated in the Liturgy. Especially from Tenebrae of Wednesday in Holy Week to the Gloria of Holy Saturday is the Liturgy of the Church a full, perfect expression of our Passionist life—so much so that we drop our own horarium and follow her.

Then outside Holy Week the most comprehensive and at the same time most personal Feast for us is that of the Solemn Commemoration of the Passion, celebrated on the Tuesday after Sexagesima Sunday. The Office was composed by Bp. Thomas Struzzieri, C.P., at the request of our Holy Founder, and was approved by Pope Pius VI in 1775. Between the opening antiphon of I Vespers, "I will take the chalice of salvation and will call upon the name of the Lord," and the Magnificat Antiphon of II Vespers, "Joseph took down the body of Jesus and wrapped it in a shroud, and placed it in a tomb," there is a resumé of the whole Passion.

INCIDENTS OF THE PASSION

The Feast of the Solemn Commemoration of the Passion is the stem from which burst forth on the following Fridays the flowers of the Passion: The Feasts of the Pillar of Our Lord's Scourging; the Crown of Thorns; the Lance and Nails; the Holy Shroud; the Five Wounds; the Holy Sepulchre; and the Title of the Cross. Each of these catches our attention, holds our gaze, shows us the individual splendors of Christ's Passion, one at a time so that none is lost by the splendor of all, and all are made more resplendent in the glory of each. Some of these Feasts were already five centuries old when we received them, having first bloomed in the Middle Ages, when "all Europe wept over the wounds of Christ." One of them, that of the Five Wounds, first appeared in 1139 at the founding of Portugal, when Christ appeared to Alfonso Henriquez, promising him victory over the Turks and commanding him to emblazen on his coat of arms the emblem of the Five Wounds. Another, the Feast of the

Crown of Thorns, goes back as far as 1241, when it was first celebrated as King Louis IX returned to France with this precious relic.

All of them were revised, written, or collected by Fr. Thomas Struzziere and presented to the Sacred Congregation for approval, at the urgence of St. Paul of the Cross. In 1775 our Congregation was the first to receive the privilege of celebrating some of them as a specific collection of Passion Feasts on set days. So Holy Mother Church would help us to have the Passion of Our Lord always in our hearts, by approving that it should be often on our lips in the Divine Office.

OTHER ASPECTS

Besides these Feasts directly pertaining to the instruments or events of Our Lord's Passion, the Church has provided us with Feasts showing other aspects of the Passion. There are Feasts of the people who helped Our Lord in His great work of redeeming men. First there is the place of Our Sorrowful Mother, a place unique, a place where many of the greatest saints have stood to learn the lessons of the Passion. There are two feasts commemorating her Sorrows, one the Friday after Passion Sunday, the other Sept. 15. The first of these originated as a result of an enactment of the provincial synod of Cologne (1413) and was to expiate the crimes of the iconoclast Hussites. It was given the

beautiful, expressive title "Commemoration of the Anguish and Sorrow of the Blessed Virgin Mary," with the object of being exclusively dedicated to the Sorrow of Mary during the Crucifixion and Death of Christ. Although it was extended to the entire Latin Church in 1727, under the title of the "Seven Sorrows of the B.V.M.," its original character is still dominant, e.g., the hymns are all part of the Stabat Mater. A second Feast was granted to the Servites under whose auspices the first had been promoted, and this one (1668) to be celebrated on Sept. 15, commemorated all the sorrows of Mary. In 1908 it was raised to the rank of a double of the second class, but the Servites and the Passionists have the privilege of celebrating it as a First Class Feast. So again the Church has shown her interest in promoting devotion to the Passion and the bitter sorrows of our chief patroness.

Besides the Sorrowful Virgin who holds a special place in our liturgical life, corresponding to the special part she played in the Passion, there are other people we are to contemplate. There are those who were present at the Crucifixion with her: St. John; and Mary Salome, the mother of St. John, who was permitted to see the chalice and the wine that makes men fit to sit at the right hand of God. Then there are the other Mary's: The

impetuous, heartbroken, Mary Magdalen; and Mary Cleophas. There is the good thief, Longinus, and Joseph of Aramathea, whose name is like an echo of Joseph, the Spouse of Mary. Finally, there are those who have shared mystically in the Passion down through the ages: Our Holy Founder, St. Gabriel, and St. Gemma.

As we pray, the significance of these feasts dawns upon us, and our knowledge and love of the whole Passion is thereby deepened. And the Church, by giving us so many of these special reminders of the Passion, helps greatly in her liturgy to intensify our Passionist life.



Among the many stories of Passionist Chaplains coming out of the recent war, one of the best is that of Fr. Clement O'Shea, C.P., as told by the CATHOLIC HERALD of Dublin.

"It was during the terrible hours of the Dunkirk withdrawal. Fr. Clement and his unit were trying to catch a few hours rest in an abandoned graveyard, since they were due to go on duty at 4 a.m. Hardly had they settled down, when word came from the C.O. that within two hours they would be surrounded by Germans. Sleep was then out of question, and Fr. Clement began hearing the confessions of his men. When he finished, he decided to go to confession himself. Quite possibly it would be his last!

"Accordingly, while the blitzkrieg raged about him, Fr. Clement crawled down the road to a house where lived an old cure. He made his confession to this priest, and then begged him to give the best possible absolution. 'For,' he explained, 'I'll probably never get another chance.'

"'Ah, bon courage, mon pere, bon courage!', the old man exclaimed. Then in broken English he went on... 'I will give you what will be your consolation.'

He handed Fr. Clement a holy card, which the Passionist quickly slipped into his pocket as he hurried back to his unit. It wasn't until some hours later, when the German attack had been stopped, that Fr. Clement was able to pull out the holy card and read its inscription. It turned out to be the Crucifixion scene with the words: 'This day thou shalt be with me in Paradise!'

A Blessed Servant



“Blessed is that servant whom, when his Lord comes, He shall find watching.”

THIS antiphon from the Commune of Confessors-non-Pontiffs found its realization, when the gates of eternal life opened to our Father Cletus of the Immaculate

Conception. In Mercy Hospital at Parsons, Kansas, on October 8, 1947, he answered the call of His Lord, Who had come to summon him home. In that hour a life of fruitful usefulness closed upon this earth, to begin the enjoyment of the eternal reward of its labors.

Father Cletus was born William Brady on August 8, 1879, in Brockville, Ontario, Canada, the seventh child of Thomas Brady and Julia Harty. While he was still an infant, the family moved to Akron, Ohio, where the future Passionist grew to young manhood.

BOYHOOD

The normal life of a large Catholic family follows a course interesting enough to its members, but not always abounding in incidents which survive the years. Still, one concerning young Brady has come down to us, showing the presence

of mind and resourcefulness whereby he saved a boy's life.

One winter's day William and his brother Bernard (our present Father Bernard, C.P.) were on their way to school. Boy-like they took a short cut which led them through a lumber yard, where some of the stacks of lumber lay upon piles standing in a reservoir. Suddenly wild cries of terror smote their ears. Rushing forward they found that a boy, who had been testing the strength of the ice in the reservoir, had broken through and was in danger of drowning in the freezing waters. With great presence of mind, William pulled a plank from a stack of lumber and shoved it out over the ice to the struggling, frightened boy, holding him up while Bernard ran for help.

At an early age he left school and worked with his father at plastering. Later on he was employed in the rubber shops that have made his home town famous. Thus in the school of labor he learned much of men and conditions that was of an advantage to him in his future career.

CALL TO THE RELIGIOUS LIFE

At a mission given in the parish church by Fr. Michael Klinsing, C.P., and Fr. Alexis Cunneen, C.P., he definitely heard the call to the priesthood and the religious life. Promptly he answered it and ere long had entered the Preparatory

School at Dunkirk, New York, determined to reach the goal at which he aimed. Over enthusiasm is common to beginnings everywhere and William Brady did not escape its mirage. None but the heights of mountains built upon mountains attracted him; and so we find him arousing the Director of the School, Father Clement Lee, C.P., from his mid-day rest to complain that he could not fully understand the mystery of the Blessed Trinity!

The years of student life go by and steadily the goal draws near. December 8, 1901, had marked the religious Profession; and May 29, 1907, brought Ordination to the Holy Priesthood. But meanwhile the Province of St. Paul of the Cross had grown to the extent of being divided into two—the older, eastern portion retaining the name of St. Paul of the Cross, the newer, western section taking the name of Holy Cross. Fr. Cletus was one of the first class ordained for this Province. Pioneer spirits were needed in those days; a new West was being opened and developed and the young priests of the new province contributed their share to the undertaking. Father Cletus was first appointed assistant to the Master of Novices and later sent to Normandy as Lector of Philosophy.

SUPERIORSHIP

Time passed and in the Chapter of 1911, Father Cletus was elected

Rector of the Sacred Heart Retreat at Louisville, Kentucky. An anecdote of this event is preserved. The installation was entrusted to V. Rev. Fr. Alfred Cagney, 1st Consultant of the Province. In a way that was all his own he spoke of the unusually youthful Rector: "Father Cletus has one great fault unsuitable to a Superior, but he is overcoming it each day. It is his age." However, the new Rector needed all the vigor and initiative of youth in the position of Rector of the Retreat and Pastor of the parish of St. Agnes, which two offices were combined in those days. At that time, too, the Sacred Heart Retreat was also the Novitiate of the Province.

As Pastor, Father Cletus established the Parochial School of St. Agnes parish, for the housing of which project a country school house was purchased and moved to the present school site. He also organized the first Holy Name Society in the parish.

After serving for six years in the dual capacity of Rector and Pastor, Father Cletus was sent to Holy Cross Retreat, Cincinnati, Ohio, as Pastor of the parish. Here he continued his pastoral zeal which was fully tested in the years of World War I. Often he spoke at meetings and rallies and had to be, in the meantime, the support of the boys in the service and the consolation of their parents and families



FATHER CLETUS, C.P.

at home. During these years, too, Holy Cross parochial school was enlarged and remodelled.

The year for holding the Provincial Chapter again rolled around and the choice of Rectorship of Holy Cross fell upon him. In 1923 he was advanced to the 1st Consultorship of the Province and in that capacity attended the General Chapter of the whole Congregation in Rome in 1925. When this term of office expired in 1929, the Rectorship of St. Gabriel's Retreat at Des Moines, Iowa, was extended to him.

MISSIONARY

This was the last Superiorship of Father Cletus. The rest of his life was spent in giving Missions and Retreats. Bringing a high enthusiasm to the work, he labored in many parts of the country, though most of his work over the last 17 or 18 years was done in the southwest, where he pioneered for the Order, principally in Texas, and especially in the Archdiocese of San Antonio. Throughout this region he gave numerous missions and many retreats to Religious.

In the fall of 1946, while giving a Mission in Jackson, Michigan, Father Cletus suffered a heart attack and was taken to the Monastery at Norwood Park, Chicago. Several months of severe illness intervened before he was able to return to St. Paul, Kansas, where he made a sufficient recovery to take up work again.

DEATH

It proved to be a false recovery, however, for while supplying the place of Monsignor Flynn, an old-time friend, at St. Patrick's church in San Antonio, Texas, he was stricken again. Taken to Santa

Rosa Hospital he battled for his life over several months. Twice he was anointed, receiving the Last Sacraments once with all liturgical ceremonies from his Reverend brother, Fr. Bernard, C.P. By the latter part of September, he had rallied sufficiently to be transferred to Mercy Hospital at Parsons, Kansas, where it was thought he would be soon returning home. But his course was run. Shortly before 1:00 P.M. on October 8, 1947, it was noticed that he seemed to be taking a bad turn and in a very few moments he succumbed. Father Terrence, C.P., had spent the previous night with him and had heard his Confession. So, when the Lord knocked, he was found watching.

Solemn High Mass of Requiem was sung at St. Paul, Kansas, October 10th, by V. Rev. Fr. Robert Felix, C.P., who then accompanied the remains to Louisville, Kentucky, for burial. There the Solemn High Mass was sung by his brother, Father Bernard, C.P. Two nephews were ministers of the Mass, and four others served as acolytes. Father Cletus was then laid away in our private cemetery on the Monastery grounds.

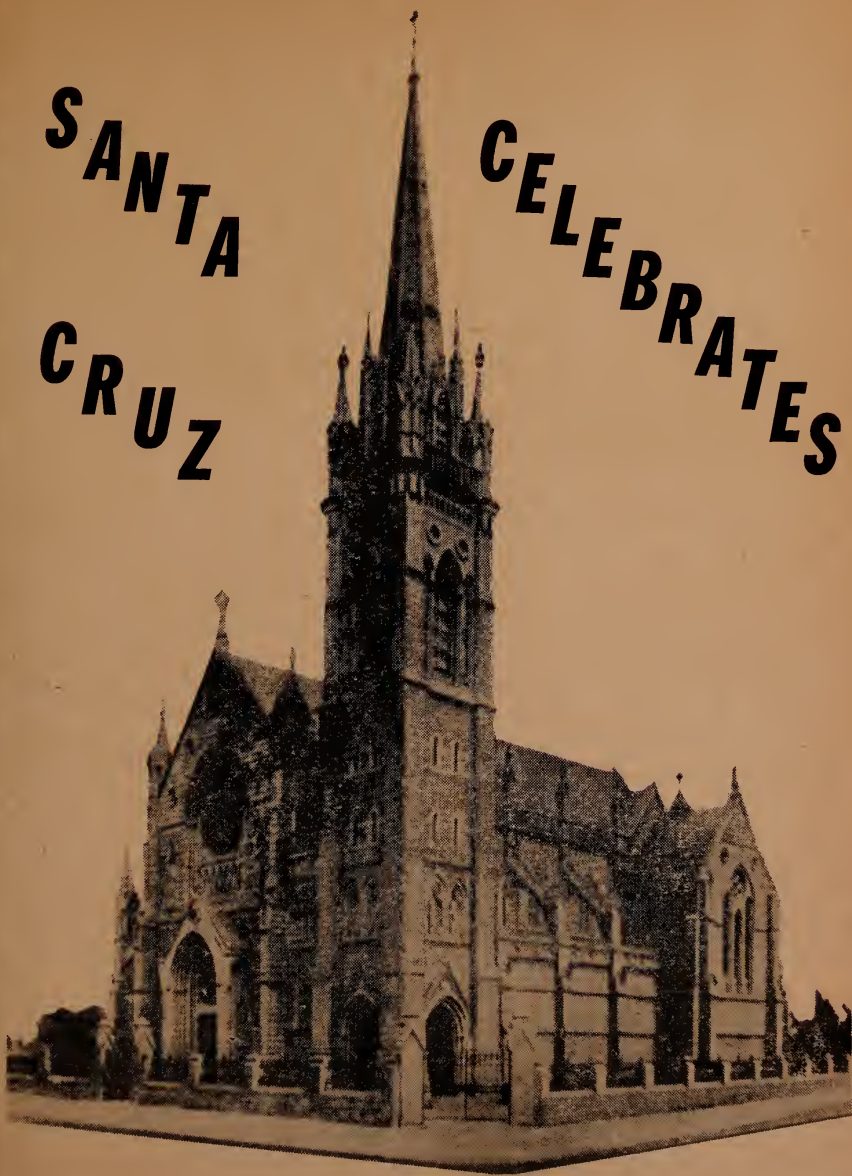
May he rest in peace.



SANTA

CRUZ

CELEBRATES



THE Golden Jubilee of the Consecration of Holy Cross Church, one of the largest and most widely known Churches in Buenos Aires, reveals how well and how wisely our brethren of the Argentine Province have labored. A special Jubilee issue of the parish bulletin, "Santa Cruz," carries the notice of several days of solemnities that high-lighted the celebration.

On Thursday, September 11th, the celebration was in charge of the Dominican Fathers. The V. Rev. Prior, Juan M. Palacios, O.P., celebrated the Jubilee Mass at 8:00. In the evening, a widely known Dominican orator, Rev. Fr. Mario Agustin Pintos, O.P., preached on "Our Position on the Question of the Cross." Benediction of the Most Blessed Sacrament was conducted by the local Community of Salesian Fathers.

Friday, September 12th, the Franciscans were in charge of the Jubilee Ceremonies. The celebrant at the Jubilee Mass was Rev. Fr. Roman Szathmary, O.F.M. The evening sermon, "Does Our World Need the Cross," was delivered by Rev. Fr. Louis Julian Blandolit, O.F.M. The priests of the Community of the Sacred Heart of Mary conducted Benediction.

Saturday, September 13th, the Superior of the Redemptorists' Community celebrated the Jubilee Mass. Then at the evening devotions, the Rev. Father Louis Salga-

do, C.S.S.R., preached on: "Mary and Her Message to the Modern World." Benediction of the Blessed Sacrament was conducted by the Fathers of Mercy.

Sunday, September 14th, His Eminence Cardinal Copello, Primate of Argentina, was celebrant at the Mass of general Communion. During this Mass His Eminence was offered the contribution of Holy Cross church for European Relief. At 10:30 a Pontifical Mass was celebrated by Bishop Carlos Hanlon, C.P., of Catamarca. In the afternoon the annual procession with the relic of the True Cross took place through the streets of the district; the sermon on this occasion was delivered by Msgr. Dr. Andres Calcagno.

REMINISCENCES

The occasion naturally called forth reminiscences. And Fr. Edmundo Vanini, Vicar of Moron, contributes an article to the Jubilee issue of "Santa Cruz" to go back over the "good old days." He calls up fond memories of the Catechism classes—and most particularly of the "kermesses" (i.e., Christmas feasts, picnics and carnivals for the children who were faithful in attending the catechism classes). He lingers fondly on the plays, the little parades, the music, that made the feast days so popular. His article closes with a moving tribute to the porter of the monastery,

Brother Ambrose. He was of the type of the "gran senor," and apparently was the instrument used by God to direct the Vicar of Moron toward the altar.

Another article reminisces on the little chapel that was the forerunner of the imposing edifice of today. Fifty years ago, the rain came down in torrents, the day of the Consecration. It was the tears of St. Rose, moved to weeping by the memory of the Passion of her Lord, which the Consecration of Holy Cross evoked in this most saintly of the Americans and most American of the saintly. During the celebration of the Pontifical Mass, September 12, 1897, the pulpit was occupied by a saintly Redemptorist missionary, Father Victor Layodice. The noted missionary died in the odor of sanctity early in 1916, and already the informative process into the merits and virtues of this servant of God has been opened by the Archbishop of Montevideo.

LIVING MONUMENTS

But the story of the work of fifty golden years of the Passionists at Holy Cross is told not only in the thick walls of the XIV century Gothic style church, but it is told most enduringly by the lives of those who labored unstintingly to preach Christ and Him Crucified to Buenos Aires. Best beloved was the brother who answered the door at the monastery—Brother Ambrose

Flynn. He consecrated himself to the service of the Lord just a few months before the consecration of the monumental church. And for fifty years he preached the Passion of Christ, not from the mission platform, but from the monastery door. His charity was proverbial throughout the entire city. For years he was in charge of the St. Vincent de Paul society, and cared for the needy of Holy Cross parish. But his charity was not confined to parish limits. As treasurer of Holy Cross Benevolent Society his work was city wide. During the later years he became known as "Brother Letter," for one of the most fruitful as well as fatiguing phases of his work was the mountain of letters he wrote—letters of recommendation for job seekers, letters of introduction, letters of application for hospitalization for needy sick, letters of acknowledgment of benefactions. And every morning's mail brought letters with donations for Brother Ambrose's charities.

Back in 1897 another very busy Passionist was Father Louis Hochendoner, who was in charge of organizing the functions connected with the consecration of the Church. Father Louis at the patriarchal age of ninety, assisted at the celebration of the Golden Jubilee of the Church's consecration.

Another evidence that our Passionist brethren have built lastingly of "living and chosen stones" is

the number of societies which are established at Holy Cross. Vigorous and active is its Confraternity of Christian Doctrine. The oldest of all the organizations is the Confraternity of the Passion, which dates back to 1898, when Father Louis held its first meeting on the feast of the Exaltation of the Holy Cross. The Apostleship of Prayer likewise owes its existence to the zeal of another North-American, Father Bartholomew, C.P. This association has been very active in recent years in promoting the Enthronement of the Sacred Heart in homes. Another activity that has occupied the zeal of this organization for years has been the collection and distribution of clothing for the poor of the district.

For the young people there is the Congregation of Mary, somewhat similar to our Blessed Virgin's Sodality in this country. Father Stephen established this society for the young men of the parish. The young ladies are organized into a somewhat similar society of the Daughters of Mary. Their works of zeal include the visiting of hospitals, foreign mission propaganda, and aiding in the preparation of

the young children for first Communion.

Another article is devoted to the Altar Boys and the Choristers. Brother Victor Fox, C.P., who was for years in charge of the Sacristy, is the organizer of these groups. Back in 1928 Father Bernard, C.P., organized Holy Cross Center—a social and athletic club. The members maintain a fine library, game rooms, and a football and baseball field.

Apparently the Fathers are looking forward to the establishment of a community of Passionist Nuns in Buenos Aires, for a special article is devoted to the vocation of this branch of the work of St. Paul of the Cross. Another article of this Jubilee issue gives a resume of the heroic life of Blessed Vincent Mary Strambi. Witnessing to their zeal in fulfilling the fourth vow, the Fathers have two fine written articles on devotion to the Passion, and one on the Blessed Mother.

This digest scarcely does justice to the forty-four page, profusely illustrated, issue of Santa Cruz. But it will give an idea, at least, of something of the riches of that harvest the Brethren are reaping in that fertile field of the Lord.



PASSIONIST CUSTOMS

HOSPICES

Summary: I. Purpose of hospices. II. Privileges. III. Description. IV. Who are allowed to make use of the hospices.

I. The Bull *Supremi Apostolatus* grants us permission to erect or acquire, besides our solitary Retreats, houses, or *hospices*, in various towns, where the religious can dwell temporarily, when they pass through the town or where they can remain in order to transact business. The reason for this concession is to avoid causing too much trouble to the local benefactor, or to supply for the lack of a benefactor in the district, and especially to enjoy greater freedom and to store things belonging to the Mother-Retreat.

II. These hospices are established only in villages, districts, and towns frequented by our religious in works of the ministry or in collecting alms. We have the privilege of erecting an altar in our hospices, and of celebrating Mass and distributing Holy Communion there, except on the last three days of Holy Week. Our Superiors also have the power of extending the papal enclosure to the property, when such seems expedient.

III. If these houses are given as a gift or legacy to the Congregation, they can be accepted as they are,

unless thoroughly opposed to poverty. If the building offered to us is incompatible with poverty or is situated in too populous a place, it may with due permission be sold or a part of it rented, since two or three rooms, a kitchen, and a stable are quite sufficient for our needs. When Superiors buy hospices or rent such, they should endeavor to come up to said conditions.

IV. Although every hospice is entrusted to the nearest Retreat, which takes care of it and bears any expenses connected with it, nevertheless, the brethren of all the other Retreats have free access to it; therefore it is customary to keep the key with some trustworthy neighbor, from whom any of our religious can get it. The expenses for food and other consumables is taken care of by the Retreat to which a traveling religious belongs. It will be helpful to recall that our more prudent brethren have always been wary of bringing women into our hospices, even though there is no enclosure. If there is need of commissioning a woman to do some buying for us, prudent religious usually receive the article

outside the door of the hospice and then kindly take leave of the woman.

KITCHEN

I. The kitchen should be on the first floor close to the refectory. The Superior should have it provided with all things necessary, but in accordance with poverty. A lay brother is put in charge of the kitchen; he should be careful to keep it clean and in order. In back of the kitchen is a storeroom for food; the cook keeps the key of this room, unless the Superior wishes it otherwise.

II. The Brother Cook comes to the choir with the other brethren when the bell rings for Prime; but after a short prayer, he genuflects and goes to the kitchen to light the fire and to prepare what is necessary; then he returns to the choir or to the Church, where he makes his mental prayer and serves Masses. After prayer he goes to his office and carefully prepares the dinner, so that all the food is cooked before the bell for Sext and None. During the ringing of the third bell he puts the bowls and plates out upon the wide kitchen tables, and at taps after Sext he pours out the soup. After meal prayers he distributes equal portions of the pittance and vegetables onto the plates. He then sees to it that there be hot water for washing the dishes and leaves a few bowls on the table for the food left

over from the meal; the cook himself takes care of this food, either serving it to the servants or passing it around again in the refectory. After all this he changes his habit and takes his own meal with the rest of the community. The cook follows the same procedure in serving supper or evening collation. But if there are secular guests in the Retreat, then the cook serves their meals according to the directions he has received from the Superior. If they eat after the community, the cook returns to the kitchen after his own meal and prepares for them. When any of the religious, for some reason or other, has to eat after the community, the cook should keep some food hot for him.

III. After the meal and thanksgiving, all the Brothers are to help wash and put away the dishes, as the Holy Rule orders. Some of them collect the dishes, put any left-over food into bowls, and bring the empty dishes to the sink; others put the cleaned dishes back into the cabinets. Each Brother takes his turn to wash the dishes. During this time all recite alternately five decades of the Rosary. In a large community there should be two Brothers to wash the dishes; they do this even after the evening meal. But in a small Retreat the dishes are washed the next morning by the cook.

IV. The Brothers must keep si-

lence while working in the kitchen, speaking only what is necessary for their work, as the Holy Rule prescribes. None of them are permitted to talk with the servants. In fact, we have always forbidden secular servants to come to the kitchen, except when they have to bring in wood or something of that sort. Their food and drink should be brought to them outside the kitchen, or given to them on a turntable, after they have been summoned by a bell to come for their meal.

V. In all that concerns his office, the Brother Cook should conform to the prescriptions of the Holy

Rule and the Regulations, and also any orders he receives from the Superior in particular circumstances. Otherwise, the small daily affairs are to be left to the judgment of the Vicar. The Brother Cook has, by reason of his office, all necessary permissions to cook and serve whatever food is required for the community, the domestics, and guests. Moreover, since the Brother is frequently unable to enjoy the common walk, because of his work, thoughtful Superiors usually grant him an occasional extraordinary walk, appointing someone else to take his place in the kitchen on that day.



A story Fr. Peter Hanley, C.P., liked to tell on himself regards his days as pastor of our Church in St. Paul, Kansas. He was conducting a Novena to end the drought, but received no answer to his prayers. He tried again . . . but still no answer. Finally, he announced publicly: "Something is wrong in this parish. Perhaps we are not living as we should."

A week later the class of students at the Monastery was transferred, and light showers followed. Two weeks later Fr. Peter himself was called away, and it poured rain steadily for three days!



More Than Successful

LAST June, Fr. Barnabas Ahern, Director of Students and Lector of Sacred Scripture in Chicago, folded his notes "like the Arabs and as silently stole away." He sailed for Rome on May 13st, there to continue his Scripture study and prepare for his degrees. The news of his labors is at last getting back to the States, and is of interest to the whole Province.

First of all, Fr. Barnabas himself needs no introduction. He has been stationed in Chicago since getting his S.T.L. and finishing a course in Sacred Scripture at the Catholic University three years ago, and all of us, especially those whom he taught and directed, have come to love his genial disposition and to appreciate his broad learning. That his talents were also appreciated by others is evidenced in the fact that he was elected to make the new translation of the "Book of Numbers" for the Confraternity Edition of the Old Testament, when that was proposed two years ago, but he was not able to accept that honorable task be-

cause of important duties here at home.

With the end of the war and in view of the recommendations made by the recent General Chapter, it was decided by our Superiors to send Fr. Barnabas to Rome for further studies. He spent the Summer and Fall at our monasteries of SS. John and Paul and Rocca di Papa, preparing for a Baccalaureate examination. During this time he was coached by the famous Dominican Scripture scholar, Fr. Voste, O.P., Professor at the Angelicum and Secretary to the Pontifical Biblical Commission, who claims Fr. Barnabas "is the best student I have ever had."

The examination took place on October 28th in the Hall of Beatification at the Vatican before five examiners. One of these was the well-known Scripture author, Fr. Miller, O.S.B. In his own words Fr. Barnabas thus described the ordeal: "I am ever so grateful for all the prayers which you offered for the success of my exams. Fr. Voste was very well pleased with

the results; so I am fully satisfied. In fact, he even secured for me an interview with the Cardinal Prefect of the Commission. At the close I asked Cardinal Tisserant for a blessing on all of you.

"The examination was not too difficult. In Hebrew I had three passages in Samuel and Kings—to read, translate, and explain. In Greek there were passages from the Gospels and Acts of the Apostles. In Special Introduction I had to give a little dissertation on the four sources of the Pentateuch *secundum placita scholae Wellhausenianae*. This included their age, provenience, content, spirit, and places where they occur in the Bible. Then I had to explain the philosophic, literary, and critical foundation of the Wellhausen school. After that I had another dissertation on the Book of Wisdom, anent its dependence on the philosophic school of Alexandria. In the New Testament I had the life and chronology of St. Paul, archeological sources for dating the Corinthian ministry, the chronology of all the Epistles, the content, purpose, and destination of Hebrews, together with an excursus on the tradition of its authorship. All in all, I sat before the examiners for an hour and a half. The examiners were ever so kind. They just seemed to be smiling all the time, and shaking their heads in approval of everything you said.

"So, really, I enjoyed the experience, though the anticipation was horrible. There was so much matter to cover, that it seemed almost inhuman. This is the fact which proves how completely dependent one is on God's help. For if the examiners ever began on matter which you had not covered, you would just have to give up. They are men whom you cannot bluff. They are all old men, seasoned in Sacred Scripture and Semitics. But they are very, very kind and encouraging."

What was the result? Fr. Barnabas does not tell us that, but from a dispatch released by the Catholic University in Washington we learn: "The Reverend Barnabas Ahern, C.P., an alumnus of the Scripture Department of the Catholic University of America, has passed his examination for the Baccalaureate in Sacred Scripture in Rome, and has received the highest mark ever awarded by the Pontifical Biblical Commission. Father Ahern was graded 100 per cent, the first time that mark has been given."

Then continuing his letter Fr. Barnabas says: "November 12th I am leaving for the year at L'Ecole Biblique in Jerusalem. Then I will return for another exam. I really love every minute in Rome. I do think of all of you ever so often; and I pray for you in all the shrines of the Saints and Martyrs I visit;

and the only sad feature in these past six months is that you were not here to share it all.

"Right now I am in the throes of raising a beard. The Irish Fathers refuse to be seen with me!"

On the 16th of November Father Barnabas wrote again from P.O. Box 260, Jerusalem, Palestine:

"We flew from Rome to Cairo; then from Cairo directly up to Lydda. Thus I covered from the air a great part of the Wanderings. The Great Bitter Lake, Pi-hahiroth, Migdal (all now intersected by the Suez Canal), the vast stretches of deserted Pharan and Sur (like a sea of sand) unfolded before my gaze, for visibility was perfect.

"From Lydda we motored up through the Shephelah to the Holy City. Hills and valleys are everywhere, but rocky and desolate—just as when our Blessed Lord looked upon them. The maritime plain is sand from Egypt.

"Our own little convent is a gem. We certainly owe a great deal to Father Bonaventure. He has made this little place one of the best monasteries I have ever seen. From my window I can see Jerusalem, and, best of all, the dome of the Church of the Holy Sepulchre. As you know, this encloses both Calvary and the Tomb. Friday I offered Holy Mass on the very spot where our Lord died; the intention

was for the Congregation, the Province, and especially for you. That was an experience which one cannot describe. Tomorrow I go to Bethlehem.

"The whole city, even with its squalid streets and unbelieving Moslems and Jews, and British soldiers without number, just seems full of His memory. Just think! On my way to and from school I pass the Garden of Gethsemani. I do pray for you. And in one of the streets of the Old City the Franciscans have marked out the Stations of the Cross. It is wonderful to walk there. The streets are still narrow and rough. Every place you walk, you can truly say: 'He was here.'

"Do you recall how we wondered, when we read that David's voice carried across the valley to Abner and the sleeping Saul? It is true. Ever so often I hear voices calling from the far-off hills; in fact, six times a day the Moslem in his minaret calls to prayer. It must be atmospheric conditions, for we are up so high. For the same reason, probably, the sky at night is so very beautiful. It is spangled with stars. The Nature Psalms and the *Benedicite* means so much more now. And yes, I wish you could feel the wind here, as it rushes through the valley. Like the Psalmist of old, you know that 'He rides the winds'—they are so strong and compelling.

"Our Community here is very small, but so kind. Father Bonaventure is a prince. You have to live with him to appreciate all that he has done for Bethany. It is a jewel, thanks to him. He has a heart of gold; makes you feel 'so big.' Then we have two young Arab Fathers, who are wonderful. Father Euthymio is the oldest, a Frenchman, who has been here for years. He is a great help to me, not only in teaching me Syriac, but in explaining the Holy Land stone by stone. Lastly there is a Brother from Poland. Happily, everyone in the Community can speak Italian, so we use that. At school, however, everything is in French.

"Last night Father Bonaventure called us from prayer to see the fighting in Jerusalem. You could see the flares and hear the machine guns of the British soldiers against

Jewish terrorists. We are perfectly safe, for the Arabs in Bethany are very devoted to the Passionists and would kill anyone who tried to molest us. But just the same some say prayers that when the British withdraw—which seems certain—the Russians will not swoop down to fill the vacuum. For that would end all the Church's work here, and it might mean the ruin of the Holy Places."

So as Father Barnabas continues his studies in the Holy Land, we will not forget him in our prayers. He has worked hard for the Province and faithfully used the many talents God has given him. To date he has been more than successful, and before so exacting a body as the Pontifical Biblical Commission he has brought honor to the Congregation. We beg God to further his work!





Followers of the Crucified

XX

Fr. Amadeus of the Name of Mary

Father Amadeus of the Name of Mary (Joseph Francis Aguirreche), Province of the Sacred Heart of Jesus, died November 21, 1940 in the Retreat of St. Isidore, Lima in the thirty-second year of his life, and the sixteenth of his Profession.

ONLY a few months, to be exact, six and a half, had passed, since the Community of St. Isidore had lost a young priest, Father Alphonsus of Our Lady of Mercy, when the Lord decreed to give it another trial by depriving it of another young Father, who was apparently enjoying the best of health. But in reality his condition was anything but sound. For quite a time he had been suffering from a kidney ailment, which his appearance did in no wise reveal. He had been in Peru only a few months, sent by his Spanish Superiors to the Mission of St. Gabriel. Hardly had he arrived in the Southern Hemisphere when diagnosis showed the presence of kidney stones. The physicians considered it only a

temporary attack and, thinking it would pass by, judged that he could proceed to the Mission. His Father Provincial, however, decided that he should remain with the Community at St. Isidore. With his habitual enthusiasm he very soon was hard at work in preaching and other sacerdotal duties. But the malady would frequently force him to interrupt his work and remain in bed for two or three days. As these interruptions became more frequent, the conclusion was evident that the only solution would be an operation. All the precautions were taken, and there was good hope that the operation would be successful. But the fact contradicted the expectation. He was operated on November 20th and

did November 21st, the Feast of the Presentation of the Blessed Mother at 9:30 A.M. He never regained consciousness despite the efforts of the surgeons. Death did not take him unexpectedly. He well realized the danger he was in and prepared for the eventuality. The operation lasted two full hours, and from the right kidney alone more than sixty stones were taken. To make matters worse the left kidney was ruined to such an extent that he could not live. The funeral services revealed how much the public esteemed him.

Fr. Amadeus was born on October 27, 1908, in the village of Regil (Guipuzcoa, Spain), in a patriarchal family, which gave four children to God in the religious life. At a very early age he entered our Preparatory Seminary in Gabiria, and after four years of study there, entered the Novitiate in Angosto. There he made his Profession on October 31, 1924.

During his student days he was known for his interest in and desire for Missionary work. He was ordained to the Holy Priesthood in Gabiria, February 19, 1932, and there said his first Mass. His life as a priest was colored by his zeal for Missionary activity. He had occasion for such work in the Retreats of Irun, Gabiria, Villareal, and St. Isidro. He was always

ready for any preaching appointment. Thus, notwithstanding his few years of sacerdotal life, he gave many Missions, Retreats, Novenas, and other works. He found it very easy to prepare for preaching, and even if his writings were not masterpieces of literature, nevertheless, his sermons always accomplished their purpose with honor.

On account of these qualities he was much appreciated by his Community and was a great help to his Superiors, since he could always be relied upon in moments of emergency. He gave a typical example of this a few days before his death. One of the Fathers took sick during a Triduum, and Father Amadeus immediately offered to finish the work—and actually did so, although he was preparing for his operation. Thus his death was a great loss to the Province, and especially to the Retreat of St. Isidore, where requests for preaching are so many.

As far as his personal virtues are concerned, he certainly had no external piety, and he had his share of defects. But this was compensated for in his exceptional charity, which urged him to be most solicitous in helping a brother in need . . . and charity, undoubtedly, is the best passport to heaven.

XXI

Father Athanasius of the Mother of God

Fr. Athanasius of the Mother of God (Patrick Ryan), of the Province of the Holy Spirit, died in November of 1940 at our Retreat, Glen Osmund, Australia, in the seventieth year of his life, and the fiftieth of his religious Profession.

FATHER Athanasius was born in Leighlin Bridge, County Carlow, Ireland, May 18, 1870. He entered our Congregation in 1889. After his religious Profession, April 2, 1890, he studied for the Priesthood at Mount Argus, Dublin, and at Highgate, London, where he was ordained on November 18, 1895 by His Eminence Cardinal Vaughan.

After his Ordination he was a member of the community on Mount Argus for ten years. During this time he worked in the Irish

and English Mission field. For three years he was Rector in the Retreat of Birmingham. In 1908 he was nominated Vice-Provincial in Australia. In this last named office he showed much prudence and judgment in governing the struggling Province. After his Vice-Provincialship he was elected Provincial Consultor.

In all he spent thirty years in the Australian vineyard of the Lord, working with unstinting zeal and showing himself a very efficient preacher and spiritual director.

XXII

Father Ambrose of St. Euphrasius

Fr. Ambrose of St. Euphrasius (Ambrose Hormaeche), of the Province of the Most Precious Blood, died after a long and painful illness in our Retreat of Vina del Mare (Chile) on December 4, 1940, in the sixty-fifth year of his life and the forty-ninth of his Profession.

BORN on December 7, 1875 in Zamudio (Biscaglia), he entered our Congregation at the age of fifteen. Soon after his Profession, December 24, 1891, he was appointed to our foundation in Chile, where he remained until his death.

For years he was one of our best missionaries, being endowed with the ability to captivate his audi-

ence. For several terms he was Superior in the various houses of Chile. In his declining years a physical affliction rendered him practically a paralytic, but he was ever patient and charitable.

Fr. Ambrose had two brothers in our Congregation, Brother Euphrasius deceased, and Brother Didacus, who is still living.

Father Valerian of the Addolorata

Fr. Valerian of the Addolorata (Anacletus Di Bernardini), of the Province of the Pieta, died December 28, 1940, in the thirty-third year of his life and the sixteenth of his Profession.

January 11, 1941 brought a message that left the Retreat of Recanati, and, for that matter, the whole Province in deep sorrow. It was a laconic card from Fr. Andrew of the Immaculate Conception, lately come to Albania as Military Chaplain, saying that on December 28th "my big brother, Fr. Valerian, fell on the battle front." For some months Fr. Valerian had been working in the Military Hospital 534 in Albania.

January 14th the same Fr. Andrew gave the particulars of the death, which he had received from the Head Military Chaplain: "Fr. Anacletus de Bernardini (Fr. Valerian) of Army Hospital 534 died in consequence of shrapnel from an enemy barrage. Regarding his death Fr. John of the 11th Battalion "Bolzano," Division Pusteria, states that on December 28th, while Fr. Bernardini was giving him assistance with all fraternal care, a heavy enemy bombardment took place in the village of Nevice (Val Saliazi), where the Military Hospital 534 was situated. When Fr. Bernardini left the Hospital to aid the wounded outside, a grenade suddenly exploded near him and shrapnel hit him on the head, kil-

ling him almost immediately. His body was then buried in the small Military Cemetery near Nevice, which he himself had been instrumental in establishing."

Thus is described the tragic end of our brother Passionist, which afflicted Pieta Province so deeply. At the same time it was consoling to know that Fr. Valerian died in performing an act of charity. Not heeding the great danger to himself, he went out to help the wounded and died with true priestly heroism. He was a martyr of duty and of the Sacred Priesthood, and his end was an echo of his whole life.

Around the Monastery he was always a most exemplary religious. During his few years in the priesthood he was full of zeal and devoted to the Missions, showing great promise as a preacher. He also took great pains to fulfil the different posts assigned to him by the Superiors, as Vice-master, Vicar, and Rector of S. Angelo in Pontano.

He was a magnetic personality and won the good-will and esteem of all within the Monastery and outside. Born in Agosta (Rome) on July 14, 1908, he received a

solid Christian education and training from his devoted parents. He entered our Preparatory Seminary at S. Angelo at a very early age, was professed at Recanti, October 7, 1924, and was ordained to the

Holy Priesthood at St. Gabriel's, June 10, 1933. The Italian newspapers, especially the daily *L'Avenire*, went out of their way to do homage to him as a hero of God and Country.

Mother M. Louise of The Sorrowful Virgin

Mother M. Louise (Teresa Campanari) died in the Monastery at Scranton, Pa., February 18, 1940 in the fifty-seventh year of her life and the thirty-fifth of her Profession.



Mother M. Louise, C.P.

Succumbing to a cancer from which she was known to be suffering for three and a half years, on Sunday morning, February 18, 1940, Mother Mary Louise of the Sorrowful Virgin, Superior and Foundress of St. Gabriel's Convent, Scranton, Pa., died shortly before eleven o'clock in the presence of her Community and the Rector of St. Ann's Passionist Monastery. She

literally dissolved into eternity for the dire disease that had so long kept her fastened to the cross with her Lord, had taken its complete toll.

In the long reaches of October 1936 to early 1939, leaving the enclosure for X-Ray therapy or medical observation brought Mother Louise into contact with physicians and other externs and drew upon her their admiring wonder. They were impressed by her unflinching cheerfulness and the fact that no word of complaint or murmur ever escaped her. She manifested a truly maternal interest in everyone, and, regardless of what was done or said to her, was never the least perturbed. When questioned about her condition she replied invariably that she suffered little or nothing. The doctors and all conversant with her malady were amazed. To doubt Mother Louise's veracity was im-

possible, but it was equally impossible for them to conceive of the absence of pain. Their surprise would have been immeasurably greater could they have seen Mother Louise re-enter the cloister morning after morning and go at once to her office, where the significantly half-open door told the Community that their Mother was waiting to serve them. Nor was that all, for, with the exception of occasional absences from Matins, which became more frequent towards the last, Mother Louise was in her place for every act of the regular observance until February 14, 1939.

Childhood

Teresa Campanari, for so Mother Louise was known in secular life, was born at Toscanella, Italy, March 10, 1883, and baptized three days later. Her father died while she was very young and her mother remarried his brother. Then, to reconcile the senior Campanaris to the entrance of their third and last remaining daughter to the convent, Teresa's mother relinquished the satisfaction of being mistress in her own home to fill the void in the household of her husband's parents. Reverend Mother often spoke of her mother's life-long self-sacrifice and said it had been a constant spur to her in difficulties.

From babyhood Teresa was tenderly devoted to our Blessed Moth-

er. During May of her first year at school she came each morning with huge bouquets for Mary's altar. As June commenced the Sisters were surprised to see their tiny pupil without flowers, and to the question why she brought none for the Sacred Heart, her naive reply—"He's a man," must have startled them.

Teresa was a normal healthy child and loved the out-of-doors. She was always resolute and got into plenty of mischief. Yet, withal, she had just one aspiration—to become a nun. She had been confirmed at the age of six, but those were pre-Pius X days, and she was not permitted to receive her First Holy Communion until she was about twelve. The solemn event took place in the Passionist Convent in Corneto, where she made a preparatory retreat of ten days. It seemed to Teresa the "acceptable time" to begin her religious life. So she applied to the Superior, Mother Victoria, for admission, and was told the Community would gladly receive her as soon as she was old enough. According to her own opinion she was old enough then. Consequently, when her relatives came to take her home, she refused to go. It was only by leading her through an unfamiliar passage that the religious succeeded in getting her out of the enclosure. When she realized what had happened, her big black eyes shot fire at

Mother Victoria. But out or in, she was fully determined not to leave and protested lustily. At last someone remarked that it was impossible to admit her, as long as her aunt, Mother Angela Marie, a member of the Community, was alive. That settled it and Teresa left, but with the secret resolution to pray for her aunt's death, since her presence was *the* obstacle to her own vocation.

Enters Convent

Year after year Teresa returned to Corneto on retreat, but only in August 1903 was her desire satisfied. While all the bells of Rome were joyfully pealing forth to Christendom the announcement of the election of Cardinal Sarto, the saintly Pontiff Pius X, to the chair of Peter, she was bidding farewell to her loved ones and entering the Convent of the Presentation.

On the fourth day of August a year later, Teresa was invested with the Passionist habit and given the name Mary Louise of the Sorrowful Virgin. Fourteen months passed, and on the feast of St. Luke, 1905, Sister Louise pronounced her perpetual vows. In remembrance of this day she wrote in her notes: "My Jesus, since nothing is little which regards You, I will watch over myself lest anything that might please You, escape me. I will love You in submission and hidden-

ness, obeying everyone for love of You, to be able to say, I am dead and my life is hidden with Jesus Christ in God.... I will love You by condescension, compassion, silence. I will love You by fulfilling hour by hour the portion of work entrusted to me that I may be able to say at every breath, 'My good is to do the will of Him that sent me.'"

After her profession Sister Louise was employed in the refectory, infirmary, sacristy and other charges. In her notes of this period there is a schedule of the intentions she proposed to motivate her actions. She wrote: "I will beg Jesus (while dressing) to clothe me in habits of holy virtues, especially meekness, gentleness, conformity to His Holy Will. I will make my preliminary examen (on the way to Prime) and a firm resolution to do, to suffer and to be silent in union with the Heart of Jesus." Meekness, gentleness, silence, hiddenness, suffering, conformity with the Divine Will through imitation of the Sacred Heart, there we see the virtues she strove to attain to effect her complete transformation in Jesus. And she succeeded so well that these virtues became, as it were, natural characteristics. That they were the reward of faithful cooperation with grace is evidenced by the fact that in every one of her notes she is always aiming to their greater perfection. On the third anniversary

of her profession she wrote: "...Teach me to excuse, to compassionate my Sisters... O Jesus, You sweated and were exhausted for love of me, help me to sweat and wear myself out for love of You, to obey, to dissemble.... I know You desire nothing but a strong resolution of the will on my part, in order to accomplish Your work yourself in me. Therefore, I will be Yours, all Yours, always Yours. Do You help me that having done Your Will in the midst of a few paltry contradictions, I may go to do it in the joy that never ends."

Just before she had been professed four years a Passionist from America visited Corneto as the representative of his Provincial, Reverend Father Stanislaus of the Sorrowful Mother, to arrange for a foundation of the nuns in the United States. This priest was Reverend Father Joseph Amrhein, C.P., then second general consultor of the Congregation. A chapter was held and Sister Mary Louise was one of the five chosen for the project. To prepare for this mission the term of her professoriate was abridged, and she was admitted among the senior members of the Community.

Pittsburgh Foundation

On the eve of leaving her native country and home, Sister Louise made an act of consecration to the

Agonizing Heart of Jesus, whereby she offered herself as a victim for the conversion of American Protestants. While the act specifies Protestants, this was undoubtedly due to her concept of the United States as a country overwhelmingly Protestant, and not at all indicative of any intent to exclude any American from her oblation. It is partly as follows: "Sweet Heart of my Jesus, from my earliest years Thou hast watched over me with the eye of predilection, until I entered the cloister to become Thy bride. Now that I am about to issue forth from it to open a new house for daughters of the Passion in a distant land, I desire to enter into Thy loving purpose and from this instant I offer and consecrate myself to the love of Thy Heart.... The conversion of souls is obtained by sacrifice, and in so far as is dependent upon me, I offer myself as a victim of Thy Will for the salvation of these souls.... I love them, these souls, O my Jesus, because Thou lovest them and, since the day it was announced to me that I was to go among them, my love for them has constantly increased.... If to obtain these conversions Thou wilt prayers, accept all the thoughts, words, deeds even the most indifferent; accept all the prayers, mortifications, all the sufferings of my poor life; accept all

the sacrifices, the pain the new foundation will cost me in a spirit of prayer for the conversion of souls. Grant me for this work that zeal and spirit of abnegation, which Thou didst give Father Dominic, and I, by the exercise of those virtues proper to my profession, will strive to draw all hearts to Thy Divine Heart."

On April 13, 1910, Mother Louise and four other members of the Convent of the Presentation, three of whom were her seniors, bade farewell to their beloved convent. Their idea of what awaited them was vague and extremely erroneous. None of them knew a word of English, yet they went with intrepid hearts, happy in their privilege of building a nest in "Protestant America" for the "doves of the Crucified." Very Reverend Father Joseph Amhrein, C.P., was their guide. He first took them to Rome, where they received a special blessing from His Holiness Pope Pius X and where, also, they knelt at the tomb of our Founder, and recommended the American foundation to his particular patronage. Thence they went to Naples, where the steamer was docked that was to carry them away from Italy forever.

The ocean voyage must have been trying for them all, but it was excessively so for Mother Louise, who suffered continually from nausea. The period coincided with the nove-

na for the feast of St. Paul of the Cross, and amongst their mortifications that year was their initiation to American customs. Father Joseph, C.P., wished them to adopt the language and ways of their future home from the start, and so gave them a short lesson in English each day and selected American dishes for their menu.

The steamer landed at Ellis Island the vigil of St. Paul's feast, and Reverend Father Stanislaus, C.P., was waiting to welcome them. He took them immediately to Union City, where they spent several days at the Dominican Convent. Mother Louise was still suffering the effects of the voyage, and it was thought it might be well to leave her behind, while the others went on to their destination in Pittsburgh. However, with that strength to face issues that always characterized her in emergencies, our Mother urged her ability to go on, and was with her companions on their arrival at Pittsburgh May 5, 1910.

In the Carrick convent Mother Louise occupied successively practically every office excepting the superiorship. When vicar she was still the same quiet, retiring religious as in the years immediately following her profession. Her total unassertiveness often amazed members of the Community. Obeying the recommendation of our Founder, she always acted with great

circumspection and inspired in the religious modesty, respect, and deep love for the holy observance; but more so by her conduct than by words. In her calm, silent, unobtrusive way, she discharged her duties with such efficacy that, when the Scranton foundation was decided upon, she was chosen to make it.

Once again her heart must have bled, as she bid farewell to the Convent of Our Sorrowful Mother. It was in a manner a twofold parting, for it consummated the severance with Corneto, as none of her fellow pioneers from Italy were to have part in the fresh venture.

Scranton Foundation

As in 1910, so again in 1926, Reverend Father Stanislaus was Provincial of the Province of St. Paul of the Cross. He had made all the arrangements for the new house. Mother Louise and four companions reached Scranton the last of June 1926. The next afternoon they settled in their temporary quarters, and the first Mass offered in St. Gabriel's was on the Feast of the Visitation. In the erection of the convent building, and even more so after its completion, there were many business worries. Referring to the conduct of Mother Louise through these difficulties, Father Stanislaus wrote: "Oh, what a marvellous wisdom and prudence Mother displayed! It was a pleasure to have business dealings with

her, she was very fair and kind in her opinion of all. . . . It was her faith and the supernatural views it gave her of all things, that enabled her to bear patiently without confusion or excitement the crushing debt against the convent."

The burden Mother Louise carried throughout the fourteen years she governed the Scranton foundation was colossal. There were trials of every conceivable nature: financial worries, disappointments, disillusionments, sickness, death, and, over and over again, the hard duty of dismissing aspirants, whose health or other considerations rendered unfit for our life. How deeply she appreciated her responsibility as stewardess in the house of God, and regardless of the cost she never failed in her trust. Through all the trials of her office she maintained perfect equanimity and never let others feel the weight she was carrying. She trusted completely and wholeheartedly in God and would not yield to even the shadow of a doubt regarding the wisdom of the Divine dispensations. She did all that was humanly possible for her to reduce the convent's indebtedness without allowing any of the Community to suffer deprivation. She looked ahead, organized, planned as though everything were dependent upon herself, but then, having done her best, she left the issue to God and it was this that sustained her.

Mother Louise was first, last and always a mother. She shared the trials as well as the joys of each member of the Community. It would be impossible to describe her constant thoughtfulness. Even during the last months of her life, when she was totally blind and unable to move without excruciating pain, she still thought of each one's wants and would inquire of the infirmarian, "How has been so and so?", etc. Mother Louise was quiet and retiring, but her simple, easy, gracious manners were redolent of cheerfulness and induced confidence. At recreation it was delightful to see her. There would be a twinkle in her eyes as she presented some surprise. Her laughter was communicative. It was a subdued laugh, scarcely audible, yet it lighted up her whole face and made her shoulders quiver. Nor did she ever lose the readiness to laugh during the long months of her awful suffering. The very Friday before her

death a combination of circumstances brought the four Mothers who had accompanied her from Carrick to her cell. Some remark evoked that merry laugh, just as when she was well and strong.

But it was not just her own Community that felt her mother instinct. Despite the fact that Mother Louise was essentially all that a cloistered nun connotes, or rather it would be more correct to say for this very reason, her interests were universal. She had wedded the interests of the Crucified, and as they include the whole of creation, and at the same time are in a manner concentrated on each individual soul as if each were the unique object of the Divine Intelligence, so in limited measure did Mother Louise regard individuals. Her charity was perfect, impartial, impervious to offense, un-failing. This was easily recognizable and was one of the secrets of her attraction. *(To be Continued)*

"Man On A Tree"

Crucifix—symbol love!
On it a Man
Who came from above.
Death of love—death of pain
On it is God
Loving men in death disdain.
Crucifix—common thing!
Yet of its love

Men and angels sing.
Crucifix—we hold in life
Near to Him
Who knows eternal strife.
Crucifix—symbol love!
Lifting life
As on we move.

Fr. Austin, C.P.



GENERAL CURIA

Under the supervision of our General Curia, a new *Proprium* for Missal and Breviary is being edited. It will be made up with the new edition of the Psalter.

We are also informed that the Feast of St. Hedwig is to be commemorated on October 16th. Heretofore we celebrated it on October 17th. This will necessitate a change in the office of the Translation of the Relics of our Holy Founder, October 17th. In all probability there will also be added the other changes, which have been introduced since the last edition of the *Proprium*, e.g., the new Office and Mass of St. Gemma, the Feast of the Sorrowful Mother in September (a First Class Feast), a notation to the effect that the Feast of St. Gabriel in a leap-year will fall

on February 28th, and possibly the Office and Mass of Blessed Marietta Goretti.

The Vatican Press is doing the printing.

* * *

The new wing to SS. John and Paul is gradually taking form. This addition is intended as the quarters for the members of the General Curia. There are also plans to remove the Choir from the facade of the Basilica, but it seems the details of this change have not as yet been completed. The new wing is expected to be ready for occupancy by September 1948.

* * *

November 22nd V. Rev. Fr. Malcolm wrote from somewhere near Ireland that his trip back from the

United States had been quite restful. After the Chapters here and the negotiations in Mexico, our esteemed Fr. Consultor certainly needed such a rest.

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Fr. Luigi, C.P., former Secretary General, is editing a new edition of the Little Office of the Passion, retaining the traditional version of the Psalter. Our Fr. Silvius, C.P., has received permission from the General Curia to edit the same Office with the new translation of the Psalter, and his manuscript is very near completion.

* * *

V. Rev. Fr. Aegidius, Postulator General of our Congregation, celebrated his Golden Jubilee of Profession, September 1, 1947. For the past 25 years he has been laboring

with "Our Saints." Under his supervision St. Gemma and Bl. Vincent have been given the honors of the Altar.

This, however, is not the main glory of these 25 years. Fr. Aegidius has worked also in behalf of the "eligibles," collecting all available evidence of members of our Congregation whose causes are worthy of consideration. Someone put it this way: "Father Aegidius did everything but work the required miracles for the cases in question."

Fr. Postulator is considered as the most efficient promoter in the City of Rome by the Sacred Congregation of Rites. *The Passionist* wishes to join in the chorus of congratulations and best wishes for the Jubilarian.

PROVINCIAL CURIA

V. Rev. Fr. Provincial, C.P.
Passionist Retreat
Chicago, Ill.

December 6, 1947.

Dear Father Rector,

The schedule for the community retreats this year is as follows:

Cincinnati	January 2-9	Father Vincent Mary
Louisville	January 18-25	Father Adrian Lynch
Des Moines	February 1-8	Father Adrian Lynch
Sierra Madre	January 2-9	Father Justin Smith
Detroit	January 18-25	Father Hubert Sweeney
Jamaica	January 18-25	Father Roland Maher
Scranton	January 18-25	Father Arnold Vetter

Houston	January 4-8	Father Joseph Gartland
Sacramento	January 18-22	Father Justin Smith
Normandy (Prof.)	January 25-29	Father Robert Felix
Normandy (Boys)	January 25-29	Father Clarence Vowels
Chicago	February 1-8	Father Hubert Sweeney
Union City	February 1-8	Father Roland Maher
Boston	February 1-8	Father Arnold Vetter
Birmingham	February 1-5	Father Joseph Gartland
St. Paul	February 3-10	Father Matthew Vetter

With best wishes to yourself and the Brethren,

Fraternally,

(signed) James Patrick, C.P.

Very Rev. Fr. Provincial, C.P.

Passionist Retreat

Chicago, Ill.

December 10, 1947.

Dear Father Vincent Mary:

In the current issue of the Bulletin there is an item on our benefactors that is very misinforming. On page 20 it says that I was the first to interest Mr. C. D. Rodman in our Preparatory Seminary. On the contrary, Mr. Rodman desired to do something for the Passionist Fathers because of his admiration for the good work done in St. Agnes Parish by all the priests who have been assigned there as Pastors and Assistants in recent years. When I was making the arrangements about this donation he told me this and he remarked in particular: "The reason I chose your institute for this benefaction is in gratitude for the great spiritual help given me by my Pastor, Father Aloysius." I came into it only because I happened to be Rector of the Preparatory Seminary at the time. I would appreciate it very much if, in the next issue of the Bulletin, you would correct any wrong impressions this news item may have produced in the Province.

With all best wishes,

Fraternally,

(signed) James Patrick, C.P.

Father Alan has been appointed "Fieldman" for the Sign and has his residence in the Immaculate Conception Retreat, Chicago.

THE PROVINCE OF ST. PAUL OF THE CROSS

(East U.S.A.)

SUDDENLY on Nov. 6th, and, so far as we know, entirely without warning, the end came to Fr. Celestine Roddan, a hard-working and zealous member of our Jamaica Community and one of the pioneers of our missions in China. This good Passionist's official obituary is not yet available but the published death-notice may serve to recall the main facts of his life and passing. It appeared in *The Tablet* of Brooklyn, N.Y. in its issue for Nov. 15th.

"Death approached the Passionist Father Celestine Roddan swiftly and almost without warning at the Immaculate Conception Monastery at Jamaica on Nov. 6. However, though the fatal hour came within the Grand Silence when the monastery was wrapt in slumber, every supernatural assistance that could be in attendance when a soul is parting from the body aided him. Divine Providence so disposed that the dying Religious was fortified with Extreme Unction, the salutary official prayers for the dying and the fervid pleadings of his Brethren who realized the importance of the occasion.

"Very Rev. Leonard Gownley, C.P., Rector of the Monastery at Jamaica, offered the Requiem Mass for the departed and presided at

the obsequies and the Office of the Dead on the following morning. That evening he accompanied the corpse to Brighton, Mass., for burial in the Monastery Cemetery there.

"At St. Gabriel's Monastery, the Provincial of the Province of St. Paul of the Cross, Very Rev. Gabriel Gorman, C.P., Ph.D. presided at the exequial rites. The celebrant of the Solemn High Mass of Requiem was Very Rev. Leonard Gownley, C.P.; the deacon, Rev. Timothy McDermott, C.P., and the sub-deacon, Rev. Austin Luckinbill, C.P. Rev. Caspar Conley, C.P., who was trained as a novice by the Superior of the First Passionists who entered China, and who also served under Fr. Celestine, C.P., as a missionary in Hunan, China, delivered a touching and eloquent eulogy. Rev. Victor Donovan, C.P., was master of ceremonies. The seminarians formed the choir. The diocesan and religious clergy of the archdiocese were present in extraordinary numbers. The church was thronged.

"Father Celestine is survived by two brothers and two sisters. His brother Florence lives in San Francisco, Calif., and his brother Edward has been very prominent in political newspaper work for many

years in Washington. One sister, Mrs. Murphy, lives in Ashmont, Mass., and Miss Helen Roddan lives in Randolph, Mass.

"Internment was in the Monastery Cemetery at Brighton, Mass., where he now reposes beside other Passionist Missionaries.

"Born at Randolph, Mass., May 12, 1887, Father Celestine became a Passionist March 24, 1911. In the Monastery Church at Union City on May 16, 1918, he was elevated to the priesthood.

"He was first appointed Assistant to the Master of Novices. Within his supernatural activity, his zeal for foreign mission work was colossal and was productive of the American Passionists assuming charge of Catholicity in Northwestern Hunan.

"At a time when American missionaries to China were rare Father Celestine led the first members of the Province of St. Paul of the Cross into the hinterlands, into the home of black magic, into the font and source of anti-foreignism, into a wild mountainous region infested with bandit hordes, and where a white man was a seldom seen oddity. It was the responsibility of Father Celestine to negotiate all secular and ecclesiastical business, to obtain supplies for the whole mission territory under the difficulties of ignorance of the language and customs of the country. By

diligent effort and much sacrifice he familiarized himself with all needed for his arduous work, but at the cost of his health.

"After years of fruitful activity, establishing policies and practices that now are standard in mission management for American Passionists he was recalled to the United States, declining a professorship at the Catholic University of Pekin.

"During the past 15 years, Father Celestine was active as a spiritual adviser to religious communities and as a substitute in many of the parishes of the Diocese of Brooklyn. Within the monastery of the Immaculate Conception the Brethren of this holy priest regarded him as a living exemplification of the principles of the supernatural life. In a spirit of humility he ruled out every form of celebration of his Silver Jubilee as a priest."

On Nov. 6th, 1947 the Most Reverend Leo Kierkels, C.P., Apostolic Delegate to India and Titular Archbishop of Salamis arrived in New York from Europe. This visit with which the Archbishop has honored us is the first in many years; in fact, it is the only one he has made since his elevation to the episcopate in 1931. His stay in St. Michael's, Union City, has been interrupted by short visits to our monasteries in Baltimore, Scranton and Dunkirk. With his secretary

Fr. Neil McBrearty, C.P., the Archbishop will sail from New York for India on Dec. 6th.

The following news article appeared in the *Hudson Despatch* of Union City, N.J., on Nov. 7th, giving interesting personal data on the Archbishop and the present scene of his ecclesiastical jurisdiction.

Priests of St. Michael's Monastery, Union City, yesterday welcomed Most Rev. Archbishop Leo P. Kierkels, C.P., former superior general of Passionist Congregation, and now apostolic delegate to East Indies, who arrived in New York aboard S. S. *Saturnia* from Naples.

He had been in Rome making a report of conditions in his delegation, and had visited his native Holland before departing from Europe on the return trip to Bangalore, India, via United States.

Professed as a Passionist in Tournai, Belgium, in 1899, the archbishop was ordained at Bruges, Belgium, in December, 1906. He was sent to Rome as a professor, and later became secretary general, procurator general, and supervisor general of Congregation of Passionists.

Consecrated as archbishop in 1931, he was sent immediately to India as apostolic delegate, and has remained there since. He is Titular Archbishop of Salamis, Cyprus.

His delegation in East Indies, includes India, Pakistan, Burma, Ma-

laya, and Ceylon where he is ecclesiastical superior of 5,500,000 souls. While this number is but a small percentage of the total population, he pointed out that almost all Christians in the delegation are literate, which marks the conversions as a far greater achievement. Christians are the second largest minority in India, he stated.

India has had Christian missionaries working among the people since the time of St. Thomas the Apostle. Until the 16th century, however, Christianity was confined to a small sector in Southern India. From the 16th century until the present time, missionaries have been increasing in numbers, and the number of conversions has increased also.

In 1887 there were 1,700,000 Catholics in the area covered by the delegation. Today, the number has swelled to more than 5,000,000.

In 1800, there were but 3 bishops, and very few priests working there. Now, however, there are 5,500 clergy, of whom 3,900 are Indians, and 15,000 sisters, the majority of whom are Indians.

With his secretary, Rev. Neil McBrearty, C.P., he will depart for India from New York in the very near future.

On Nov. 9th at St. Michael's Union City, N.J. was held a farewell celebration in honor of Fr.

Victor and his five new recruits for the Austro-German Foundation. This consisted in a departure ceremony in the Church in midafternoon and a dinner at the usual hour in the evening. The Very Reverend Fr. Provincial Gabriel was the celebrant of the departure ceremony in the church and the Most Reverend Leo Kierkels, Apostolic Delegate to India, delivered a short address to the congregation. The farewell dinner was attended by brethren from Jamaica and Riverdale and St. Jo-

seph's Parish. On the following day, Nov. 10th, the group of six priests sailed for Europe on the S.S. New Amsterdam of the Holland-American Line. The ship's destination in Europe was Rotterdam. Word has since been received from Fr. Victor that he and his companions had arrived safely at their destination. Thus begins a new chapter and, we hope, a prosperous one in the history of the much-tried Austro-German foundation and its personnel.

DEPARTURE CEREMONY FOR FR. VICTOR AND COMPANIONS.



On Nov. 14th the Provincial Curia of our Western Province, the Very Reverend Fr. Provincial James Patrick and his Consultors, the Very Rev. Frs. Joseph and Neil, arrived in Union City. The object of this meeting between the Provincial Curias of the East and West was to confer on important matters touching the mutual interests of the two provinces.

During their short stay in the East the Very Reverend Fathers also paid welcome visits to the brethren of several of our houses, besides St. Michael's, Union City. In company with our Provincial they went to Boston, where they attended the funeral of Mrs. Mary McCarthy, the sister of our Very Rev. Fr. Consultor Berchmans. While there they paid their respects to Archbishop Cushing, a good friend of the Passionists, and were received by him with the usual gracious cordiality of that Prelate. During their visit to our Jamaica Retreat, they were the guests of the Laymen's Retreat League at their annual dinner at the St. George Hotel, Brooklyn, at which the guest of honor as usual was the Most Reverend Bishop Molloy. Our houses in Springfield and Dunkirk were also honored by visits from our distinguished guests from the West. The province was delighted

by this visit from our western Curia and hopes there will be many and frequent repetitions of this honor and pleasure.

Also on Nov. 14th arrived another honored visitor in New York, the Very Rev. Fr. Malcolm, the General Consultor, on his way back to Rome. He was met in New York by the Very Rev. Fr. Provincial Gabriel. He stayed at our Provincial house until Nov. 17th. On that day he began his return trip Rome-ward on the S. S. American. His journey will be broken by a visit to Holland on official business.

Frs. Bonaventure Griffiths and Francis Flaherty will be leaving us soon to return to their field of labor in our Mission in China. They will sail from New York on the S. S. City of Khartoum. This will be Fr. Bonaventure's fourth start back to China during the last several years. Twice his travelling orders were countermanded by superiors and once he was prevented at the last minute by illness and the advice of his physician. The missionaries return to the Orient with the prayers and good wishes of their brethren that in putting their hands once more to the plough they will be blest with an abundant harvest for Christ.

PROVINCE OF ST. MICHAEL

(France)

The first ceremonies of religious profession ever to take place in the chapel at Merignac were held on July 16th, feast of Our Lady of Mt. Carmel when two students, Confraters Andrew and Gabriel pronounced their final vows. In the course of an inspiring sermon, Father Superior reminded the two young religious of the excellence of their choice and the gravity of the religious life to which they were to bind themselves forever. But their hearts were ready for sacrifice, one having spent five long years as a prisoner of war in Germany. Hearts were moved to tears at the sight of the solemn profession that closed the ceremony as the two newly professed walked past bearing their cross and crown of thorns. Was it not a living example of those words of Christ: "If anyone will come after me, let him take up

his cross and follow me?"

The same ceremonies were again repeated on September 8th, feast of Our Lady's Nativity, in the chapel at Melay, when Confrater Andrew Mary pronounced his final vows. Our readers will recall the memory of those terrible scenes of which Confrater Andrew Mary was victim during his imprisonment in Nazi dungeons and prisons. He whom the religious found half dead on the sordid pallet of Buchenwald, gradually regained his health, and to his supreme joy was permitted to pronounce his final vows. The Father preacher recalled to mind the difficulties the young seminarian endured in the realization of his vocation, of the suffering of several years that brought him close to his Crucified Master.

We offer to the newly professed our heartiest congratulations.

IMMACULATE HEART OF MARY PROVINCE

(N. Italy)

We have good reason to believe that the Province of the Immaculate Heart of Mary is one of the most active Provinces in Italy. In the late reorganization of our work in Mexico by the Holy See and General Curia, through the efficient

instrumentality of V. Rev. Fr. Malcolm, the care of the Mexican foundations has been confided to this Province. Also for more than twenty years they have worked in the Prefecture of Tanganyika, Africa, and published two periodicals. Re-



P. FREDERICO, C.P.

cently the Students of Philosophy initiated a paper called *Gabriel*.

From these publications we draw our information regarding the Province, together with items offered by Fr. Frederick, Lector of Theology at S. Zennone degli Ezzelini and a prolific writer. He is the author of a *Life of Father Dominic, C.P.*, still in manuscript form, and runs a series of articles on the *Eucharist and the Passion* and the *Life of Rosa Calabresi*. This latter is of special interest, since Rosa was so closely associated with the interior life of our Holy Founder that she has been called the "St. Clare" of St. Paul of the Cross. Up till now we have had only a meagre knowledge of her life.

In Pianezza the Fathers have a pilgrimage Church, N.S. delle Roche, and under this name they issue a monthly. From the Pilgrimage chronicle we note that the

place is visited by people from all parts of North Italy. This chronicle also muses over the difference in numbers of pilgrims from year to year, and at times wonders if the difference is due to the harvest season or the influence of the "Reds." It also remarks that the crowds who come now are more devotional and orderly than in years gone by.

This little paper, although it appears in humble and poor dress, is most adamant against Communism, and in our opinion is using the correct approach to its readers. We have seen no paper that so consistently and copiously fights this evil. In fact, perusing its pages you get the impression that open Communist persecution is now going on against the Church.

A note of sorrow is touched in the pages of the October issue with the announcement of the death of one of the Province's most promising members, Subdeacon Igino dell'Addolorato. He is described as an ideal character, and as having died most unexpectedly, August 12th. The particulars of his death are not given.

On September 8th seven Novices were professed, with Archbishop Baranzini, Ordinary of Syracuse, Sicily, officiating.

The Retreat of St. Pancratius, House of Philosophical Studies, has a new "aula scholastica." It was solemnly opened with a ceremony

centered around the placing of a large crucifix on its wall. The Fr. Provincial also gave the students there a map showing all the Provinces, Retreats, Mission, and Monasteries of our Congregation, with an electrical device to light up the different places. The school year was opened formally with the singing of the *Veni Creator*, intoned by V. Rev. Fr. First Consultor, and addresses by V. Rev. Fr. Provincial and Fr. Director.

Our Fathers of the St. Gabriel Retreat participated in the celebration at S. Zennone degli Ezzelini, when the pastor was elevated to the Monsignorship. The parish presented a commemorative brochure for the occasion, and the Passionists are given special recognition. Fr. Frederick, who sent the booklet, also wrote an article on the history of the place, telling how the Passionist Retreat there was opened April 16, 1928 and until Oc-

tober 20, 1934 was the Novitiate House of the Province. Then it was made the Theological House of Studies, and in 1940 eleven of its clerics were ordained to the Priesthood, and in 1944, five more.

Special mention is also made of the solemn and exact carrying out of the liturgical ceremonies there. The Confraternity of the Passion is canonically erected, and has some forty-five thousand members.

At present there are fifteen Fathers "de familia" in the Community, but up to 1943 there were only eight. In spite of this small number, the Retreat is credited with over one thousand and ninety-one ministerial works, of which three hundred and eighteen are Missions. This is especially impressive when we consider that most of the time there were only a few Fathers resident in St. Gabriel's, and they were kept busy with teaching and other duties.

BULGARIA

The "Osservatore Romano" for September 25th carried a lengthy eulogy on the newly elected Bishop of Nicopolis, Bulgaria, Most Rev. Eugene Bossilkoff, C.P. He is the last link in an uninterrupted series of Passionist Bishops in that diocese since 1781. He is, however, the

first native Bulgarian to hold that office. He was born in Beleni (Nicopolis Diocese) in 1900, made his studies in our Retreats of Belgium and Holland, was ordained in 1926. He speaks six languages, is a Doctor of the Oriental Institute, and a powerful orator.

GERMAN VICE-PROVINCE

October 26, 1947, on the Feast of Christ the King, the Vice-Province had the ceremony of Vestition in Holy Trinity Novitiate. It was the first one since 1940, and even at this time only one candidate received the holy habit. It was a young man who had finished his course of studies at our Preparatory Seminary in Pasing-Muenchen (Munich), before being forced to enlist in the German Army. During the war he was captured at Chartres, France, and in the ensuing year and a half at a prison-camp he studied Philosophy. When he was released last Christmas, he studied Philosophy at the Jesuit College in Pullach, near Munich, with two other Passionist students.

The Preparatory Seminary in Pasing, near Munich, houses four Fathers and ten or twelve students. One of the students will be prepared for the Novitiate in 1948. Now there is only one Theology student left, and he is studying at

the Jesuit College, Pullach.

The former house of Theological and Philosophical studies, Maria Schutz, Austria (Russian zone), is manned by two Fathers. There are no students there. The Pilgrimage Church seems to have lost none of its popularity because of the war. It was estimated that over forty-three thousand pilgrims made their way to the shrine of Mary during 1947. And practically all the war damage to Church and Monastery has been repaired.

The above statistics, of course, do not take into consideration the personnel of five Fathers, whom Fr. Victor, Vice-Provincial, brought from the Province of St. Paul of the Cross. They arrived around November 20th, and an account of their departure is given under *St. Paul of the Cross Province* in this issue.

Two of the priests of the Vice-Province are still Russian Prisoners of War.

PROVINCE OF THE HOLY CROSS

IMMACULATE CONCEPTION RETREAT

(Chicago)

November 15th, the Feast of St. Roger, may not have been noticed by the rest of the Province, but here in Chicago it was the occasion for a Student Wholiday in honor of Fr. Director.

Two weeks later we celebrated Thanksgiving Day with a sumptuous dinner, served up by Brother Stephen. We didn't even begin to count the courses, though Brother must have done so many times dur-



FR. VICTOR AND LATEST VOLUNTEERS FOR GERMAN VICE-PROVINCE.

ing the hours it took him to prepare. We had three distinguished visitors that day in Fr. William Joseph from Notre Dame, with two of our Eastern Fathers who are studying there, Frs. Benedict and Jeremias.

All of our missionaries have been on the "go." Fr. Vicar had the Novena of the Immaculate Conception at the parish Church this year. Fr. Howard's *What Parents Have Done* has been very well received. V. Rev. Fr. Neil, toward the end of November, was operated on for appendicitis, from which he is recovering nicely.

We expect our trusty chef, Charlie Fox, to arrive from Louisville in time for Christmas dinner. He has been "down South" for a month, learning a few more tricks of the trade from the old veteran, Brother Denis.

On the third floor we have had a bit of renovation. Brother Leo has been putting his knowledge of plumbing to good use. And in the garden Brother Joseph has reaped a bumper crop of carrots this year (along with a good bit else)—so many of them that we had to give away over 1000 lbs!

Finally, prayers are requested for the repose of the soul of Mr. Toughy, the lawyer who served

both Fr. Provincial and the Retreat for many years. He died December 4th.

HOLY CROSS MONASTERY

(Cincinnati)

Holy Cross and Immaculata received a little publicity on November 23rd, when the Sunday afternoon program over Station WCYK, *The Fountain Speaks*, treated the history of Mt. Adams, including John Quincy Adams' Laying of the Cornerstone, the founding of the Monastery, and building of Immaculata.

The lay-retreats are getting well established, under the able guid-

ance of Fr. Charles, and there has been an average of 17 retreatants a week.

On December 5th Fr. Edgar sang a Requiem High Mass for his father, and twelve priests from the Monastery were present. Mr. Ryan, who was a pioneer in Surety Bonding in Cincinnati, died Tuesday afternoon at Good Samaritan Hospital, after a short illness. He was 72 years old.

SACRED HEART RETREAT

(Louisville)

At present Father Anthony Maloney is in St. Joseph's Infirmary, recuperating from a serious stomach operation. His doctor, Irvin Abell, believes the cause of the ulcerated condition has been removed. And, of course, Fr. Anthony does not feel too good about the matter physically, but is in hopes his stomach aches are over. He even enjoyed the doctor's description of the operation as one that "took away half the stomach, but not half the appetite."

Home at the Monastery the back porches are being restored. Under the direction and able assistance of Father Rector, Cyril Lancaster has

completely renewed the first floor, and replaced all the planks on the second—using for this purpose the wood salvaged from downstairs. When the painting, carried on with the help of Father Alfred, will have been completed, the porches will be very durable and attractive.

Mr. Charles Fox has been staying with us for a few weeks, getting pointers from Brother Denis on the art of cooking, and from Mr. Rudy Stengle on meat-cutting.

And now once again, as the fascination of Christmas is upon us, cribs are going up, the students are practicing their singing, and general house-cleaning is in order.

OUR LADY OF GOOD COUNSEL RETREAT

(*St. Louis*)

The biggest (and practically the only) item of news from the Rome of the West is the arrival of the Passionist Nuns. They left Pittsburgh on the evening of December

Nuns came with her: Mother Mary Cecilia, C.P., Mother Mary Hyacinth, C.P., and Mother Mary Antonette, C.P.

As soon as they are settled in



CHOIR IN HOLY CROSS RETREAT, CINCINNATI.

8th, and arrived in St. Louis the following morning.

Mother Mary Frances, C.P., is the superior of the little band. She had been Mistress of Novices up to the time of her departure from the mother community. Three other

their new convent a postulant will follow them. Several girls in St. Louis were awaiting the Nuns' arrival. If this is any indication of the vocations to come, the Nuns should have a successful foundation here.

ST. FRANCIS RETREAT

(*St. Paul, Ks.*)

Thanksgiving day was celebrated with a High Mass and the customary free day. The annual Thanksgiving Bazaar of St. Francis Parish was a great success, the net proceeds amounting to \$4,840.13.

On December 6th, the community bade farewell to Fr. Alan, who left the Retreat to take up his new residence in Chicago. Fr. Brendan is expected to arrive soon at St. Francis to join the community.

The many calls for supply work in the diocese leaves the Retreat sparsely populated and with all the Fathers busy. Even Fr. Paul with his leg in a plaster cast is hobbling about to attend to the Novices. Fr.

Matthew continues to thrive and takes his regular turn in the works of the monastery.

For many weeks past the corridors have echoed with Christmas harmonies, as the Novices prepared their music for the great feast. The stillness of Christmas night was filled with song, while Christ, newborn upon the altar, came to make glad the hearts of all upon His Natal Day.

The Very Rev. Fr. Rector and all the Community, from the eldest father to the last postulant, express best wishes in this Holy Season, and pray a blessed and Happy New Year to all who read these lines.

ST. GABRIEL'S RETREAT

(*Des Moines*)

Fr. Jude is a little worse than before, and has now reached the stage where he cannot be moved. The needed kidney operation might prove fatal, so the doctors are afraid to do much.

Fr. Alexander has returned home from the hospital. The obstruction in the veins of his leg has dissipated and scattered, so he is able

to be up and about as before.

Fr. Mel has gone to St. Bernard's Hospital in Council Bluffs, Iowa, to take treatments there. As a result of his brain operation he has a form of locomotor ataxia. His nerves and muscles fail to coordinate, and by treatment at St. Bernard's it is hoped his condition will improve.

MATER DOLOROSA RETREAT

(*Sierra Madre*)

Since the last issue of the *Bulletin*, Mater Dolorosa Retreat has in its own modest way acquired a "new look." There is no room for

controversy over this improvement; it is acceptable to everyone. Many of the cells have been freshly painted, and the result is very easy on

the eyes. The community recreation room has been brightened up, but, best of all, the kitchen and scullery received two new coats of enamel, so that now they have a really "new look."

Very Reverend Fr. Provincial

an epidemic that was making the rounds, sent him to bed for a few days' rest. He was deserving of a rest, but we are sorry he had to get it the hard way.

Death came to our beloved Archbishop Cantwell on October 30th.



LAY RETREATANTS IN CHOIR OF MATER DOLOROSA RETREAT.

honored us with a visit the latter part of October and first part of November. His cordial spirit, as always, was a tonic to the community. We hope he does not think California was unkind to him, when

Fr. Provincial and all the priests of the community attended his funeral on November 4th. Archbishop Cantwell invited us to the Diocese and was at all times kind, gracious, and encouraging. The

Province owes him a debt of gratitude, which, we trust, will be repaid in prayers for the repose of his soul.

Throughout the city words of praise are heard for the week-end retreats, and for the magnificent retreat-masters of the past. At present all the talk is about Fr. Bartholomew. As a retreat-master they rate him among the best. As a preacher they place him right up with a certain renowned Monsignor.

The community was happy to welcome Fr. Francis back after his visit home during the serious illness of his father. Mr. Kaveney is

improving nicely and Fr. Francis thanks the brethren for their kind thoughtfulness and asks them to keep his dad in their prayers.

The "new look," which we spoke about, is so pleasing that we are going out for even more of it. This time it is dressing up the entrance driveway. The old, shabby, dilapidated barb-wire fence was removed, the weeds done away with, and the roadway tidied up with a neat stone curbing. Mr. Shiltz, the master-craftsman and magician with stone, is the "mode artiste" of this job, and has Brother Patrick as his understudy.

ST. PAUL'S RETREAT

(Detroit)

The biggest news from Detroit this time is about visitors. We finally received the long hoped for visit from Fr. Malcolm. His Pater-nity spent two days with us before leaving for Rome.

Another distinguished visitor was the Most Rev. Mar Ivanios, Archbishop of Travancore, India. His Grace is spiritual leader of the Malabar Jacobites, who came into communion with Rome in 1930. He is known as the Newman of India. He is also the founder of two religious orders. The Bishop celebrated the Holy Qurbano, or Mass, for the community. We were all impressed by the richness of the symbolism, and the close participation of the laity. Two points worthy of

special mention are the prominence given to the Sacred Passion, and to our Lady "The second Heaven." The references to the Passion are far more numerous than in our own Liturgy. The students and Brothers received Holy Communion under both Species.

Just before Thanksgiving the second consultor paid us a visit. A day or so later he was taken to the hospital with an attack of appendicitis. He was operated on the day after Thanksgiving.

Fr. Roland is back with us again after having been in the hospital with pneumonia.

Fr. Henry was scheduled to give a High School retreat here in Detroit starting Nov. 14th. The Sis-

ters somehow got the dates wrong and thought it was to begin on the 13th. When Fr. Henry failed to show up, they called the monastery here. Fr. Henry's twin brother, Fr. Matthew, went down and opened the retreat. The next day Fr. Henry arrived and finished the exercises. When, at the close of the retreat, he tried to tell the fellows what had happened, they refused to believe him.

We had two visitors from the East, Frs. Neil and Cornelius. They came to pick up a car that Cardinal Mooney had ordered for the Apostolic Delegate to India, Archbishop

Kirkles, C.P. The car was a special make, designed for driving in India. The steering wheel was on the right hand side.

Still there is no news about the new parish to be erected here. The Chancery Office is still waiting for permission from Rome. Our General has given his permission, but the Cardinal must get papers from Rome to turn a parish over to a Religious order. So until he gets his appointment from the Chancery Office as pastor, Fr. Patrick can do nothing. Right now he is trying to think of a name for the parish.

CHRIST THE KING RETREAT

(Sacramento)

Affairs in Sacramento being the work of three men may not seem to merit much mention in *The Passionist*. But we do want the prayers of the brethren for the new foundation, since progress is not as rapid as anticipated. We have had many good wishes, but little more. We now want to turn those wishes into something visual and concrete.

Fr. Gabriel conducted a retreat for the Old People in the Home of the Little Sisters of the Poor in San Francisco the latter part of October. Fr. Pius preached a Novena in honor of Christ the King

in preparation for the feast at Sacred Heart Church, Sacramento. Fr. Angelo gave a retreat to the Little Sisters of the Poor in San Francisco, November 29th to December 8th.

Occasionally we get visitors: Frs. Dunstan, Edward, and Bartholomew paid us a short visit on their way to the Consecration of the new Auxiliary-Bishop of San Francisco. Occasionally, too, we take a short trip, as when our little Community drove to Los Angeles to attend the funeral of Archbishop Cantwell.

HOLY NAME RETREAT

(Houston)

Thanksgiving Day brought sorrow and worry to the Community.

Fr. Aloysius had been in the hospital for some weeks. After his re-

turn, hopes were fostered that his condition would be better, but about noon on Thanksgiving he was stricken and had to be rushed to the hospital in an ambulance. There he requested Extreme Unction, and it was administered. His condition is still very grave and the prayers of the brethren are requested.

Fr. Aloysius is in St. Joseph's Infirmary, Houston. The Sisters of the Incarnate Word are in charge,

and have shown themselves real and generous benefactors of the Passionists.

More ministerial work is being loaded on us than we can handle. Even now Lenten Services are being requested, so it is becoming increasingly evident that unless help comes from the "North," much of the work will have to be refused. Even now Fr. Edwin from St. Louis is giving a Retreat in Houston.

OUR PARISHES

IMMACULATE CONCEPTION CHURCH

(Chicago)

Recently under parochial auspices an organization was established, known as *The Father Monaghan Post Catholic War Veterans*. The first installation of officers took place on November 23rd with the State officers of the *Catholic War Veterans* present. The ceremony was most impressive. We are glad that our Fr. Owen is remembered in this way. It argues that he did much good with his God-given abilities and qualities.

A Novena in honor of the Im-

maculate Conception, Patroness of the Country and Parish, was held in the fore-part of December to give the parishioners an opportunity to renew their love of God and Mary, which was so efficiently furthered in the recent Mission. Fr. Kilian, Vicar of the Monastery, was the Preacher for the services.

The collection of foodstuffs for starving Europe was such a success that Father Richard had to make a strong appeal for volunteers to help pack the goods.

HOLY CROSS CHURCH

(Cincinnati)

The Holy Sacrament of Matrimony was administered five times in Holy Cross Church during Thanksgiving week. Fr. Arthur could not refrain from calling at-

tention to this exceptional fact in the Parish Bulletin, and calling down God's blessing on the newly-weds.

Fr. Pastor also expressed his

great satisfaction over the results of the Food Collection for Starving Europe. It was "very good."

The men of Holy Cross Parish are also taking great interest in the Lay Retreat Work of the Mon-

astery. During the week-end of November 30th, eighteen took advantage of the golden opportunity for themselves—and it must be remembered that this was not the first group from Holy Cross to make a closed Retreat this year!



HOLY NAME RETREAT, HOUSTON, TEXAS.

ST. AGNES CHURCH

(Louisville)

For the past few years, after School Registration Day, the question has always been: "Where will we put all these children?" But somehow St. Agnes has been able to make room for the new-comers in the growing Parish. However, after the last school term, it was evident that additional space was absolutely necessary.

The Archbishop felt that this was not the proper time to build a new school, so suggested that we

see what we could obtain from the Government. After a great deal of running here and there, inspecting buildings, getting the clearance, and other such matters, we sat down feeling that we had been rather fortunate. Not long after, the people of the neighborhood and the entire school body stood with open mouths as they saw, lumbering along Newburg Road, the first section of a new building. When you see a building 60 x 25 feet,

completely blocking the highway and escorted by a police patrol. . . well, you have a good excuse to gape.

We bought two buildings; the first is 100 x 25, the second, 120 x 25 feet. One building is completed and is being used as a classroom and meeting hall. In the near future the second building will be

ready, and that will be used for the Church Organizations. For those who look upon all War Surplus Buildings as so many "shacks," we issue a cordial invitation to inspect ours. We have solved temporarily the "housing-shortage," as far as our school children are concerned, and we have a large and well-built hall for social events.

ST. ANN'S CHURCH

(St. Louis)

Through the courtesy of Fr. Bertrand, Pastor of St. Ann's parish, we are able to present to our readers a fine picture of the present Church, taken on the occasion of the administration of Confirmation by His Grace, Archbishop Ritter, November 9th. On that day the seating capacity of the Church was entirely taken up with those to be confirmed and their sponsors. This prompted the Archbishop to remark in his address: "A parish that can produce such an outpouring of people for one service needs a new Church"!

To fill this need, socials and parties have been held, plus regular collections for the building fund. More than this, an Advisory Board of twenty-four influential men from every section of the parish has been formed, who meet regularly and

offer suggestions and constructive ideas. They also act a sounding-board for those unwilling to express their opinions to the priests.

On November 23rd the Parish Bulletin mentioned that "as soon as we obtain the sanction of those in authority and finish our plans, we will proceed to the actual building of our new Church and Rectory."

The principle intention of the Annual Novena in honor of Mary Immaculate and St. Ann was announced as being "For the successful completion of our new Church." The sermons for this devotion were given by Fr. Ernest, C.P.

November 10th Fr. Bertrand accepted an invitation to address the Holy Name Society of SS. John and James parish. The occasion was a Victory Banquet at the close of a successful membership drive.

HOLY FAMILY CHURCH

(Ensley, Ala.)

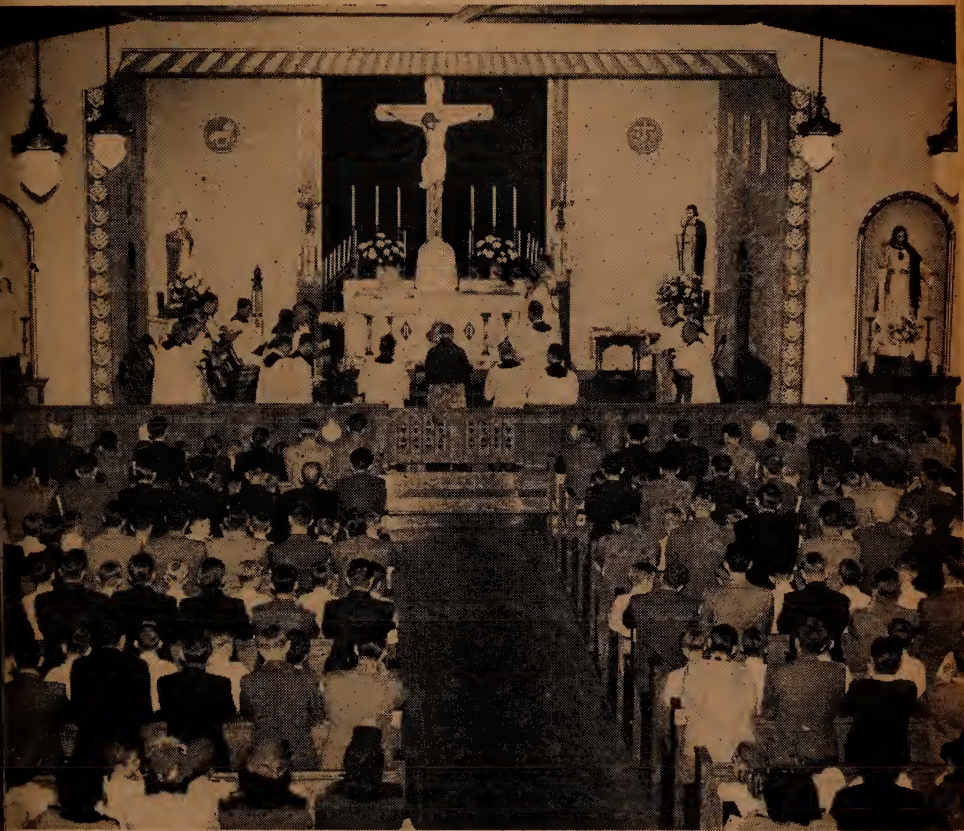
Thanksgiving Day was truly a "Day of Thanks" for us at Holy

Family Church. Five were baptized the day before; three adults, of

whom Mrs. Chappell, the wife of our Bandmaster was one, and two of our High School freshmen, one a daughter of a minister. This was not the only source of our delight

much to be thankful for!

Business has picked up on the convert line. Over fifty were under instruction and most of them were baptized on December 21st. We



ST. ANN CHURCH, NORMANDY, NOV. 9, 1947, CONFIRMATION.

on the National Holiday. We had a larger crowd than attend Sunday Mass for the Thanksgiving Day Mass. Many of the group were non-Catholics. Indeed, we had

held a mass-Baptism on that Sunday afternoon, in order than many of the non-Catholic parents and friends could attend the impressive service. Most Rev. Bishop Noser,

S.V.D., of the Gold Coast in Africa, honored us with his presence and Msgr. McCormick, pastor of St. Anthony's Church, Ensley, who has just received word that he was made a Domestic Prelate, preached.

There was plenty of activity in December at Holy Family Mission, with work for the High School Annual Bazaar, held on December 5th, to raise funds for purchasing chemicals for the High School Laboratory. The Sodality of Our Lady, also, was busy recruiting new members for the Reception into the Sodality, December 8th. The Holy Name Society men, too, were out every night trying to dispose of raffle tickets for their Christmas Carnival, December 13th.

The Christmas Story was presented with slides in color on December 23rd, together with the carols by the High School Choir and the reading of the Scripture narrative. This was a fine preparation for the great Feast of the

Nativity.

Midnight Mass was celebrated in Holy Family Church, preceded by the singing of the Christmas carols and the carrying of the Bambino to the Crib. The late Mass on Christmas found over 50 approaching the altar rail for the first time and offering their hearts to Christ as a crib and a gift.

The Holy Family High School Glee Club had a half-hour program over Radio station WSGN, December 12st, from 9 to 9:30. They did credit to the school and their teacher, Sr. Angela Francis, a new member of our Faculty.

The students are looking forward to the arrival of a Wire Recorder, which is being donated by Wally Maher, Radio Star and brother of Fr. Daniel Maher, C.P. They will then be able to hear themselves as others hear them, and also enjoy the latest music and dance hits, since we will thus be able to make our own recordings.

ST. MARY'S CHURCH

(Fairfield)

St. Mary's Mission is still moving forward. Sometimes faster, sometimes slower, but always forward. There is nothing extraordinary to report. The most important event we hope to announce by the middle of next year will be the completion of a part of the new school. As yet there is not even a definite starting date. Prayer seems

our only and last resort. We trust the brethren will continue their prayers.

We know that someone is doing a lot of praying for us. There were several persons who came into the Rectory recently and asked for instructions. When they come of their own accord, it is evident that someone's prayer has won for them

this grace. In the near future we will, therefore, be able to report an increase in our congregation.

The school children had their regular Christmas party with Santa Claus on the last day of school. Then there was the cleaning and decorating of the Church, and

building of the Crib. We regret to say that our little Church was not as nice as it could have been on Christmas. The classroom, which takes up half of the Church, spoiled the beauty and simplicity of the place. We hope that God will help us remove those transgressing walls before next Christmas.

DETROIT

All the legal formalities are not as yet completed for the starting of the proposed parish near our Monastery in Detroit. This was the status on December 2nd, when

word was received by *The Passionist*. There has, however, been an unofficial delineation of parish boundaries, and Fr. Patrick is patiently waiting to start his work.

PASSIONIST NUNS

OUR LADY OF SORROWS CONVENT

(Pittsburgh)

From Our Lady of Sorrows Convent comes a modest note telling of a very important event. "We are happy to have definite word regarding the new foundation. Mother M. Francis and her companions left for their new convent, 422 South Geyer Road, Kirkwood, St. Louis, Missouri, on the Feast of the Immaculate Conception of Mary, our Mother. In your charity pray for them that God's blessing may be with them in this undertaking."

Arrangements for this foundation, we learn from the *St. Louis Register*, were started early in the year, and the arrival of the Nuns in St. Louis constitutes the first

Religious Order foundation in the Archdiocese, since Most Reverend Joseph E. Ritter became its Archbishop in 1946.

The Convent is situated on the old Corley estate, a secluded five-acre tract of land on the east side of Geyer Road, north of Woodbine. It was given to the Community on October 23rd, the Feast of the Most Holy Redeemer, and the intervening weeks have been spent in preparing the place for occupancy. The building, which has been converted into a Cloister, is a 15-room house over 100 years old, and its large living-room on the first floor has been made the Chapel.

ST. GABRIEL CONVENT

(Scranton)

We had the great honor and pleasure of a visit from His Excellency, Archbishop Leo Kierkels, C.P., present Apostolic Delegate to India and our former General. Among many other interesting and informative things, he told us that he had 11 Cloistered Communities of Nuns in India, 10 of which are Carmelites. We think he would be happy to have the Passionist Nuns there too, but he said *he must first have the Passionist Fathers*.

The same letter, which gave the above information also brought news that the Nuns in Sittard

(Holland) have received Apostolic permission to open another Convent in Mook (Holland). The date for the actual foundation has not yet been set.

The following interesting statistics were also brought to our notice: Number of Passionist Nuns in Thielt (Belgium), founded in 1904, is 41; in Sittard (Holland), founded in 1938, is 25; in Tarquinia (Italy), founded in 1770, is 31; in Campagnano (Italy), founded in 1933, is 25; and in Genoa-Quarto (Italy), founded in 1942, is 14.

ST. JOSEPH'S MONASTERY

(Owensboro)

At the explicit request of the Nuns in St. Joseph's Monastery, *The Passionist* reports: "We had a really helpful retreat from Fr. Gilbert. God always seems to send the retreat-master to take care of our present needs, and we do know that Father was a very particular help and inspiration. We felt God spoke through him for our greater perfection, and are deeply grateful to God for his simple yet direct guidance toward true, supernatural living."

The Retreat in question was made on the three days preceding the Feast of the Presentation of the Blessed Mother, which, accord-

ing to the Rule of the Passionist Nuns, is to be a preparation for the public renewal of vows.

Another bit of good news is that the cement-block wall enclosure is completed. The cost rose to twice the original estimate, but the wall, too, had to be increased in height—from six to eight feet.

The Lay-retreats, held thus far in the Monastery, number seventeen, with an average attendance of eight at each Retreat. Full capacity of the tiny Retreat House is ten. Fr. Alfred, C.P., conducted all these Retreats and will resume this work next March.

MARYDALE

(*Erlanger, Ky.*)

The Feast of the Blessed Mother's Presentation brought us our third postulant, so we are now almost overcrowded. Of course, the saying, "There is always room for one more," may hold true in another instance or so. We have three promising postulants, who seem to fit right in. As they are anxious for more companions to share their life, a "new convent" is one of their big "intentions."

Retreats for Laywomen are more or less in demand, and we would like to be able to satisfy the desires of the applicants, but with our present quarters, they cannot be given any consideration. WE WOULD GREATLY APPRECIATE THE PRAYERS OF OUR BROTHERS FOR THIS INTENTION, THAT GOD WILL OPEN A WAY FOR US TO BEGIN THE WORK IN THE NEAR FUTURE.

As for the rest, our days are

going along very quietly, and, we hope, fruitfully in the sight of God. Our good Fr. Valentine sees to it that we have Exposition of the Most Blessed Sacrament on Fridays, whenever it is at all possible. We know that he does this at great sacrifice, for it means a trip of about twenty-five miles twice that day. So we hope we can prove our gratitude for his devoted interest in all our spiritual and temporal needs.

In the letter of Mother Mary Matilda, C.P. and companions, from which the above was quoted, the conviction is expressed that the foundation in the West of three Passionist Nuns' Convents within fourteen months is an answer to the prayers of the Novices during the past few years. Maybe the Novices by their continued prayers can bring about the erection of a new building for our "sisters" in Marydale.



PASSIONIST SISTERS

Excitement was the order of the day as the Passionist Sisters learned the glad tidings that the *Queen Elizabeth* was bearing their beloved Reverend Mother Josephine, Mother General of the Congregation, and her companion Rev. Mother Paul Joseph, C.P. nearer and nearer to New York Harbor. She was, for the first time, to meet the American people about whose cordiality and generosity she had

Mother Josephine, C.P.
General of Passionist Sisters.



heard much and read widely. As the S.S. neared the shore in the early hours of the morning of Oct. 31st, the Statue of Liberty seemed to beckon a hearty welcome to the daughters of the Passion.

Rev. Father Brendan, C.P. with Mother Gonzales, C.P. and her companion met them on their arrival, and took them to Union City, New Jersey, where they were hospitably entertained by the Sisters of Charity. After lunch, Father Brendan called and took them to the Passionist Monastery where they received a hearty welcome from the Reverend Provincial Consultors, Rev. Father Rector, the Reverend Vicar and also the good Students. Reverend Mother was deeply impressed by the warm-hearted reception extended to her by her American brothers in Christ. On the way back to Pennsylvania Station, they visited St. Michael's Church, and as they drove past the cemetery they were able to catch a glimpse of the sacred spot which enshrines the mortal remains of our revered founder, Rev. Father Gaudentius Rossi, C.P.

Of her visit to the U.S., Rev. Mother Paul Joseph C.P. tells us: "Before leaving England we had been assured by the Vice-Consul that we would find the Americans a courteous and generous people, and on our arrival we were not dis-

appointed. Everywhere we met with cordiality and respect for the Religious Habit. A friendly rivalry arose among the parishioners and others as to who would have the "privilege" of motoring the Mothers to Church, to the various convents, and even to places of interest in the neighborhood.

"Although we already possessed some knowledge of the Educational system in the States, nevertheless, the magnificent Parochial Schools, built and maintained by the Catholics, independently of Government aid, were a revelation, and while we were accustomed to considerable religious freedom in the English Schools, we were deeply impressed by the prominence given to Re-

ligious Instruction in the American Curriculum, and by the wealth of equipment and visual aids for the teaching of this all-important subject.

"Obtaining by our visit first-hand knowledge of the work of our Passionist Sisters, of their joyous and devoted service in the Master's cause, and realizing how much more could be effected with increased numbers, we are constrained to redouble our prayers to the Lord of the Harvest that He would send more laborers into the Vineyard.

"Here in the States is a wide sphere awaiting more, and yet more, Passionist Sisters. May God send vocations!"



Varia

"Presscrizioni e Usi" is the title of a booklet that was sent to us through the courtesy of our Very Reverend Father Procurator, Father Alfred. The work was published as early as 1942, but seemingly was unknown in our sector of the Congregation. The full title is *Prescrizioni e Usi relativi a Feste e a Funzioni in vigore Presso I PP. Passionisti*—"Prescriptions and Usages regarding Feasts and Functions practiced by the Passionist Fathers."

The contents are divided into three Parts. Part I treats of "Usages common to all Feasts." Part II takes up the different "Feasts and Seasons" that we commemorate with special services or practices. Part III treats of "Extraordinary Occasions" that cannot be grouped chronologically, e.g., Profession and Vestition Ceremonies, Canonical Visitation, Annual Retreat, and the like. Lastly, an "Appendix" is added, giving some general liturgical regulations. The work is a private publication and printed *pro manuscripto*. Father Alexis of Our Lady of Mount Carmel is its author. Father is a member of the Province of the Immaculate Heart of Mary, Italy. As a member of this Province he treats

of the Feast of the Immaculate Heart of Mary, which can be used, *mutatis mutandis*, for the Titular Feasts of other Provinces. If translated, it would be a handy booklet for Superiors of countries outside Italy.

A new name of the exchange list is "Gabriel," a paper edited by the Philosophy students in our Retreat in Pianezza, Italy. The contents of October-November 1947 contain the story of the Passionists in America. There is also a summary of the history of the Province of the Pieta. The current C.P. News takes up quite a bit of space. From its pages we learn that our students in Belgium also edit a paper, "Adimpleo," containing articles in French, Flemish and German. From "Gabriel" we learn, too, that our Fathers in Brazil are nearing the completion of a new church in honor of the Sorrowful Mother and St. Joseph in Rio de Janeiro.

"The Cross" faithfully makes its appearance as an exchange from the Province of St. Patrick, as well as the "Il Santuario di N. S. delle Roche" from the Province of the Immaculate Heart of Mary.

The Province of Our Lady of Holy Hope, Holland, has put out a *St. Gabriel Calendar* for 1948. It is a veritable Vocational Pamphlet. In its pictures it portrays our life and work: Professed Priest, Student, and Preparatory Seminarian.

Staurosophia, a publication of the Theology Students of Mother of Holy Hope Province, although already in the 15th volume has come to our notice only recently. It is a scholarly publication, interspersed with original vignettes and drawings. The title of the leading article reveals the high tone it possesses. The article is headed: "Utrum in Daemonibus sit Fides" according to St. Thomas.

We need not describe nor praise the fine folder that our Fathers in Sierra Madre have put out to further the Lay Retreat Movement. You have received a copy with the November Bulletin. It speaks for itself. Since then Holy Cross Retreat has taken a similar step—a bit more modest, but still very effective.

In an article for *America* (November 1, 1947)—entitled "Cana Conferences For Family Renewal"—Father James Duff traces the history of the latest movement for the strengthening of Catholic family life. It is interesting to note that Father Conleth's enthusiastic spreading of this great work, both by word and by pen, is recognized by Father Duff, for in his *America* article he names five priests most prominent in the Cana movement, and Father Conleth is one of them.

From Father Conleth's own pen comes an article, in the *Orate Fratres*, for November 2, 1947, detailing the ideals of Christian married life toward the renewal of which the Cana Conferences are pointed.

Books lately advertised and of interest to Passionists: "The Crown of Sorrow," by Archbishop Goodier, The Grail, St. Meinrad, Indiana; "Our Lady of Sorrows" by Hilary Morris, O.S.M., Newman Book Shop.



WORKS OF THE MINISTRY

MISSIONS

- Nov. 9-16 Belzoni, Miss., Fr. Timothy
Nov. 16-23 Arguillas, Miss., Fr. Timothy
Nov. 30-Dec. 7 Shaw, Miss., Fr Timothy
Shakopee, Minn., St. Mary, Fr. Arnold
St. Louis, Mo., St. John, Fr. Emmanuel
El Paso, Texas, St. Patrick's Cathedral, Fr. Justin
Dec. 7-14 Barclay, Iowa, St. Francis, Fr. Alban
Ysleta, Texas, Our Lady of the Valley, Fr. Justin
Hartshorn, Oklahoma, Holy Rosary, Fr. Ronan
Bryan, Texas, St. Anthoy, Fr. George
Dec. 7-21 Cleveland, Ohio, Sts. Peter and Paul, Frs. Hilary and
Marion
Dec. 14-21 Meyersville, Texas, Sts. Peter and Paul, Fr. Stanislaus
From Mater Dolorosa Retreat, Sierra Madre the following Missions were given: Fr. Edward in Los Angeles, St. Anthony's and Our Lady Help of Christians (Spanish); Fr. Aiden in Canada and the Great Northwest; Fr. Roderick in Canada; Fr. Carl in San Diego.

RETREATS

- Nov. 12-21 Louisville, Ky., Good Shepherd Sisters, Fr. Thomas
Nov. 30-Dec. 3 Columbus, Ohio, Sisters of St. Anthony's Hospital, Fr. Aelred
Dec. 2-5 Covington, Ky., Sisters of St. Elisabeth Hospital, Fr. Valentine.
Dec. 13-20 La Porte, Texas, St. Mary's Seminary, Fr. Philip
Dec. 28-Jan. 1 Iowa City, Iowa, Mercy Hospital, Fr. Paulinus
Marshalltown, Iowa, Mercy Hospital, Fr. Martin
Sioux City, Iowa, St. Joseph Mercy Hospital, Fr. Brendan
Des Plaines, Ill., St. Patrick Academy, Fr. Germain
Janesville, Wis., St. Joseph Convent, Fr. Alban.
Aurora, Ill., St. Joseph Hospital, Fr. James.
Chicago, Ill., St. Justin Martyr Convent, Fr. Clarence
Ottawa, Ill., St. Xavier Convent, Fr. Mark
Chicago, Ill., Little Flower Convent, Fr. Regis

Detroit, Mich., Mt. Carmel Convent, Fr. Boniface
 Piqua, Ohio, Sisters of Mercy, Fr. Matthias
 Louisville, Ky., St. Catharine Convent, Fr. Alfred
 Cadillac, Mich., Mercy Hospital, Fr. Theophane
 Lansing, Mich., St. Lawrence Hospital, Fr. Alexis
 Muskegon, Mich., Mercy Hospital, Fr. Kilian
 Des Moines, Iowa, Mercy Hospital, Fr. Conell
 Ft. Dodge, Iowa, Mercy Hospital, Fr. Fidelis
 Dubuque, Iowa, St. Anthoy Home, Fr. Hilary
 Des Moines, Iowa, St. Catharine Hall, Fr. Ronan
 Columbus, Ohio, Sisters of Mercy, Fr. Anthony Mah.
 Joplin, Mo., St. Peter's, Fr. Arnold
 Morganfield, Ky., Mercy Sisters, Fr. Gilbert
 Council Bluffs, Iowa, Mercy Hospital, Fr. Conleth.
 Marshall, Mo., Mercy Academy, Fr. Elmer

From Mater Dolorosa Retreat, Sierra Madre, the following Retreats were given: Father Basil to Holy Cross Sisters in Ogden, Utah; Fr. Francis to Holy Name Sisters, All Souls, Alhambra; Fr. Roderick, to Little Sisters of the Poor, Los Angeles; Fr. Jerome, to Maryknoll Sisters, Monrovia and three week-end Retreats to the Sisters of Social Service.

LAY RETREATS

- | | |
|----------------|--|
| Nov. 1-2 | Flint, Mich., St. Agnes, Fr. Harold |
| Nov. 14-16 | Cincinnati, Ohio, Holy Cross Laymen Retreat, Fr. Anthony Mah. |
| Nov. 13-16 | Cincinnati, Ohio, Retreat for women of Holy Cross Parish, Fr. Joyce. |
| Nov. 24-26 | Detroit, Mich., La Salle High School, Fr. Cyril J.
Detroit, Mich., Felician Academy, Fr. Wilfrid
Green Bay, Wis., Fr. Henry |
| Nov. 27-Dec. 3 | Harkinson, N. Dak., Fr. Howard |
| Nov. 28-30 | Cincinnati, Ohio, Holy Cross Monastery Laymen Retreat, Fr. Valentine |
| Dec. 2-4 | Westphalia, Kansas, St. Teresa High School, Fr. Alan
Flint, Mich., Sacred Heart, (Slovak), Fr. Cyril J.
Red Wing, Minn., Fr. Henry
Bellville, Ill., Notre Dame Academy, Frs. Henry and Canute |

Dec. 3-5	Cincinnati, Ohio, Holy Cross Laymen Retreat, Fr. Valentine
Dec. 3-6	Chicago, Ill., St. Louis Academy, Fr. Kenneth
Dec. 6-8	Bloomington, Ill., Fr. Howard Red Wing, Minn., Fr. Henry
Dec. 9-11	Chicago, Ill., St. Philip High School, Fr. Henry
Dec. 10-11	Chicago, Ill., St. Thecla, Fr. Howard

Five week-end Retreats were held during the month of November in the Mater Dolorosa Retreat and three more are scheduled for December. Two hundred and sixty men made the retreats during the month of November making an average of fifty-two at each retreat. Of these one hundred and two were new Retreatants for Sierra Madre and six were non-Catholics. Three of these six non-Catholics are now taking instructions. Mater Dolorosa Retreat House was singularly honored when His Excellency Bishop McGuken, Administrator of the Archdiocese, made a special trip to the monastery to have his picture taken with retreatants from his parish.

NOVENAS

Nov. 3-11	St. Louis, Helpers of Holy Souls, Fr. Conleth
Nov. 10-18	Alton, Ill., Immaculate Conception, Fr. Justin
Nov. 29-Dec. 7	Chicago, Norwood Park, Ill., Immaculate Conception, Fr. Kilian
Nov. 30-Dec. 8	Chicago, Ill., St. Edward, Fr. Norbert Leavenworth, Kansas, Immaculate Conception, Fr. Robert Felix
	Normandy, Mo., St. Ann's, Fr. Ernest
	St. Louis, Mo., Old Cathedral, Fr. Walter
Dec. 14-23	New Orleans, La., Incarnate Word, Fr. Flannon

FORTY HOURS

Nov. 7-9	Roseville, Mich., Sacred Heart, Fr. Harold.
Nov. 9-11	New Albany, Ind., Holy Trinity, Fr. Thomas Detroit, Mich., St. Leo, Fr. Cyril J. Hammond, Ind., Fr. Norbert
Nov. 14-16	Indianapolis, Ind., St. Patrick, Fr. Marion Louisville, Ky., Holy Cross, Fr. Julius Wyandotte, Mich., St. Elisabeth, Fr. Cyril J. Bensonville, Ill., St. Alexius, Fr. Sebastian

- Nov. 16-18 Kickapoo, Ill., St. Mary, Fr. Henry
 Nov. 23-25 Curdsville, Ky., St. Elisabeth, Fr. Silvius
 Owensboro, Ky., St. Paul, Fr. Gilbert
 Nov. 30-Dec. 2 Leavenworth, Minn., Holy Japanese Martyrs, Fr. Leo Patrick
 Dec. 5-7 Mt. Sterling, Ill., Fr. Conleth
 Hawkpoint, Ill., St. Mary, Fr. Cronan
 Dec. 7-9 Iola, Kansas, St. John, Fr. Alan
 Walnut, Kansas, St. Patrick, Fr. Egbert
 Sierra Madre, Mater Dolorosa Retreat, took care of the
 Forty Hours in All Souls, Alhambra, Fr. Dunstan; in
 Van Nuys, Calif, St. Elisabeth, Fr. Carl

RECOLLECTION DAYS

- Nov. 19 St. Louis, Mo., Presentation Parish, Fr. Edwin
 Nov. 30 Typton, Mo., St. Andrew, Fr. Regis
 Dec. 15 St. Louis, at our Seminary, St. Stephen Parish, Fr. Edwin

CANA CONFERENCES

- Nov. 23 St. Louis, Mo., St. Liborius Parish, Fr. Conleth
 Nov. 30 Chicago, St. Scholastica Academy, Fr. Conleth
 Dec. 7 Detroit, Mich., CYO Group, Fr. Regis
 Dec. 14 St. Louis, Mo., Visitation Parish, Fr. Conleth

CONFERENCES TO SISTERS

- Nov. 16 Louisville, Ky., Mercy Academy and Sacred Heart Home, Fr. Julius
 Nov. 18-21 Louisville, Ky., Ursuline Motherhouse, Lexington Rd., Fr. Vincent Mary
 Dec. 7 Louisville, Ky., St. Joseph Infirmary and St. Mary & Elisabeth Hospital, Fr. Thomas
 Louisville Ky., Loretta Academy and Mt. St. Agnes, Fr. Julius
 Dec. 10 Louisville, Ky., Little Sisters of the Poor and Good Shepherd Sisters, Fr. Julius

WHO IS WHO AND WHERE

HOLY CROSS PROVINCE, DECEMBER 1947

ROME

Malcolm 1

CHICAGO

James Patrick 2

Joseph 3

Neil 4

Herman 5

Kilian 7

Cyril M

Augustine

David K

Norbert

Alban

Richard 9

Matthias

Conrad—12

Joseph M—13

Sebastian

Alan 40

Kenneth

Donald 10

Jeremias

Gordian 18

Henry

Howard 17

Benet

Paul F 10

Wm. Gail 14

Leo Patrick

Roger 19

Students

Carrol

Randal

Firmian

Clyde

Loran

Simon

Melvin

Emmet

Kent

Kenan

Ward

Bernardine

Dominic

Brothers

Joseph 22

Stephen 31

Leo—23

CINCINNATI

Valentine—5

Colum—7

Aurelius

Alphonsus

Raphael

Bernard

Arthur—9

Gregory

Timothy

Nicholas

Claude 15

Daniel

Anthony Mah 27

Joyce

Leopold

Aelred

Kenny 9

Charles G. 25

Thaddeus 10

Brothers

Anthony 21, 22

William 24

LOUISVILLE

Julius—5

Emmanuel—7

Isidore

Charles C

Lawrence

Anselm 9

Andrew

Maurice 29

Thomas

Anthony Mal

Gilbert 39

Hubert 42

Marion

Camillus 41

Austin

Arnold

Silvius

Alfred

Vincent M 16

Cormac 10

Flannon

Godfrey

Joel

Leon

Campion

John Bapt

Noel

Forrest

Keith

Raymond

Fergus

Stephen

Students

Jordan

Owen

Rene

Warren

Columban

Alvin

Brothers

Luke 23, 24

Gabriel 31

Casimir 22

Denis 21

ST. LOUIS

Kyran—5

Walter—7

Celestine 44

Edwin

John Philip

Bertrand 9

Herbert 45

Edgar 45

Eryan 45

Michael

Regis 45

Finan—10

Elmer 45

Conleth 45

Nathaniel 10

Ernest 45

Germain 45

Cyprian 45

James 45

Emil 45

Cronan 45

Roch 39

Brothers

James 43

Bernard 21

Conrad 24

David 23

Regis 22, 31

ST. PAUL

Robert Felix 5

Faustinus 6

Egbert 7

Matthew M

Hyacinth

Edward

Agatho

Christopher 9
Brendan
Sylvester
Kevin
Cyprian Fr. 9
Terence
Paschal
Miles 10
Paul 11

Brothers

Louis 24
Gilbert 22, 31
Philip 21
John

Novices

Myron
Denis
Albert
Eugene
Eric
Bruce
Berchmans
Hugh
de Paul
Rian

Bro. Nov.

Michael
Bro. Post
George
Peter

DES MOINES

Bernard Mary 5
Canute 7
Alexander
Ignatius
Julian
Mark
Urban
Louis
Malachy
Martin
Hilary

Paulinus
Peter
Fidelis
Conell
Jude
Quentin
Mel
Nilus
Ronan

Brothers

Aloysius 24
Columban 22
Theodore 21

DETROIT

Clarence 5
Wilfred 7
Benedict
Adalbert
Fabian 34
David Ferl
Alexis
Justin
Gerald
Linus
Boniface
Gerard
Ferdinand
Roland
Patrick—9
Theophane
Robert 32
Matthew V 39
Cyril Jab
Ignatius B. 35
Harold
Cajetan 36
Frederick 37
John 38

Students

Venard
Caspar
Benedict Jos.

John Mary
Peter Claver
Giles
Luke
Bruno
Clement
Paul Mary
August Paul
Joachim
Bede
Barry
John Francis
Marvin
Victor
Gail
Aquinas
John Gab.

Brothers

Romuald—23
Felix—22, 31
Lawrence—24
Nicholas 21

SIERRA MADRE

Lambert 5
Dustan 7
Reginald
Leo 9
Basil
Aidan
Ed. Guido
Francis
Roderick
Jerome
Bartholomew 27
Isidore R 25
Lucian
Carl
Declan 26

Brothers

Richard 22
Gerald 21
Patrick 24

BIRMINGHAM

Ralph 8
Cornelius
Leonard
Damian
Brice
Bro. Henry 33

ENSLEY

Eustace 8
Ludger
Canisius

FAIRFIELD

Edmund

SA'MENTO

Angelo 8
Gabriel
Pius

HOUSTON

Aloysius 8
Stanislaus
George
Philip
Bro. Daniel 33

PALESTINE

Bonaventure
Barnabas

CHINA

William W 20
Cyprian L 20
James L'bt 20
Francis Fl 20
Harold Trav 20

UNIVERSITY

Gregory Jos—28
William Jos—30

CHAPLAINS

Xavier
Brian
Nicholas G
Vincent X

REFERENCES

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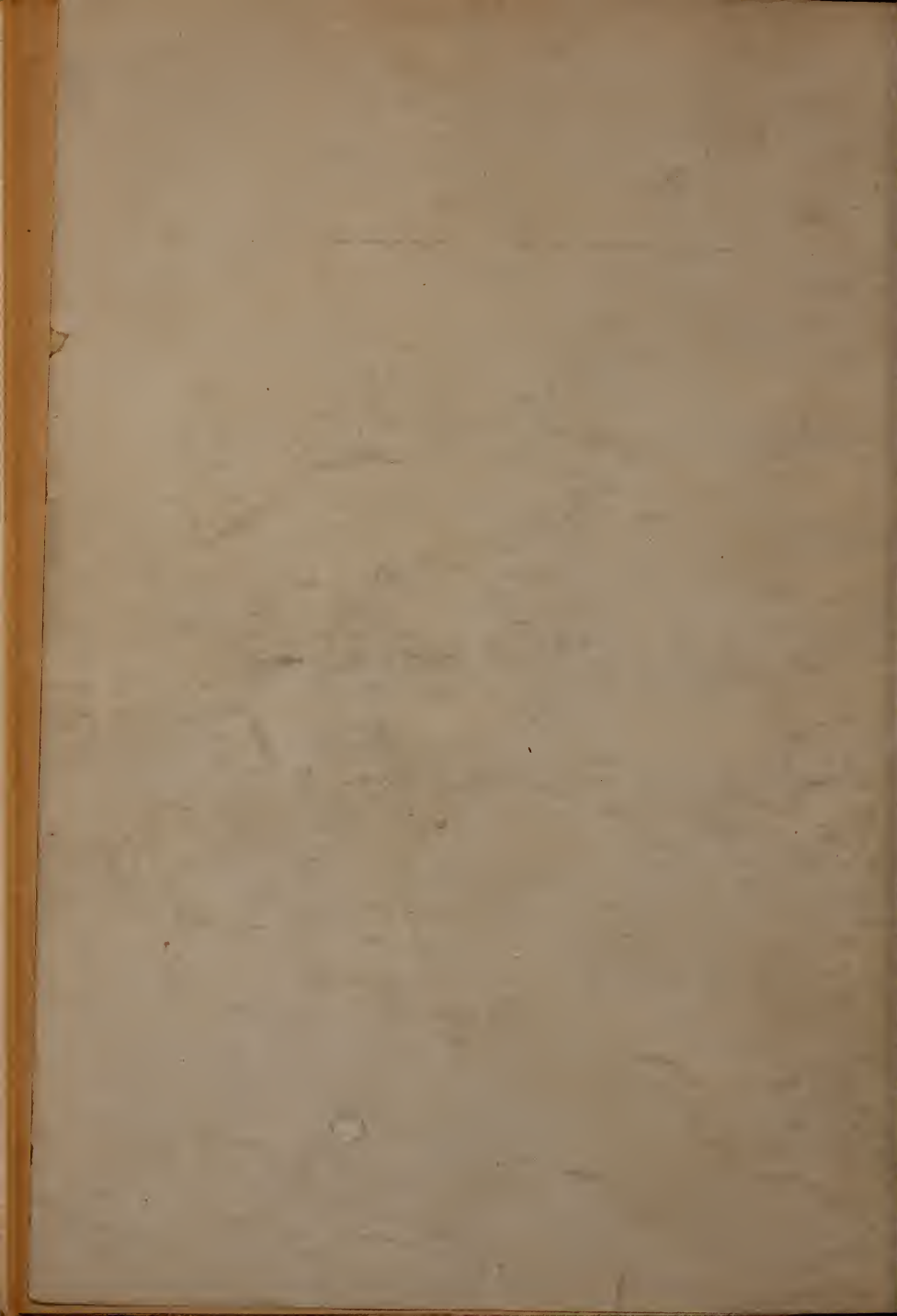
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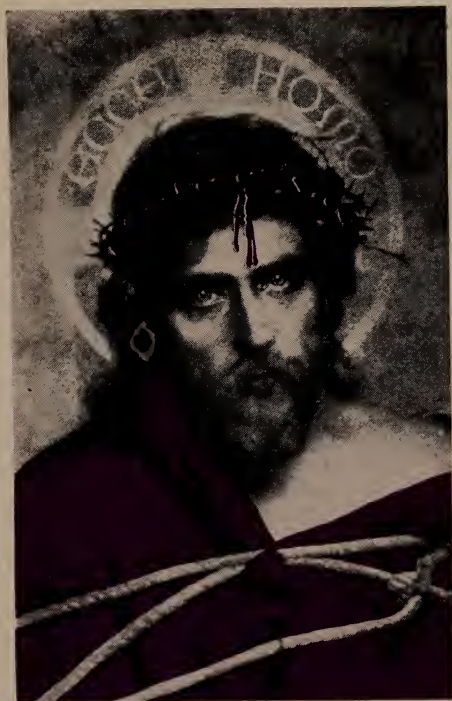
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The PASSIONIST

BULLETIN OF HOLY CROSS PROVINCE



Vol. I



No. 2

FEAST OF THE FIVE WOUNDS
MARCH 12, 1948

THE PASSIONIST

Bulletin of Holy Cross Province

Vol. I, No. 2

March, 1941

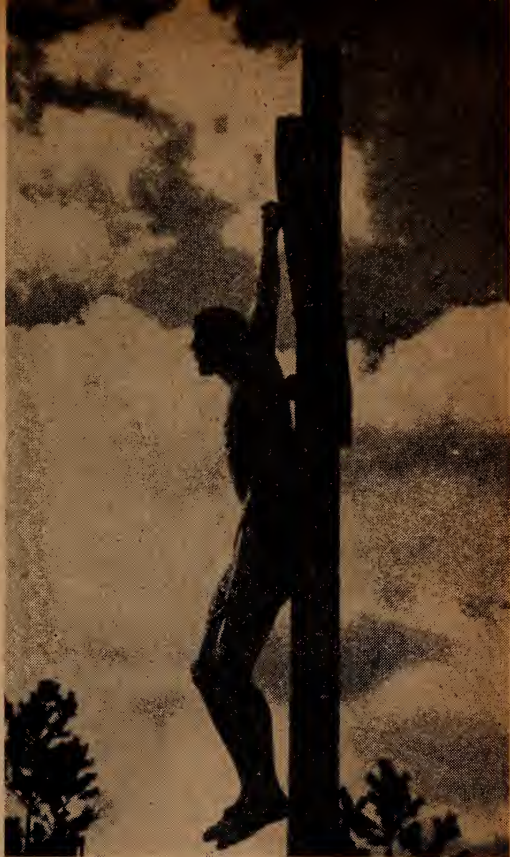
Published bimonthly at the Sacred Heart Retreat, 1924 Newburg Road, Louisville 5, Ky., U.S.A.
Issued each January, March, May, July, September and November. Financed by free-will offerings from readers. There is no Copyright. The paper is a private publication "pro manuscripto."

IN THIS ISSUE

Editorial	97	Presentation Province	134
Vox Patris	100	Province of Sorrowful Mother	135
We Preach	104	Province of St. Paul of the Cross ..	137
Ius Particulare, C.P.	113	Holy Spirit Province	143
Passionist Customs	118	China Mission	147
Obituaries	121	Holy Cross Province	149
Passionist News	130	Passionist Nuns	165
Pontifical Documents	130	Passionist Sisters	172
General Curia	130	Sisters of Jesus Crucified	172
Secretariate of Mission	132	Varia	174
Sts. John and Paul	133		

"The Passionist" aims at a deeper knowledge of the purpose of our Congregation and at a closer attainment of said purpose. Cooperation is invited. Consequently, contributions by any member of the Congregation along the lines of news, past or present, of general or provincial interest; articles dogmatic, ascetical, canonical or of historical value for us, are welcome. Also photographs of recent or historic C.P. events are helpful towards the ideal "The Passionist" strives to reach. Especially at present does "The Passionist" wish to establish and conduct the Missionary Forum.

Editorial



ALL of us, who worked on THE PASSIONIST, would be lacking our God-given human nature, if we did not feel a keen satisfaction with the grand welcome accorded us in your first issue. The cover-design, editorial, and general format were mentioned most frequently in your letters. Even a few financial contributions were offered from within and without the Province... for all of which we are deeply grateful: May God reward your charity!" Especially gratifying was your

reaction to the policy of THE PASSIONIST. Not only did you express the hope that it would be followed exactly, but you added some very constructive suggestions. For instance, you asked that as far as possible it be kept "to all from all." You also wanted it to remain a distinctive organ of Holy Cross Province... and you urged that it foster more definitely our essential activities on Missions and Retreats.

We ourselves most heartily agreed with such suggestions—es-

pecially the last one. For if one takes the essence away from our work, the whole is destroyed! Accordingly, we will plan to bring out more fully the missionary apostolate of our Province—that little branch in the Mystical Vine of which Christ is the Stock. For we do not want to arrogate to ourselves the name PASSIONIST and then treat only one side of our life.

Saving a miracle, though, the present collaborators on THE PASSIONIST cannot fulfill such a responsibility without cooperation from those of you who have had experience on Missions and Retreats. We must appeal, therefore, to you active men to give us firsthand information on the proper techniques and practices in the missionary field.

To facilitate your expression of ideas we have decided to set up in our pages a "Missionary Forum," in which anyone may fill the role of "Actor" or "Plaintiff." The "Promotor Justitiae" or "Promotor Fidei" (that is, the one who will uphold our ideals) may be anyone who has had experience in giving Missions and Retreats. The "Reus" or "Defendant" will be our traditional practice. The Judge of the case will be you, the reader. The Trial will be fictitious, but the minutes of its proceedings will be recorded faithfully. (The metaphor behind this arrangement will probably be more charitably received

when it is admitted that the Edition is now incumbered with teaching "De Processibus" of the Code.)

We feel confident, however, that the erection of such a "Missionary Forum" will focus a great deal of attention on our missionary endeavors and thus increase our fruit a hundredfold. We feel so convinced of this that were we restrained by editorial etiquette we would invite "nominatim" able and efficient plaintiffs and promoters, of whom there are many in this Province. We would invite them to be actors—to take action and state their case.

But even at this early date we can count on two recognized missionaries of the Province, who will assist us. So in the May Issue of THE PASSIONIST you will find recorded the first minutes of our new Forum.

The fact that we are inaugurating this new section, though, does not mean that we will neglect our contemplative side. Co-essential and co-primary with our missionary activity is our monastic life. Our supernatural life, as protected and perfected by our Rules and Regulations, is the groundwork of the *conditio sine qua non* of our success on the platform.

Not all of us can be missionaries in the technical sense of the word, but all of us can be men of the spirit and perfect this spirit in God by supernaturally following o

written obligations—as interpreted by our God-given Superiors. The sick as well as the strong, the old as well as the young, the priests as well as the brothers are furthering the essential purpose that God has in mind for our Congregation and our Province. This part of our life is as important to our existence, according to the Will of God, as the giving of Missions and Retreats. In fact, the latter is impossible without the former!

Consequently, THE PASSIONIST will continue to present articles explaining historically, dogmatically, ascetically, and canonically the contemplative side of our makeup. It is equal to our missionary activity, and in presenting it we hope to avoid platitudes as well as generalities, by giving each phase of it a distinctively Passionist tone or color.

We also feel obliged to translate for your benefit the contents of the ACTA CONGREGATIONIS, the official organ of our Congregation. The same is to be said of the OBITUARIES of our brethren from all parts of the world, as edited by the General Curia. News items from other Provinces are often a source of inspiration to us, and the interest aroused will keep us from an unhealthy isolationism.

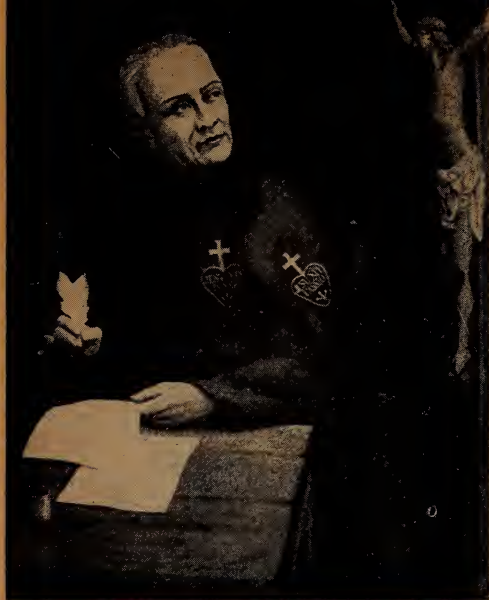
News items from individual Retreats of our Province have been

the subject of comment from above, below, and out of the middle of our ranks. Some have been “pro” and others “con.” We must admit that in this we have—even deliberately—leaned to the flimsy side. To put it clearly, we have run the risk of perpetuating unimportant events. But we allow ourselves an apology on two scores. By Provincial Curia Vote this periodical (then THE C. P. BULLETIN) was to be the Province Chronicle, and by a universally admitted fact it is impossible to judge from history-in-the-making what will be history-in-fact. So we have followed the principle of the classical monastic chroniclers and stayed on the “tutoristic” side, writing rather too much than too little—that nothing important be lost. The second reason is that this method keeps us from getting too formal and strikes a very responsive chord with the brethren who are not in touch with our home-life.

Thus the policy outlined in the January issue is being expanded. The seeds that were sown then have begun to sprout—at least in the direction of the establishment of the “Missionary Forum.”

In Xti Passione,

Vincent Mary, C.P.



VOX PATRIS

PAUL OF THE CROSS, General of the Discalced Clerics of the Most Holy Passion of Jesus Christ:

The approaching General Chapter impelled us to make a visitation of our Retreats, in spite of ill health. We made this visitation to see whether the observance of our Rules and Constitutions continues in its vigor and also to take every precaution to prevent tepidity from entering. Further, we pointed out the best means for preserving the regular observance in our Retreats. By using these means our Religious will ever grow holier and more fervent. They will manifest the virtue of Jesus Christ in all their works and will by their sanctity, stimulate the people both to glorify God and to improve their lives by striving for Christian per-

fection. The people will do this more readily, with God's grace, they are aided by the good example of our Religious. We must therefore act with great reserve, with deep humility and charity. We must manifest complete detachment from every creature and from all idle conversation with seculars, as well as great retirement and silence. These are, in the words of St. Bernard, the custodian of Religion, the golden key that guards the treasure of virtue.

We confirm the decrees already made and order that the following be observed also:

1. No professed religious is to go out alone; he must always take a companion with him. When outside the Retreat they must dwell

together. Under no pretext whatever may one of them stay in one house and the other in a different one. When it is necessary to speak to a sick woman or to hear her confession, we desire that the companion be in sight the whole time, *iuxta Regulas, chap. 17*, and that permission be asked of him even though he be a lay-brother—this will be an act of humility and of obedience to the Holy Rule.

2. No Religious is allowed to ask the benefactors for anything without the permission of the Superior. Otherwise he would violate his holy vow of poverty by making himself a proprietor.

3. Let no one presume to give or receive anything at the door except the porter, the Superior or one appointed by him.

4. No one is permitted to speak with seculars, especially women, whether they be neighbors or strangers, except he whom the Superior appoints for this purpose. And even he should do so in few words, with reserve and downcast eyes, as the Rule directs.

5. Let no Priest, Cleric or lay-brother dare to give alms at the door or anywhere else. Nor may they give any presents, however small, or articles of devotion or anything else. None should meddle with tending dogs or cats, unless the Superior appoints him to do so.

6. We ordain that there should be someone in charge of the room where clothes, shirts, handkerchiefs, medicine, tobacco, etc., are kept. He will keep the key to this room and once a week at the Superior's order will give the religious what they need, since no one is allowed to provide himself with anything without permission. Anyone in need of tobacco because of some indisposition may not keep a supply in his room. Let him go to the one appointed; he will substitute for the Superior in graciously filling any need. This will save the Superior from being bothered too much. In this regard we approve the laudable custom in our Retreats whereby the Religious are given their shirts, drawers, handkerchiefs, and tobacco at the regular intervals.

7. No one is to ask anything from the lay-brother in charge of the storeroom and wine cellar. Anyone in need of food or drink outside of mealtime should go and ask permission from the Superior.

8. Let no one dare speak of the meals or anything else prepared in the kitchen, nor of what is passed in the refectory—whispering criticism or talking to one another about the food or drink. Such a thing is very unbecoming a mortified religious. Still less should anyone dare speak of these things outside with seculars. When any curious person asks what we eat,

answer quite simply that the Religious of the Passion eat what the poverty of the Holy Rule allows.

9. We ordain and expressly command that in recreation no one (*nemine excepto*) speak of the government of the house. Let the Superior give to those in charge of the various offices their respective orders. But let him do so at the proper time and not after silence has been called. We also wish that in recreation there be no talk of missions, retreats, moral cases, or what goes on in other retreats. Recreation should have an atmosphere of wholesome gladness. In order that no one's heart might grow cold in its love for God, let some solid remarks be introduced now and then as the occasion warrants. Recreation should be full of charity that the mind may not only not be fixed on distracting and disturbing thoughts but may remain serene, at peace and, indeed, even more ready to rise to God than before.

10. No one (except the Superior or in his absence his substitute) is to enter the kitchen or refectory outside of mealtime without the Superior's permission.

11. We order the lay-brothers not to go to recreation after dinner and in the evening until they have set the kitchen and refectory in order, washed the dishes, put away the food that remains, swept, etc.

While washing the dishes or doing the other work, let him who knows the *Miserere* recite it alternately with the others. After this let them accompany their duties to their completion with some devout discourse. When their work is finished let them go to recreation *in nomine Domini*.

12. We order that in the kitchen and garden they speak only what is necessary and pertaining to their office and that in a subdued voice. Where the cells are and in the other corridors let them work in silence unless necessity demands otherwise.

13. We order and expressly command that none of our Religious meddle in baptisms, even though requested by benefactors. All Religious are forbidden by the Sacred Councils to baptize, since this might lead to familiarity with women and might open the door to dissipation of spirit.

14. One should not eat with his elbows on the table or bend over his food too much. After eating he should remain with his hands in his sleeves, modestly listening to the spiritual reading. We wish all this to be observed by all the Religious, *nemine excepto*, because such action is not only impolite but even wanting in religious decorum.

15. We order as regards the solitary walk that all go together

in silence from the Retreat and then separate at the appointed spot. Let them go in deep recollection and strict silence to relieve their minds in the open air. Thus they will help each other by their good example. Afterwards they shall return to the Retreat in the same silence.

16. Finally, we oblige the Rector to see that these decrees are observed and are read once a week in the refectory at the end of the meal when all are present. In his absence we wish that his substitute

be powerless to disobey the Rector's orders on the pretext that he is the Superior. When the Rector returns the substitute must give an exact account of all that has happened in his absence.

Given at San Angelo, Retreat of our residence, Vetralla,

November 3, 1752.

Paolo della Croce

Francis Anthony of the Crucified,
Secretary

"THE HEART——WE FORGET"

*I think I heard of Thee
A Heart —— a Man upon a cross!
Until all shadows flee
Thou art life's gain and loss.*

*Is it vain to ignore
The laws God given
Applaud mere things in soar
Where God does suffer riven?*

*I think I heard of Thee
A Heart —— a Man upon a cross!
Vain forgetful can flee
It haunts with mind emboss.*

*World and wealth has say
Today is ours — tomorrow thine
And all the world in pay
Cannot buy —— when God is mine.*

*I think I heard of Thee
A Heart —— a Man upon a cross!
Paradox —— renewing love it be
A world passing with its gloss.*



Fr. Austin, C.P.



We Preach

by

Fr. John Baptist, C. P.

WHEN the singular and stupendous genius of Michelangelo had bent and spent itself utterly for month after month upon the majestic, marble masterpiece of Moses, the sculptor, mallet in hand, drew back a step or two to view his own creation. The compelling grandeur of it all so thrilled his artistic soul that, in sheer poetic ecstasy, he bore the hammer hard down upon the protruding base and exclaimed, "Parla!—Speak!". But the massive, marble Moses remained mute. The Lawgiver in stone was himself bound by the law of stone.

Not so is it today with another great creative artist and another Lawgiver; to wit, the Congregation of the Most Holy Cross and Passion of Our Lord Jesus Christ and its founder, Paul of the Cross. Our holy Order spends years of exacting labor to fashion the heads and hearts of its subjects to the heroic mold of its Legislator and in the end thrills to say to each of its ordained clerics, "Parla! Speak! Speak the mystery that is Christ." And all its true and faithful sons

go to cast fire upon the earth, as men driven by a divine compulsion to proclaim that "Jesus our love is Crucified." And if today, not unlike the gospel picture of Christ's triumphal entry into the Holy City, voices are raised in protest, "Master, rebuke thy disciples," to them with even greater reason the Crucified Christ will make answer, "I tell you that if these keep silence, the stones will cry out" (Luke 19: 39,40).

As men with a magnificent mission, we are also marked with a method. St. Paul of the Cross sums it up in the 24th Chapter of his Rule, "On The Manner Of conducting Apostolic Missions." Here, in what sounds like a last "briefing" before sending his men out on their vital mission, he lays particular stress on three elements, saying: "Above all things, we admonish the religious to weigh well the sanctity, the responsibility, and the object of their ministry." The ways in which one may do this are numerous, but one practical, ready-to-hand, and, considering the source,

Christ Crucified

appropriate way is their consideration in the light of the Sacred Canons of the Code, along with parallel citations of pertinent passages in our own legislation. To pursue that way briefly, but pointedly, is the aim of this article.

SANCTITY

The first evident indication in the Code of the holiness of the preacher's function appears in the very reading of the section-head under which preaching is treated: "De Magisterio Ecclesiastico." These three simple words have the tremendous import of a first principle, containing virtually all that can be said by explicit deduction or inference. To preserve the deposit of Faith in its pristine purity and integrity and to expound it faithfully and indefectibly is the work of the Holy Spirit, Who operates through the Church. Whosoever, therefore, participates in this work, whatever his station in the Church, can be said, by analogy of participation, to be doing a work divine. For us this consideration bears a peculiar consequence. If, axiomatically, the least of a higher order is greater than the highest of a lower order, then, in this matter of preaching, the poorest, dullest, driest, dustiest priest in the pulpit is yet by his

very office superior beyond all compare to the wisest and most eloquent literateur, scientist or statesman.

Implicitly and equivalently the whole rule of St. Paul of the Cross can be said to be imbued with the notion of the holiness of apostolic preaching. In the very first chapter, which touches on the end itself of the Congregation, we glimpse the primordial importance he attached to it in such phrases as "one of the chief objects of our congregation" and "those members who may be fit for so great a work." Sanctity, being synonymous with the love of God, is again stressed strongly in the third chapter, where solitude is designated as the condition for devoting oneself to "prayers, fasting, and other pious





exercises by which they may be more and more inflamed with divine love. Thus having grown stronger in Christian virtues, they may become better qualified and more ready to preach the word of God..."

Deeply significant on this same point is the over-all sentence of par. 196: "We prescribe no rule for the spiritual exercises which should precede and accompany a work of so great importance, knowing that all the religious in retreats of our Institute apply to this object above all and without intermission."

RESPONSIBILITY

Every free and intelligent being is held accountable—and rightly so—for all he says or does. In certain public offices that touch closely upon the common good, a greater sense of responsibility is naturally exacted. Thus governors and rulers, licensed physicians, food inspectors and water-supply supervisors, as well as a host of others,

are all pledged to uphold the public welfare, and any serious failure in their duties brings stringent penalties. But because of its proportionately greater importance, the office of preacher demands an even more rigorous warrant of orthodoxy from its incumbents. For this reason the Code makes the following general provisions on Sacred Preaching. First, it legislates who may lawfully preach; second, when he may lawfully do so; lastly, what and how he should preach.

According to canon 1342, only priests and deacons may legitimately assume the sacred ministry of preaching; all others—clerics, religious, or laity—are expressly forbidden to do so. The cause of this discrimination lies principally in the distinctive education and training of the priest. By reason of his intense specialized studies in the seminary, the priest is finally and duly prepared to inform the faithful with the word of God.

It will not be beside the point—if only to accentuate the wisdom of Holy Church in thus restricting the applicants for preaching—to mark a ludicrous anomaly that recently disgraced the pulpit of a certain Protestant sect. A little over a year ago, a metropolitan daily of Louisville ran a photograph and a two-column article captioned: "Boy Of 10 Will Preach First Sermon." The sub-heading went on to explain: "Youngster, A Licensed

Preacher, To Address Congregation..." What a preposterous perversion of Sacred Eloquence! When a fifth grader becomes a licensed preacher, religion becomes a puerile parody for crowd-catching demagoguery. What commonwealth would license a minor to practice medicine? But in the far more serious matter of the soul and its eternal life, such extravagances are permitted to pass uncensured.

How striking, then, by contrast is the earnest legislation of St. Paul of the Cross, who, conscious of his religious responsibility, writes with weighty words in par. 193: "...so great a charge as that of carrying on apostolic missions shall be laid on those only whom two theologians of our Institute, to be deputed by the General or Provincial, will report as capable; after having first examined into the sufficiency of their learning and inspected their sermons and other works, which the candidates themselves shall submit to them in writing. Moreover, if it be required by the same theologians, let them in private and secretly, lay before them the matter which they intend to treat of publicly to the people."

The same serious tenor is pursued in par. 187 of our Regulations, which very appositely declares: "Since, in promoting the sanctification of others, the Congregation uses as its special means the work of holy missions, we earnestly ex-

hort Superiors to sustain as far as lies in their power, the credit of this our special ministry, and, in the exercise thereof, to adhere to the method transmitted to us by our Holy Founder..."

Having determined who may preach, the Code, in canon 1328, specifies when he may exercise his office; namely, when he shall have received a canonical commission from his legitimate superior. This stipulation is fundamental to any effective control of the preaching office and therefore finds a brief but categorical statement in par. 194 of the Holy Rule: "Let them, however, never go on missions without obtaining permission from the General or Provincial." Moreover, if the audience the missionary intends to address belongs to an Ordinary other than the one who has commis-



sioned him, a second license must be sought from that respective Prelate (can. 1338, par. 2). In each case the Ordinary is gravely bound in conscience not to grant the permission without first assuring himself of the doctrinal sufficiency and blameless character of the prospective orator in divinity (cf. can. 1340, par. 1). With saintly, solicitous supervision our Holy Founder subscribes to the same good order as is evident from par. 210 and par. 276 of the Holy Rule. They read, respectively: "...the General or Provincial... as often as the Bishop or Ordinary desires, must strive to send those laborers whom he may deem qualified." "Let the Superiors be careful not to lay such services of greater importance on brethren who are given to anger, ill-humored, intemperate, or stained by any other vice, by reason of which they might give occasion to wonder or scandal."

OBJECT

In one terse sentence of can. 1347 par. 1, is stated what should constitute "in primis" the object or matter of Sacred Preaching, "that which the faithful must believe and must do for salvation." Obviously, other matters of a religious or devotional character are not excluded, provided first things are kept in the first place — "in primis."

As a veteran missionary, St. Paul knew from familiar experience what this "must" included, and so

could write with admirable conciseness for his missionaries in chapter 23, par. 189: "After explaining to the people their duty and the way to fulfill exactly the law of God, they shall diligently teach them how to cleanse their consciences thoroughly by the Sacrament of Penance, and also how to receive the most Divine Eucharist with reverence and piety. Let them patiently instruct the people in the Mysteries of the orthodox faith." Subsequently, he adds, with greater detail: "Let them not only exhort but also instruct the people how to meditate piously on the Mysteries of the Life, Passion, and Death of our Lord Jesus Christ. Let them teach them to accustom themselves to prayer... It shall also be one of the principal duties of our religious to persuade Christian people to a pious devotion to the Virgin Mother of God, and to a due reverence for holy places and persons."

The second paragraph of this same canon is also of paramount importance in so far as it designates the Church's earnest desideratum in the style of the preacher. He should abstain from secular and abstruse arguments that exceed the common understanding of his listeners. Neither should he ply the ministry of the gospel with the persuasive words of human wisdom or with the mundane rhetoric of vain, ambitious bombast or with a futile, flowered cajolery. A close para-

phrase of this capital note to preachers is found in par. 188 of the Rule: "Let not any member of our least Congregation, who has been chosen to preach the Word of God, be allowed to make use in his sermons of so lofty and elegant a style as to become obscure and not easily understood by common people and by uneducated minds." An injunction like this seems a platitude to anyone acquainted with but the rudiments of rhetoric. Yet it finds mention in both the Code and the Holy Rule for two good reasons. The first is its great practical importance, and it is only "per accidens" that, like most truths of consequence, it can be simply told. The second reason is the need of such a reminder, when repeated experience shows that it has been honored in the breach.

Something positive, to be sure, is also proposed by both the Code and our Holy Lawgiver, and here the two are not only in perfect accord but identical. The sacred canon, redolent of St. Paul in his first epistle to the Corinthians, instructs the preacher that his speech should be a demonstration of the Spirit and of power, the preaching of Christ and Him Crucified. St Paul of the Cross proffers the same supreme norm in the very first chapter of his Rule: "...teach the people... the Mysteries, Sufferings, and Death of our Lord Jesus Christ, from Whom, as from a fountain, proceedeth all

our good... For this profitable and salutary meditation is a most efficacious means for withdrawing the minds of men from iniquity and for leading them on to the Christian perfection at which we aim."

Here the formal and explicit mention of our proper and peculiar ideal must give us pause. Christ and Him Crucified! That fine, sublime, familiar phrase! That glorious motto of every Passionist. This is a household word with us. This is our heritage. By this the faithful mark us. By this the Church herself hails us. By this the heart of every Passionist Postulant thrills to greatest expectations. By this every Passionist Novice is fittingly fashioned and finally professed. By this our students diligently pursue the path of perfection. By this, in fine, every missionary spends himself and is spent early and late and far or near.

MEANING

Yet if it be asked humbly and sincerely—what does it mean to preach Christ Crucified?—the answer cannot be easily given. Because it is an ideal more of heaven than of earth, its comprehension will never fall within the cribbed confines of a language that descends, according to the poet's lament, "grimy and rough-cast from Babel's bricklayers." Because, too, it is a mystery of divine love, it can be told only in a language of love, that none but lovers understand.

However, notwithstanding both these difficulties, one answer has been given by a man whose learning and eloquence were coupled to a profound and passionate love for the God-Man on the Rood. Fr. Fidelis Kent Stone, at the first Passionist Missionary Congress in the United States, addressed that venerable assembly on *The Necessity and Manner of Preaching the Passion of Jesus Christ*. No Passionist could count that answer small; and, it is hoped, no Passionist will permit himself to forget it. It reads, in part, as follows:

"Inseparable from the conception of the Creator is the Creator's right to the creature's service, His supreme right to entire obedience, His irresistible power to compel submission; and inseparable from the idea of the creature, the absolute duty of service, of obedience, and the condition of utter helplessness. Here it is that the mysteriousness of God's dealing with man is made strikingly apparent. He might compel the service, but what has been and what is the respective attitude of the Creator and creature toward one another? What attitude would we look for, if we allowed ourselves to be guided by purely human standards of thought? Majesty, severity, compulsion, the iron hand of absolute right and the infinite power of supreme Lord and Master. Abjection, servility, unswerving obedience and the fear and terror

of unlimited dependence of the creature so frail! But, oh, the mysteriousness of divine condescension! God wills the service of the creature. Impelled by the divine consciousness of His surpassing worthiness of honor and obedience and love, He might force the creature's service. Not so, however. He the Lord and Master, He the Creator and infinite God, pleads for the allegiance of man. And the most touching motive underlying the divine pleading is not His infinite excellence, His infinite loveliness, His supreme right; but, that He loves man, that He loves us with an ineffable love. From the beginning this was God's attitude. As time went on and the fulness of time approached, God's love of man came to be more strongly urged, came to be more exclusively the divine motive if you will allow the expression why man should love and serve His Maker. It came to be presented to the human mind in a light so bright, in lights and shadows so startling, that mankind almost shrunk back from it in dread, as if it were a deception, a delusion. God pleaded with His creature for service, obedience, yes, for love, not so much because He is Creator, supreme Lord, infinite Excellence and Goodness, as that He loves us with an exceeding love, with the fulness of the ineffable love of the *God heart*. And the sublime expression of this love, and the most tender

ording of all this divine pleading
s:

"For God so loved the world as
to give His only-begotten Son,"

"I live in the faith of the Son of
God, who loved me, and deliv-
ered Himself for me."

"But God, who is rich in mercy,
through His exceeding charity,
with which He loved us."

"Be ye, therefore, followers of
God, as most dear children;
and walk in love as Christ also
hath loved us and hath deliv-
ered Himself for us, an obla-
tion and a sacrifice to God, for
an odor of sweetness."

"Knowing that you were not re-
deemed with corruptible gold
or silver from your vain con-
versation of the tradition of
your fathers, but with the pre-
cious blood of Christ, as of a
lamb unspotted and undefiled."

God's love of us, therefore, and the
vidence of the intensity of that
love, as made concrete in the Pas-
sion, Death, and Resurrection of
Jesus Christ, constitute the motive
of God's sublime pleading for man's
service, obedience, and love.

What, then, shall we say of the
priests of Jesus Christ, should they
be sight of God's method of deal-
ing with man? Can they wonder,
when hearts remain cold, wills con-
tinue rebellious, and the ranks of
apostasy from God are swelled?
The philosopher and scientist may
argue; the controversialist, learned

in the science of Christian theology,
may silence the objector; but the
converts from infidelity, and from
the corruption and degradation of
human passions and vices, shall
then, and only then, be made in
numbers commensurate with the
labors of the ministry of the Word,
when the Christian priesthood shall
learn more fully that the secret of
success, the mystery of Christian
persuasiveness — which compels
with an irresistible force submis-
sion to God, but the submission of
affection — is the preaching of
God's love, THE PASSION AND
DEATH OF JESUS, our Saviour,
the Only-Begotten Son of the Most
High. If it is this manner of preach-
ing which gives to the priesthood
its vast power, even over the hearts
of bitter opponents, what shall we
say of the preaching Missionaries,
of Passionist Missionaries! Accept-
ing the doctrine of the Holy Spirit's
guiding presence in the Church, can
we doubt that the approval of our
Congregation, and of its specific
work, means that we have been
chosen in an especial manner to go
about the world to force men to
realize, as they never realized it
before, that God loves them, that
He loves them with an eternal love,
that because He so loved them with
an excessive love, He gave His only-
begotten Son to be betrayed, spit
upon, buffeted, scourged, crowned
as a mock-king, and crucified; that
because God loves them, they should

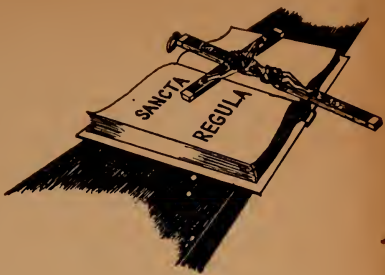
love Him, serve and obey Him, and consecrate themselves entirely to Him, impelled thereto by love? Ah, it is when the priest and Missionary appear before men with this message from heaven, it is when fully conscious of the import of this message, and weighed down to the very dust by the solemn and sublime grandeur of such love, words burning and penetrating drop from the lips of them whose glory is *We preach Christ the Crucified*—words like to these which burst forth from the impassioned soul of the great St. Francis Xavier, when he cried out in a transport of love and enthusiasm:

O Jesu, ego amo Te!
 Nec amo Te ut salves me,
 Aut quia non amantes Te
 Aeterno punis igne.
 Tu, Tu, mi Jesu, totum me
 Amplexus es in cruce;
 Tulisti clavos, lanceam,
 Multamque ignominiam,
 Innumeros dolores,
 Sudores et angores,
 Ac mortem, et haec propter me,
 Ac pro me peccatore!
 Cur igitur non amam Te,
 O Jesu amantissime?
 Non ut in coelo salves me,
 Aut ne aeternum damnes me,
 Aut proemii ullius spe,
 Sed sicut Tu amasti me
 Sic amo et amabo Te,
 Solum quia Rex meus es,
 Solum quia Deus es.



Formerly God, having neither body nor form, was not represented by any image. But since God assumed flesh and conversed among men, represent by an image what He has made visible. It is not matter that I adore, but the Author of matter, Who was made matter for us, who dwelt in matter, and Who, through matter, has effected my salvation. And I cease not to reverence the matter by which I have been saved: not that I revere it as God; never! but as the instrument of His grace. Is not the sacred wood of the Cross matter? And the place of Calvary, and the stone of the holy Sepulchre, source of our resurrection, and the letters which comprise the Gospels, the Holy Table, the gold and silver of which the sacred vessels are made, and finally the Body and Blood of our Lord are not all these matter?

—ST. JOHN DAMASCENE



lus Particulare C.P.

The Congregation is made up of Provinces, which in turn are made up of Retreats. To the latter we shall dedicate two chapters, the first of which shall treat of Retreats in general, the second of the erection and suppression of Retreats.

RETREATS IN GENERAL

(Pt. I, T. III, Ch. I)

THE NAME 66. The houses of our
RETREAT Congregation have the
unusual name *Recessus* (Retreat) because they are to be situated in remote, solitary places. Our Holy Founder was the first to use this term, applying it to the small, secluded house of St. Anthony on Monte Argentaro, where he and his brother John Baptist lived during the year 1728.

In the Italian edition of the Rules of 1741, the houses of our Congregation are called *case di ritiro* (houses of retreat), while in the Latin edition of 1746 they were termed *religiosi secessus* (religious seclusion). In all following editions they bear the uniform name of *recessus* (retreats).

LEGAL 67. Taken in its ordi-
MEANING nary and material sense, the word Retreat applies

to a place of dwelling, or a building. In its formal sense, it designates the religious community, or the union of several religious under their own superior, having a fixed residence in a determined building. It is therefore a moral collegiate body, constituting the last division of the Congregation.

From this formal concept of the term Retreat we may derive the following juridic conclusions:

a) A Retreat is canonically constituted by a special concession of the Holy See, given in a formal decree of erection.¹

b) A minimum of three religious are required to set up a Retreat. No moral body can be made up of less than three persons.²

c) There is required, moreover, a fixed place of residence in a given locality, together with the follow-

ing of formal religious life. From this we see that a community living only temporarily in a certain place, or not observing the religious rule, cannot be considered a religious moral body.³

d) Once canonically established, a Retreat is a moral body of its very nature permanent. It cannot cease to exist (legally) save if suppressed by legitimate authority, or if it has ceased to exist (physically) for a hundred years.⁴

e) A Retreat canonically established must be governed by a Superior who has been legally elected, according to the norms of Canon Law and the Constitutions. It is not lawful, therefore, to place therein a Superior delegated at will, unless this be done with permission of the Holy See.

f) A Superior canonically elected represents the retreat, acts in its name, according to the norms of Canon Law and the Constitutions.

POVERTY OF THE RETREATS 68. Poverty is one of the foremost qualities in which the Retreat is to excel. According to the word of the Rule, they must all be poor,⁵ and the whole building with its appurtenances shall suggest poverty.⁶ This general and absolute prescription, found in the oldest texts of the Rule, was somewhat mitigated in 1769, by the addition of the permission to accept a house already built, should such be offered to the Congregation, even

though it differ from the above description.⁷

The poverty of the houses, and the size and furnishing of the church, the refectory, and the cells, have determined prescriptions in the Rule, and will be treated specifically in their place. Here we wish to call attention to the fact that the modest and unimposing structure of our Retreats was an ideal very close to our Holy Founder's heart, one which he strove to safeguard and preserve. Hence, when a certain benefactor built a rather showy entrance to the Retreat of St. Sosius, St. Paul clearly expressed his dissatisfaction. A few years later, upon learning that its Rector had modified this same entrance, he wrote happily: "I am filled with the greatest joy over the change that you have made in that big entrance. How much joy it gives me in the Lord! I wish to say that for a long time, in fact ever since it was constructed, that entrance, more like that of a college than a retreat, has been a thorn in my side. I had made up my mind that in the coming visitation I would insist absolutely that it be simplified."⁸

Moved by such examples, our predecessors have always been solicitous to safeguard the prescriptions of the Rules concerning the poverty of the retreat. For instance, we read, among other things, that in 1891 the General Curia demanded that in a certain retreat the mar-

ble stairs be removed and wooden ones supplied.⁹

SOLITUDE OF THE RETREATS 69. Solitude is another essential condition of our Retreats. "The houses of religious retreat," says the Rule, "shall be founded in remote places, in the most suitable and best manner in which it can be done."¹⁰ However, as the Custom Book adds, these words do not mean "that any foundation offered may be accepted and then solitude should be secured as best possible. Rather, where there is question of a foundation, solitude should first be sought where it may best be found, and then the foundation should be made. If solitude cannot be found in a given locality, there should be no question of a foundation there."¹¹

That such was the mind of our Holy Father is evident from the fact that he wished the houses of the Congregation to be called *recessus*, or *secessus*, because they were situated in solitude. Unless there was such solitude, he would not consider a foundation. In fact, he openly declared that he was quite prepared to give up the Retreat of St. Sosius, already founded, unless the construction of a home nearby be absolutely prohibited.¹²

A similar line of action was followed by our predecessors. Documents relating to new foundations give abundant evidence of their

great solicitude for solitude. Hence, following the policy of the General Curia, the 23rd General Chapter would not even recognize such retreats, when already founded. In 1878 a letter was sent to the Provincial Chapter forbidding the election of a Rector for the Retreat at Boulogne-sur-mer, because that retreat was founded in a locality out of harmony with the solitude prescribed by the Rules.¹³ Similarly, two years earlier, whilst giving permission to sell a retreat near Ere, it commanded that the new Retreat be built far from the city and other churches, where it might be foreseen that no private homes would be built. At the same time the Rector was reproved, because it was his intention to sell the old Retreat in order to build a new one closer to the city.¹⁴ Its lack of solitude was the reason, likewise, why the Retreat at Monte Cavo was suppressed. The reasons given in the decree of suppression state that in summer seculars were accustomed to frequent the locality, and that Count Colonna, who had bought back the building from the Government, had been conceded several rooms in the Retreat for an "observatory."¹⁵ Finally, in the year 1886, the General Curia recognized the fact that the Retreat of Scala Sancta was no longer a Retreat in accordance with our norms, because of the new buildings which had been constructed in the vicinity,

and because of the confiscation of part of the garden. However, on account of the peculiar circumstances, the Retreat, although its solitude was lost, was retained.¹⁶

The reason why "our houses should be built in retired places," is "that the devout brethren, after the apostolic labours undergone for the glory of God and the salvation of souls, may withdraw far from the society of men and the noise of the world, to devote themselves in solitude to their own spiritual advancement, and to prayer, fasting, and other pious exercises, by which they may become better qualified and more ready to preach the word of God with more abundant fruit."¹⁷

St. Paul of the Cross, in a letter to His Excellency, the Abbot Garagni, describes the great advantages which accrue from solitude: "In solitude the spirit rests at the foot of the Crucifix in prayer and recollection, and there it is nourished, strengthened, and freed from the distraction and defects which the soul, out of its own human weakness, carries away from even the holiest works for the salvation of souls."¹⁸

QUALITY AND EXTENT OF OUR SOLITUDE 70. This most important question has been raised more than once in General Chapters. The latest decree, formulated by the Thirty-first General Chapter (1925) reads as follows: "The Ven-

erable Chapter, after having maturely examined the question of solitude required for new foundations, wishes to use the authority it possesses for the interpretation of the Rules, and hereby declares that a relative solitude is sufficient."¹⁹

However, the decree does not explain in what consists this relative solitude. Hence we must interpret the decree in accordance with former decrees which concern the same question. The chapter had no intention of changing the old law, (that was beyond its competence) but it merely wished to give a declaration as to the accepted law and custom.

As a matter of fact, the third decree of the 13th General Chapter declares that the distance of one mile (milarius) from inhabited places is sufficient for our solitude. In the words of the Chapter: "To forestall new and forced interpretations of the words of the Holy Rule: 'The houses of religious retreat shall be founded in remote places,' the Venerable Chapter wishes to explain these words. Considering the words in the light of the letter and the spirit, the Chapter confidently declares and determines that they mean that our Retreats must be built in places of profound solitude, far from inhabited localities, as was the constant mind of our Holy Father and Founder. However, if such profound solitude cannot be realized, the Capitular Fa-

thers absolutely and unanimously enjoin that, after due inspection of the locality, there should never be less than one mile (milarius) from the Retreat to the nearest inhabited places." This latter solitude, then, in contradistinction to the more profound, may rightly be called *relative* solitude.²⁰

The 17th General Chapter, noting that true solitude could at times be found in places even less than a mile from secular dwellings, went further and declared that foundations closer than a mile might be accepted, provided the solitude demanded by the Rule be safeguarded.²¹

Practically, therefore, sufficient solitude may be deemed present, if, taking the nature of the locality into consideration, the Retreat is so far removed that frequent contact and communication with seculars be made difficult. Indeed, the purpose of solitude sought by the Rule is that our Brethren, except during the time they spend in our Church for the welfare of souls, be free from distractions, and hence left in

silence and tranquillity to spend the day in prayer, study, and in exercises of devotion and mortification.²²

Hence, should anyone seek to understand relative solitude in the sense that it is permissible to found retreats in the midst of built-up localities and frequented places, he would be going against the mind of the Chapter and the accepted norm of our predecessors. The Custom Book seems to be referring to such a pseudosolitude when it says: "He transgresses our traditional norms, who thinks that our foundations, as regards location, may be adapted to circumstances, and made in places of so-called *relative* solitude."²³

Finally, we may not omit the wise norm given by the Fathers of the 22nd General Chapter, namely, "If rightly understood, the words of the Rule regarding solitude, are, with a supernatural wisdom, adaptable to all times and places. The practical application of the words of the Rule, according to the letter and spirit, is left to the prudent judgment of Father General and his Consultors."²⁴

Chapter One. ¹ Can. 100. ² *Ibid.* ³ Cfr. *Comment. pro Relig.*, vol. III, p. 48. ⁴ Can. 102. ⁵ *Reg.*, n. 5. ⁶ *Reg.*, n. 9. ⁷ *Reg.*, 1. c. ⁸ *Lettere*, III, 434. ⁹ *Atti delle Cons.*, 23 Luglio 1891. ¹⁰ *Reg.*, n. 5. ¹¹ *Silloge*, n. 144. ¹² *Lettere*, IV, p. 200. ¹³ *Atti delle Cons.*, 28 giugno 1878. ¹⁴ *Ibid.*, 28 ottobre 1876. ¹⁵ *Ibid.*, 19 giugno 1886. ¹⁶ *Atti delle Cons.*, 19 luglio 1886. ¹⁷ *Reg.*, n. 10. ¹⁸ *Lettere*, IV, p. 200. ¹⁹ *Bolletino*, VI, p. 171. ²⁰ Ad solitudinem relativam vide verba S. Patris Nostri ad P. Joseph Hyacinthum qui Neapolim missus fuerat ad novam fundationem procurandam: *Lettere*, III, p. 276. ²¹ *Capit. Gen.*, XVII, sess. 4. ²² *Sylloge*, n. 146. ²³ *Ibid.*, n. 144. Ut ex citatis verbis apparet, maiores nostri a vocabulo "relativa", pro designando solitudine, se abstinuerunt. Iuxta Consuetudines igitur solitudo esse potest "profundior et minus profunda, seu extraordinaria et ordinaria." Soli-

PASSIONIST CUSTOMS

LAY BROTHERS

Summary: I. The lay brother's work. II. Distribution of offices. III. Questing. IV. Feast-day occupations. V. The privilege of a third habit. VI. Catechetical instructions.

I. Our lay religious are styled "brothers." The Congregation admits them for the primary reason that they may attain religious sanctity by performing the manual labor necessary for the upkeep of community life. Consequently no one is accepted in the capacity of a lay brother for any other occupation, whether it be the liberal arts, writing, administration, or as a personal attendant of some high ranking religious. The principal duties of the professed brothers are questing, cooking and baking, serving at table, washing dishes, sweeping the corridors, and acting as porter. On a par with these duties the brothers also have charge of the refectory, the wine cellar, the storerooms, the barns, the garden, the fuel bin, the laundry, the tailor-shop, the linen supply, and the infirmary. Usually the novice brothers are not kept continually engaged in only one of the offices mentioned above. At the Master's

discretion they are to help the brothers in charge of these offices, particularly the cook, the baker, and the gardener. By thus being employed under several men they not only profit from the instructions of all, but become adept at a number of occupations. Should any brother in charge of the laundry, the fuel supply, or the house-cleaning need some help, the novice brothers ought to lend a willing hand, though only with the Master's permission.

II. The number of brothers stationed at a Retreat is determined both by the labor necessary for maintenance and the supply of brothers the Provincial has available to staff the community. Since the Superior assigns the various offices, he should take into consideration not only the evident needs of the community, but also the strength and aptitude of the brothers. Each brother is generally in charge of two or three offices, es-

tudo extraordinaria (profundior) indicat Recessum valde longe a saecularibus habitationibus, quales omnes fuerunt Recessus quos S. P. N. fundavit; ordinaria vero ea est quae ex minori distantia a locis habitatis habetur. (Cfr. *Sylloge*, n. 145.) ²⁴ *Capit Gen.* XXII, sess. 4.

pecially in the smaller Retreats; however, these offices should never conflict with one another. Under such circumstances the tailor ordinarily has charge of the infirmary, the guest-rooms, and the preparation of the morning coffee. Similarly the refectorian may act as porter, and the cook, as baker. The gardener for his part may be assigned the chicken-coop, the wine-cellar, etc. Some of the heavier tasks often require the brothers to lend their mutual cooperation. For instance, all usually do the laundry together, and depending on the type of work one or two at a time may take turns baking, waiting on the tables, washing dishes, and ringing the church bells. The cook alone is exempted from washing dishes and serving in the refectory. If any brothers suffer from physical weakness, they, too, are dispensed from work that exacts too great a toll of their strength. In houses where there are no novices or students, the brothers sound the rattle to awaken the religious for Matins and perform any tasks about the Retreat, would hardly become a priest to do. However, under such conditions the younger priests usually do all the offices, which our customs apportion to the students, and, should necessity require it, they may perform other duties.

III. Our Regulations legislate against the lay brothers being sent upon the quest before they have

spent at least five years in the Congregation. On very rare occasions the higher Superiors have exempted religious of approved virtue from this restriction, but only with extreme caution. A similar example of this has been the dispensation of certain newly professed brothers, especially skilled craftsmen, from cooking for five years after their profession, when they seemed more useful plying their trade. No matter what offices or crafts the newly-professed brothers may be employed in, they must be guarded with special care and training for a period of years. If students reside at the Retreat, the young brothers are to recreate with them and accompany them on their walks.

IV. In acts of the common observance the brothers always give precedence to the priests and students, even those who are only novices. If there are not enough students or novices to serve for any liturgical ceremonies, the brothers should serve. The brothers also serve all Masses on Holy Days of Obligation, and, unless detained by necessary work, attend the last Mass with the community. Custom urges the brothers to have a conference with the Rector or their Spiritual Director on feast-days; when they are free to spend the rest of the day in spiritual reading, prayer, or any necessary work in the kitchen. Upon returning from the customary afternoon

walk on feast-days, they should make the Stations of the Cross, if there is enough time. The Stations are also made by the brothers whenever the other Religious recite the Office of the Dead in choir.

V. Any brother can find the proper method of performing his office by merely consulting its respective chapter heading in this book. In general, we might mention here that a third habit is usually given to any brother whose work soils it notably. Though he may also have a dark-colored apron, preferably a black one, only the cook is permitted a white one. Those habitually exposed to the weather are allowed an old hat, and the gardener may wear shoes should necessity require it.

VI. In conformity with the decrees of the Holy See, Christian doctrine is taught every week to the brothers in all our Retreats. The priest entrusted with these lessons should be a man of experience. Such instructions are limited to fifteen minutes, since the examen held once or twice a week in choir and the Superior's short talks in the Friday Chapter satisfy the prescriptions of the Holy See. Immediately after the usual Sunday afternoon observance the clock is set for the catechetical instructions. When the other religious leave, the priest in charge explains the truths of our faith by some standard catechetical method. Occasionally he should add appropriate remarks to clarify and coordinate the subjects treated.

Come, all ye holy Angels, but come to compassionate Jesus. Passion, Passion of Jesus! Let us adore, let us all adore.

Oh! what blood! O Cross, why dost thou continually afflict my Savior? May the chastisement fall no longer upon Jesus, but upon me.

O Cross, when I am near thee, then I am strong.

I solicit continually the love of the Cross — not of Thine, O Savior, but of that one I ought to embrace. I love it, I love it greatly. It is on the Cross, Jesus, that I learned to love Thee.

O Jesus, when my lips shall draw near to Thine to kiss Thee, make me taste the bitterness of Thy gall. When my weakened shoulders shall rest upon Thine, make me feel the scourges. When Thy flesh shall be communicated to mine, make me share in Thy Passion. When my head shall lean upon Thine, make me know the pain of the thorns. When my side shall be near Thine, make me feel the lance.

—ST. GEMMA GALGANI



Followers of the Crucified

Mother M. Louise of The
Sorrowful Virgin

(Continued)

The clergy as well as laymen admired her sound common sense, deep spirituality, and understanding of human nature. It was easy to open one's heart to her, because she was sure to understand. And there was her quick sense of hu-

mor. It was spontaneous, but never wounding. Mother once opened the grate to a visiting Passionist Missionary from China. Our regular chaplain happened to be present and said jestingly: "Why Mother Louise, here I've been coming to you day after day and you've never done this for me!" Mother's answer was instantaneous: "Son, you I have always with me." And then she was so thoughtful. It is certainly not an exaggeration to say that during the eleven months Mother Louise spent in her cell, not one day passed without some manifestation of this. The very last time the doctor visited her she noticed that he had a cold, and immediately asked the infirmarian to close the window so that he would not be in a draught.



Mother M. Louise, C.P.

Sufferings

In submitting to the medical examination and then following the prescribed treatment, Mother Louise made a tremendous act of self-renunciation and one that was constantly being renewed. Yet it was performed so simply that no one would have suspected it. Only now and then could a glimpse of it be seen. The X-Ray bill arrived one morning, while Mother was in conference with a religious. At sight of it she said: "What to do, O how my heart sinks each time I must go! When I think of all the needs of the Community and that I should be putting this burden on them. But God knows what is best for us." That was the last bill for the treatments, for a week or so later, without solicitation on the part of Mother Louise or anyone else, as far as we know, the doctor announced that his services would thereafter be free. But this material aspect was only a minor part of the trial. The real ordeal was that of having to leave the enclosure daily for two and a half years. Yet Mother never expressed the slightest repugnance to it. She regarded this as part of her duty, and tried to accomplish it to the best of her ability.

The treatments themselves were unquestionably painful. The doctors all marvelled at Mother's fortitude under them. And besides on these trips Mother at times met

with stern rebukes and contradictions from those from whom she might rightly have expected sympathy and encouragement. These rebuffs were always borne in silence, and on her return to the convent there was no indication to anyone that there had been any unpleasantness. The next day found her again ready for the ordeal, cheerful, gracious as always. We do not wish to infer that any of the physicians or nurses who attended Mother, treated her unkindly. That would be wrong, for the Community of St. Gabriel's owes an immeasurable debt of gratitude to each and every one of them. Had they been natural children of Mother Louise they could not have done more. These unpleasant experiences were inevitable results of things that Mother's charity would not permit her to explain, and whenever her companion remonstrated with her, when they were alone or showed that she felt a certain resentment, Mother would say very quietly that it was only right that it should be as it was.

Throughout this entire period Mother Louise went to the community refectory and partook of the common fare. She did not want anything different. She loved her cross, but never talked about it. When she heard others say that she was a victim, she would answer quickly, "Yes, but a victim for my own sins." Shortly after it became

known that the malady was cancer, one of the religious said: "Mother, how happy we would be if one of us could take your place." Mother Louise at once silenced the speaker, saying that she would never consent to such a procedure, that it had been given her by God and she sought for nothing else. Often in those last long eleven months of her confinement, as we saw her suffering, the desire to take her place forced utterance in her presence, but we invariably heard something to this effect: "No, child, do not pray for such a thing. Do not pray for suffering. Pray rather that God will give you grace always to accept what He wills to send you." In her notes she had written: "To love is sweet—but there is something deadly in love without suffering. So, my Love, why do You not give me the cross? I will carry it with You... Alone I could not... With You, my good Jesus... I can stand no more.... In every way, however, it is best to ask nothing and refuse nothing but to do in all things the holy will of God."

Mother Louise had offered herself as a victim for those amongst whom she was to live, and Our Lord accepted her sacrifice. She was really a victim soul. During the long months she was confined to her cell she never complained. The infirmarian knew better than anyone how much Mother suffered, but when she would speak to her of it, Mother would answer: "It is

for the Lord and I try to make the best of it," or "If God wills, what can we?" She never wanted to inconvenience others. The infirmarian often asked Mother if she would not like to rest after her breakfast, before having her room put in order, etc., but only on the assurance that so doing would not impede the infirmarian would she admit: "I'd be glad to rest first." All the Community was eager to render Mother some service; however, this was necessarily limited to the adjusting of pillows, giving Mother a drink, or so on. Even in doing these simple things our awkwardness must have occasioned her countless pains. Few realized the extent of the growth, and in placing the drinking tube to Mother's lips they often prodded or pushed at what they believed was just a big wad of protecting cotton, whereas it was only a thin film. Bleeding invariably resulted, but Mother would give no indication of its cause, and when the service was again proffered, answered with an "I'd be glad" or "God bless you," that were replete with sincerest maternal gratitude.

In the discharge of her office Mother Louise was always most generous in giving all that the Rule provides. She used to say: "Take the Rule with its 'levitations.'" To the sick she denied nothing, and was eager to procure for them all spiritual consolations. In the months that she could no longer leave her cell a former chaplain of St. Gabriel's and also another Passionist, whom we knew Mother es-

teemed very highly, passed through Scranton. Each time different members of the Community asked if she would not like to speak to them. But while admitting that it would give her great pleasure to do so, if she were able to go to the grille, she refused saying, "But, child, I don't need. I have our confessor and chaplain. It is my duty to preserve the Rule. We do not open the enclosure unless it is not necessary." That pleonastic 'not' was one of the traces of Mother's native Italian, and provided us with many a laugh at recreation.

Sufferings Intensified

For the feast of Christ the King Mass was celebrated in Mother's cell. When Mother Vicar told her that this privilege had been received from our Bishop, the Friday before the feast, Mother was still for a long time and her whole heart spoke as she said: "Seven months." By the close of November Mother was totally blind. This had developed gradually, and Mother had said nothing of it. Only by noticing how she groped for things and would ask "What is?" did it become known. Towards the middle of December her suffering was intensified. Her spine had become diseased, and it was torture for her to sit up or even to turn from side to side. When the infirmarian would express a desire to give her some relief, Mother would say simply: "Child, don't worry 'bout. God knows what is best for us." Or to the suggestion that changing her

position might give her some ease she would say: "I will try" or "I would like" for she could not turn without assistance. Not a member of her body was without pain. Even her toes began to fester around the nails. Two of the nails came off and a third was just commencing to loosen at the time of her death.

After these complications had developed, the doctor prescribed morphine. Mother took one dose or so of the new medicine and then asked the infirmarian if it was dope, "because," she said, "I have asked the Lord for only one thing: If it is His Will that I may be conscious to the last, and if I take morphine I know I will not be. Anyway, if God asks this of me He can have." But once Mother's wish was known no attempt was made to persuade her to take it. Christmas morning Mother again had the consolation of hearing Mass in her cell and later in the day the Community went in a body to visit her. It was touchingly beautiful to see her sweet smile as she tried to form the words, "Merry Christmas." The beauty of that smile was always on Mother's lips until the end, although each day the disfigurement grew and reminded us more and more of the Holy Face.

Mother was never talkative and during those long months that she was dying she did not speak to us of death. Her whole life had been a preparation for it, however, and

in her notes we found that one of her resolutions had been to regard each day, each communion, her every action, as though it were to be the last of her life. The purity of her virtue testified her fidelity to this practice. Yet, whilst Mother did not talk of death we knew she was awaiting it and often, after she could no longer read for herself, she had the infirmarian read her letters containing spiritual counsels and on the dispositions she should bring to that meeting with her Lord. Then, too, when we ourselves mentioned it and would ask her to remember us and continue her guardianship of our convent, she would answer with a simple and humble "I will try" or "I will remember."

Last Anointing

New Year's Day Mother asked if she could receive Extreme Unction. She had already been anointed three times during her illness and now again as before, it seemed that the Sacrament was effecting a certain physical improvement. But this was only apparent. On Epiphany, after the customary procession, the image of our Infant King was brought to Mother's cell before being replaced in the choir. When the sacristan had gone out Mother said in a tone that seemed to foretell the end: "Now all the big feasts are over." Again during these days someone remarked to her that she was no worse than she

had been a month previously, but she replied quietly: "O yes I am, Mother . . . you do not know." There was the annual retreat to think of, however, and with all her wonted attention Mother Superior herself asked to have the necessary arrangements for it made. All this while her immolation continued in silence.

The retreat closed Quinquagesima Sunday and was immediately followed by Forty Hours. Shrove Tuesday afternoon the doctor came. It was his last visit. On his reparture Mother questioned the infirmarian as to what he had said, and the answer was, "He said you might last two more weeks. But you know, Mother, how often before they have said you would live so and so long, and you are still here." But Mother responded with a non-committal "Let us see." Thursday brought a marked change. Since mid-November Mother had been taking only liquids, for the pressure of the growth on her upper lip had caused a kind of progressive paralysis of the jaws, rendering mastication impossible. The opening between the teeth was barely sufficient to admit a drinking tube, nor could Mother close her mouth. The resulting distress can be imagined, and besides, her entire palate seemed to have become infected.

On that second day of Lent Mother was unable to retain the

liquids. This had happened before on a few occasions, but from that day on Mother could take nothing. Even a few drops of water given her by means of a dropper were too much for her to swallow. That day she began lapsing into semi-consciousness which made us fear a coma. However this was by no means a permanent state, for Mother would be fully conscious one moment and asleep the next. This continued to the end, but through all, even though it was easier in her semi-consciousness to recognize the varying intensity of the pain, still it was evident that she was practicing constant self-restraint.

Ever since the paralytic condition had developed, articulation grew more and more difficult, and in Mother's extremely weakened condition it was often hard to tell what she was trying to say. While she was more or less semi-conscious, Mother was generally very still, but as the pain intensified she would begin to murmur: "Mamma, O mamma mia." Sometimes she would raise her arms and tense her fingers as in an effort of self-control. Now again the sound of her voice was modulated as if she were singing snatches of some hymn. Once when she was awake, Mother Vicar questioned whether she meant our Blessed Mother by calling out in that way and the "Is possible" in reply said volumes.

Saturday night Mother Vicar asked if she would like to be anointed again and although a moment before she had seemed almost listless Mother was at once all interest and began smoothing out the covers to prepare herself.

Conscious to the Last

Mother Louise had asked that she might be conscious to the last, and God was pleased to grant her wish even though it was not His Will to give us the consolation of hearing her speak. There was no sign of drowsiness as she received Holy Viaticum and was anointed. The entire Community was present and for a half-hour Mother remained perfectly still in profound recollection. Sunday, Monday, Tuesday passed, and whether awake or half-asleep, Mother was always in a state of prayer. When anyone entered her cell she would ask, "Who is?", and with labored patience form the words "God bless you," and even make it understood that she wanted to know how we were and to hear of all that interested us. She did so straight through the week. Wednesday morning someone asked if she would like to receive Holy Communion and her answer was quick and eager. But it was thought best first to try and see if she could swallow, and with the docility of a child she took a few drops of water. This was Mother's last Communion. After receiving she remained with

her hands joined on her breast without a movement for a half-hour. Then all the pains seemed to re-awaken and respiration was more and more labored and her pulse accelerated. As we watched beside her bed the days and nights that followed she was all sweetness. The growth must have annoyed her, and sometimes she would raise her hands and approach them to her face as if to clutch something, but she would touch it very delicately and we had only to remind her that she did not want to remove the cotton, for her to relax and lower her hands. That Friday we had the extraordinary confessor. After he had gone someone asked Mother if she would be glad to go to Jesus, and her answer was a laugh. She had given herself all to Him, and when the knock came, why should she not be joyfully waiting to open the door that was to usher in her eternity?

The end came Sunday morning, tranquilly, peacefully, like her whole life. During those last nine

days there had been moments when it seemed that there might have been some interior struggle; for instance one night for fifteen minutes she kept murmuring continually "Ha' mercy on me, ha' mercy on me." But her calm was always restored just as soon as we sprinkled holy water. Sunday morning as Father Rector recited the prayers for the recommendation of a soul, slight variations in her pulse were indicative that she was following every word. Afterwards, too, when the Crucifix was placed to her lips, she kissed it audibly three times. Her breath came at longer and longer intervals and without sound, so that we could not be sure whether it was just after we had said the 'Oremus' of the Octave of the Solemn Commemoration of the Passion, a prayer Mother had always recited daily, or several seconds later, as Father Rector repeated once again the words of absolution, that she went to "do the Will of her Lord in the joy that never ends."

II

M. Mary Teresa of the Child Jesus and the Holy Face

Mother Mary Teresa of the Child Jesus and the Holy Face (Charlotte Astruc) died June 14, 1940, in the Monastery of Mamers, France, in the thirty-eighth year of her life and the ninth of her religious Profession.

CHARLOTTE was born beneath the hot sun of Bassa Linguadoca, at Neffies, on September 29, 1902, the Feast of St. Michael, the Patron of the Church in France. She was reared with gentle and

tender care by her good parents. As a child Charlotte imitated and even emulated her brothers in their boyish games and pranks. But despite all this noise and activity their little home was a haven of

harmony and happiness. Much of the credit for this goes to Charlotte with her lively and open character.

She went to boarding school for her education. But in the course of her studies she was stricken with anemia. This caused her studies to be reduced to a minimum. She now concentrated on singing and playing the piano. Even today she is remembered at Neffies for her beautiful playing on the church organ for Feast Days and especially for the First Communion Services.

She was ever ready to assist the Pastor. Her joviality won the hearts of the young; her moral and material aid endeared her to the sick and aged. When it became known that she intended to enter the convent, the disappointment was general. But Jesus had completely won her heart. He wanted this generous and upright soul all for Himself.

One day, during a pilgrimage to Lisieux to the tomb of St. Teresa of the Infant Jesus, she recommended her vocation to the Saint. She had once heard of the Passionist Nuns from Father Vincent of the Sorrowful Mother, C.P. So now she decided to visit the Monastery of St. Joseph at Mamers to see if the Passionist mode of life was for her. Finding there what her heart desired she made known her decision and then informed her parents.

A few months later, on January 29, 1930, she said good-bye to Neffies. Accompanied by her mother she passed through Paray-le-Monial to entrust to the Sacred Heart and the intercession of St. Margaret Mary both her vocation and the dear afflicted ones left behind. A few days later, on the vigil of the First Friday, the doors of the inclosure shut behind her. The next day the Chapel of the Sacred Heart was solemnly blessed. Little did she then dream that after a few short years as victim of the Sacred Heart she would be laid to rest in this very Chapel.

On the Feast of Our Lady "della Quercia" in September, 1930, she received the holy habit. The long desired day of her Profession coincided with the Feast of St. Margaret Mary, October 17, 1931. Quite fitting was this since she was to imitate St. Margaret Mary's fervor in promoting devotion to the Sacred Heart by every means at her disposal.

Mother Mary Teresa rendered valuable service in the Monastery as organist and trained singer. But this did not take all her time; she was appointed to assist the Mother in charge of the wardrobe. This charge as well as any other duty imposed on her at any time she discharged to the best of her ability. She had chosen *The Divine Will* as the object of her efforts. She knew how to overcome any difficulty

by saying to herself: "It is the Will of God." Thus she would cut off any reasoning to the contrary and experience tranquility and joy.

She nurtured an ardent desire for the conversion of sinners and often repeated that it is "the duty of consecrated souls to be victims. To make oneself a victim is more than to contemplate the Victim on the altar. No one can be a victim without saying a wholehearted *fiat* to the consecrating action of the Redeeming Victim. Religious souls, listen to, understand and remember what Jesus expects of us. Let us see who will offer herself."

For her, as for every Passionist, Friday was a sacred day. Since her physical condition would not permit her any "great penances," she supplied this deficiency with sacrifices of the heart. For example, she would not immediately read the letters she might receive from her dear ones at home on Friday. They would be put aside to be read the following day. On the very day of her death, a Friday, she had been chosen, according to the practice among our Nuns, to be the special companion of Jesus in His Suffering.

Being a model Religious she was Vice Mistress of the Novices for a year. She knew well how to enliven the recreations of her charges. She held the office of Infirmary at the time of her death.

To the duties of this office she devoted herself in a great supernatural spirit.

June 14, 1940, was a fateful day for Mamers and for Mother Mary Teresa. The morning of that day she had spent in the Presence of the Blessed Sacrament praying for her country. While the Community was at dinner, an aerial bombardment began. One of the bombs exploded very near the refectory. The shrapnel broke through the refectory windows and those in other parts of the Monastery. With a simultaneity that seemed divinely planned pieces of shrapnel hit at the very same instant both Mother Teresa at table and a picture of the Sacred Heart hanging in the Infirmary, a picture that had been among the furnishings of her room at home.

Mother Teresa's wound was fatal. But she did regain consciousness. And she cried aloud with all her remaining strength: "Sacred Heart of Jesus, save France... I confide in You..." Despite the continued bombardment, both the Reverend Chaplain and the doctor came to minister to Mother. Although the doctor's efforts could not arrest the flow of blood from the deep, wide wound, the Reverend Chaplain did succeed in administering to Mother the Divine Physician's Last Sacrament. After this Last Anointing Mother Mary Teresa died quietly.



PONTIFICAL DOCUMENTS

(Relative to our Congregation)

I

The Sacred Congregation of Religious in a letter dated August 6, 1947, confirmed the dismissal (without judicial trial) of Father Marius Isopo, Professed Priest of our Congregation. A note in the *Acta Congregationis* tells us that this Rescript of the Sacred Congregation is published at the expressed will of the Most Reverend Abbot Matthias Quatember, S.O.C., President of our last General Chapter and member of the Sacred Congregation of Religious.

II

The Sacred Congregation for the Oriental Church in a Decree dated August 13, 1947, announced the fact that His Holiness, Pope Pius XII, had appointed the Most Reverend Eugene Bossilkoff, C.P., bishop of Nicopolis, to succeed the late Bishop Damian Theelen, C.P. Bishop Eugene is a member of the Province of Our Lady of Holy Hope. He is the twenty-seventh Bishop in the history of our Congregation, and the tenth among the living Bishops C.P.

GENERAL CURIA

I

It happens occasionally that one of the brethren seeks directly a permission from Most Reverend

Father General after the permission has been denied by his own Father Provincial. Most Reverend Father General hereby declares all

permissions granted by His Paternity invalid, if said permissions were denied by the petitioner's own Father Provincial and no mention was made of this denial in the petition to Most Reverend Father General.

II

In order to facilitate a new and more correct edition of the General Catalogue of the living members of our Congregation, the Father Provincials of their respective Provinces are requested to:

1) Note in the Catalogue edited in 1937 the members who left the Congregation, especially those who left at the expiration of their vows, and those who left the Congregation illegally. Notice of these does not always reach the Secretary General.

2) Make corrections in said catalogue, especially as far as names and numbers are concerned.

3) Inscribe in same catalogue the date of Ordination of those Fathers who received the Sacred Priesthood after 1936.

The Secretary General will send proof sheets of the forthcoming catalogue containing the names of members who have made their profession after the year 1936 to all Masters of Novices. The latter will accurately correct them and remit them to Father Secretary.

III

There is in preparation an edition of Necrologies of all who died since 1943. That the work of the editors become not too burdensome, the writers of said necrologies are requested to aim at brevity so that a necrology exceed not two pages, and be at most three pages long.

Although we have the privilege of the Office and Mass in honor of Bl. Mary Goretti, so far they have not been completed. It may be some time till we receive them, for after their completion they must be approved both by the Sacred Congregation of Rites and the Sacred Office.

GENERAL POSTULATION

The last issue of the Acta Congregationis, as usual lists the offerings received to help defray expenses connected with the beatification and canonization of members of our Congregation. What is unusual

this time is the extremely small amount that our good Father Postulator Giles received. Specific offerings were made in favor of Father Bernard Mary and Father John of the Holy Spirit.

SECRETARIATE OF MISSIONS

I

MISSION DAY

Since the second-last Sunday of October (the 19th) has been designated as Mission Day, we have thought it well to present a few norms to be followed:

1) Where the Ordinary of the Place has issued particular regulations in this regard, our Religious should observe them as far as possible.

2) Where the Ordinary has issued no norms, the following should be observed: a) In the principal Masses of the day the Collect for the Missions is to be added. b) At the time when the greater crowds of people attend church services, a sermon should be delivered exhorting them to aid the Pontifical Work

for Missions. c) In the fore or afternoon, the Most Blessed Sacrament shall be exposed and prayers offered, including the singing of the Litany of the Saints or of the Blessed Mother, for the intentions of the Supreme Pontiff.

All money received for inscription into the Society for the Propagation of the Faith or from collections shall be sent to the respective diocesan branch of the Society of the Propagation of the Faith. However, the amount of money thus handled shall be made known to our General Secretary of the Missions, as was ordered in the Bolletino of 1928, page 60, n. 3. (Vide also Acta Congregationis XI, pp. 133-134.)

II

MONITA

Since the cessation of the war communication with our missionaries has been facilitated, all our Brethren can once more aid them in spreading the Kingdom of Christ. The Secretary General of the Missions takes this occasion to most earnestly suggest the following:

1) It is suggested that all the Fathers Provincial appoint a responsible religious to the office of Provincial Secretary for the Missions. This Secretary of the Mis-

sions should get in contact with the Secretary General of the Missions.

2) The Provincial Secretary of the Missions should send every year to the Secretary General of the Missions a list of the Missionaries of his Province. In this list should be indicated the religious, as well as the civil, name of the Missionaries, the Province to which they belong, the year, month and day of birth and profession, the date when they started to work on the

missions, and, if they are priests, the date of ordination. The Mission Secretary should also carefully gather information and news of the Mission or Missions of his Province, and send it to the Secretary General of the Missions to be published in the Acta Congregati-onis.

3) The Rectors of our Retreats should see to it that, as was done in the past, there be a book in the Sacristy or some other place where-in the Fathers can sign a Mass

(free) in favor of our Missions.

4) Our Priests are earnestly requested that they gladly and frequently give their free Mass in favor of our Missionaries, who spend their strength and life to spread the Christian Faith.

5) Finally, all are requested to help our Missionaries by collecting stamps and other things, and sending them to their Provincial Mission Secretary or Delegate, or even directly to the General Mission Secretary in Rome.

Fr. Martin of the Holy Family
Secretary General of the Missions

STS. JOHN AND PAUL

December 17, 1947, witnessed the blessing and laying of the cornerstone of the new wing, which is being added to our historic and venerable Motherhouse, Sts. John and Paul, in Rome. Most Reverend Father General performed the ceremony in presence of the entire local Community at about 1:00 P.M.

The following free translation of the paper, which was inclosed in a metal tube and walled in with the cornerstone, presents the essentials of the ceremony, as well as the purpose of the new structure.

“‘Protect, O Lord, this house and may your Angels guard its walls.’

In the year of our Lord, 1947, on the 17th day of December, the ninth year of the Pontificate of Pope Pius XII, the Most Reverend

Father Albert of the Sorrowful Virgin, General Superior of the Congregation of the Passion, in the presence of the General Curia and the entire religious Community of the Retreat of Sts. John and Paul, made up of members from Provinces in Italy, Spain, England, Belgium, France, Holland, and Australia, blessed and laid the cornerstone of the new wing of this building, which is being built by the architect and contractor, John Anthony Federici, so that in the new quarters the General Curia may have more ample and becoming accommodations, that the young priests who come to Rome from all over the world to make higher ecclesiastical studies in the Pontifical Universities, might have proper lodging,

and thus, with the blessing of our Holy Father and Legislator, St. Paul of the Cross, the honor and increase of the Congregation, and especially fraternal charity, might be enhanced."

This document was signed by the

the document, there were placed in the metal tube coins of eighteen different nations, to wit: Vatican, Ireland, England, Italy, United States, Ecuador, Brazil, Switzerland, Holland, Chile, France, Spain, Argentina, Peru, Austria, Pales-



Father General blessing Corner Stone

General Curia, the Rector and Vicar of the Retreat, by the engineer, Leonori, the architect, Federici, and many others present. Besides

tine, and Rumania. Also two copies of the *Acta Congregationis*, namely, numbers 19 and 24 of Vol. XV.

PRESENTATION PROVINCE

(Rome)

The little village of Soriano, slightly North of Rome and South

of Viterbo, prides itself in the possession of the relics of St. Euty-

chius for 450 years. In 1496 they were found in a forlorn place and promptly brought to honor with enshrinement in a special church.

At the time of our Holy Founder, it seems this veneration had died out, for we read that the inhabitants of the village had heard the sound of hammers and the noise of bricklayers in the then somewhat neglected church. This was taken as a sign that their Saint wanted some attention, so they pleaded with St. Paul, who had given a mission there, to oblige some of his religious to give St. Eutychius the care he wanted and deserved. Ac-

cordingly, St. Paul opened his third Retreat there.

The 450th anniversary of the finding of these relics was solemnly commemorated for two weeks (May 11-27, 1946), first in our Monastery Church; then the relics were solemnly carried to the Church of St. Eutychius in the village. After that they were borne to the Collegiate Church of the place, and from there to the original spot where they had been found in 1946. Finally, they were brought back to the Church of our Retreat. The solemn functions were attended by high ecclesiastical and civil dignitaries.

PROVINCE OF OUR SORROWFUL MOTHER

(Naples)

The Retreat of St. Maria di Pugliano dates back to 1755, and if we understand the report correctly, never had a church but only an oratory. October 4th and 5th, 1947, was an epoch-making day, when the new Retreat Church was solemnly dedicated by the Rev. Father Justin, Provincial of the Province. Father Luke of St. Joseph, C.P., the designer and realizer of the beautiful edifice, sang the solemn High Mass for the occasion.

In the afternoon, amidst the enthusiastic 'Evvivas' of the many pilgrims, the Miraculous Image of S. Maria di Pugliano was carried in solemn procession to its carrara

marble throne on the main altar of the new Church.

The following day was First Communion day for the children, and the Sacrament of Confirmation was administered by His Excellency Leo Kierkels, C.P., Apostolic Delegate in India. Particularly touching was the fact that many of the one-time prisoners of war in India recognized their comforter during those sad and hard days in the person of Archbishop Kierkels. The solemn High Mass on this second day of celebration was sung by the Vicar General of the diocese, as representative of Cardinal Salotti. This was followed by another Pro-

cession in honor of the Madonna. In the afternoon a solemn Function of thanksgiving was held in presence of the Blessed Sacrament.

Never in the memory of man did the poetical hills of Pugliano see such crowds of people, and all augurs that the spot will soon become a popular pilgrimage resort. As a remembrance of the big day of grace all received a little picture of the miraculous S. Maria di Pugliano.

In contrast to the triumphal note in Pagliano we hear that the reconstruction of the Preparatory Seminary in Calvi Risorta has been temporarily stopped and seemingly not merely from lack of funds, but also from "red" opposition. But the Fathers are not discouraged and they express deep confidence

in the Providence of God that all will turn out for the best. There are between forty and fifty boys in the Seminary, but many had to be refused on account of the war damaged section of the building, still under reconstruction.

Missionary activities in the Province are certainly not at a standstill, judging from the very enthusiastic reports in the "L'Araldo del Crocifisso." In one instance a Mission was given by our Fathers, which had been deprived of this grace for sixty years. In that same place a big Mission Cross was erected in memory of the event, through the intervention of the Chamber of Commerce. Other descriptions tell of the enthusiastic reception of the Passionist Missionaries after 25 and 50 years.

PROVINCE OF ST. JOSEPH

(England)

After a prolonged illness borne with exemplary patience and courage Father Kevin McKeown, C.P., passed into eternity, December 12th, 1947. He was the oldest member of the St. Joseph Province. Our source of information tells us that Father Kevin was born in the U.S.A., in Abington—whether Indiana or Massachusetts we do not know.

He was soon in Ireland and before entering our Novitiate made his Seminary Studies in St. Mala-

chy's, Armagh. Soon after his ordination in 1888 he was sent to Australia, where he spent many a year in fruitful missionary work. After his return to Europe, besides his missionary labors, he held the office of Rector in several Retreats of St. Joseph Province. During the first World War he rendered signal services as Army Chaplain. His Passionist life was marked throughout by the two characteristics of zeal and fervor, notably in the ministry of the Confessional. R. I. P.

THE PROVINCE OF ST. PAUL OF THE CROSS

(East U. S. A.)

A big event of the province that attracted wide attention in ecclesiastical circles was the silver jubilee of priestly ordination of our Very Reverend Father Provincial Gabriel. The celebration was held on Jan. 6th, 1948, which date anticipated by a couple of weeks the actual twenty-fifth anniversary date, which occurred on Jan. 21st. The celebration was thus anticipated to avoid conflict with our annual retreats.

were gathered in Union City for the event. Our Western Province was represented by the very Rev. Fr. Provincial James Patrick, the Very Rev. Fr. Rector Herman of Chicago, and the Very Rev. Fr. Rector Clarence of Detroit. Other guests of distinction were the Very Reverend Bertrand J. Campbell, O.F.M., the Franciscan Provincial of the New York Province, the Right Rev. Lord Abbot of Prinknash, Gloucestershire, England,

V. Rev. Fr. Provincial Gabriel

A solemn high jubilee Mass of Thanksgiving was celebrated by the Very Rev. Jubilarian, with the two provincial consultors acting as ministers of the mass, in our beautiful and spacious church of St. Michael, at Union City, N.J. Presiding at the mass as the guest of honor was the Most Rev. T. J. Walsh, Archbishop of Newark. Numerous clerical friends of the celebrant from within the diocese and outside of it also attended. Among the large congregation of the laity present in the church were members of the Jubilarian's own immediate family and other relatives, and a large group of friends. Of course there was a large attendance of our own brethren from the metropolitan area and elsewhere. As was proper, all the superiors of the province



Wilfred Upson, O.S.B. and his superior Right Reverend Norbert Corwin, O.S.B., Mayor Harry J. Thoutrot of N. Bergen and Mayor Paul F. Cullum of Union City, N.J.

Guests worthy of special mention were all the surviving members of Fr. Provincial's ordination class, Fr. Arthur Benson now in China being the only class member who was not able to attend. All of these classmates had their own jubilee celebration later. These are Frs. Bertin, Luke, Owen, John Joseph, Albinus, Norman, Joseph, Claude, Nilus, Quentin, Bertrand, and Simon.

Fr. Alfred, the preacher for the occasion, delivered a fine discourse on the priesthood, which earned very hearty praise on all sides, especially from Archbishop Walsh and the Very Rev. Jubilarian. Both the Archbishop and the Jubilarian addressed to the congregation assembled in the church a few remarks appropriate to the occasion. The singing of the mixed choir of students and boys of St. Michael's Parochial School was notable for beauty and devotional quality.

After the solemn service of thanksgiving in church a dinner was served to the large gathering of invited guests, clerical and lay. During the dinner there was singing by our students, which made its own contribution to the joy of the occasion. After the dinner there were several speeches of congratulation,

the principal ones being those of the toastmaster, Very Rev. Fr. Camillus, Rector of St. Michael's and that of Fr. Clarke of the Newark diocese. To all these speeches the Very Reverend Jubilarian replied, giving expression to his heartfelt gratitude to God, his parents and the Order for all the benefits spiritual and temporal of which he had been the recipient and offered his cordial thanks to all those who in any way contributed to the joy of the occasion.

Those of our religious who went on Jan. 18th to our Monastery of the Immaculate Conception in Jamaica, N.Y. were struck by the atmosphere of peace and recollection that reigned in the house. Before long they discovered that the cause of these spiritual sentiments was the presence in the house of the "Pilgrim Virgin of Fatima," which was enshrined in our choir awaiting the next lap of its tour throughout the United States. The Pilgrim Virgin of Fatima had been enthroned in our church in Jamaica from the 11th to the 18th of January, where the faithful from all ranks of the clergy, religious and the laity came in multitudes to pay homage to our Immaculate Mother and Queen and to beg for her assistance in the dangers that threaten the destruction of the civilized world especially through the spread of atheistic communism.

This visit to the Brooklyn diocese and to our Monastery was arranged through Bishop Molloy of Brooklyn and was but one stop of the long itinerary which will carry the Pilgrim Virgin to strategic points all over the northern part of the Western Hemisphere and will extend to the eastern borders of Russia in the Orient. Another identical statue is being taken on a tour in Europe as far as the western borders of Russia.

The motivating idea of these tours is to inspire the faithful all over the world to join in a crusade of prayer under the auspices of the Immaculate Virgin for the conversion of Russia and the protection of the Christian nations against the danger of being overwhelmed by a deluge of the Soviet philosophy of atheistic communism. The tours with these statues, as was appropriate, were organized in Portugal in the diocese, and in the Basilica which has been erected on the site of the original apparitions. Last Oct. 13th these statues were blessed at the shrine of Fatima by the Most Reverend Joseph Correia da Silva in the presence of six bishops and other dignitaries of church and state and amid a vast concourse of people estimated to have numbered two hundred thousand. It is gratifying to note that prominent Americans closely connected with the American Embassy in Lisbon attended this ceremony and even

took an active part in it.

The statue that was destined for the tour of the western world was flown by plane to the Azores, where it was welcomed at 3:30 A.M. by a large crowd who had awaited its arrival throughout the night and had prayed for the peace of the world to the Queen of Peace. After landing at La Guardia field, N.Y. the statue was driven to Ottawa for the official reception and crowning preparatory to its mission in Canada and the United States. Other stops in Canada were Quebec, Montreal, Hamilton and Toronto. The first station of this triumphant progress through the United States was in the diocese and city of Buffalo. There the statue was welcomed by the Most Reverend Bishop O'Hara. Through the Portuguese representative Very Rev. Jose Galamba de Oliveira, Canon of the Basilica of Fatima, and Right Rev. William C. McGrath, the American member of the tour, Bishop Molloy received the statue into the Diocese of Brooklyn and appointed our monastery church of the Immaculate Conception in Jamaica as the official center of the devotions of prayer and reparation that were to be offered to God under the auspices of our Lady, the Immaculate Queen of Peace during the week of Jan. 11th to the 18th.

Before a congregation that overflowed the capacity of our large church the "Pilgrim Virgin" was

enthroned in a shrine banked with lilies. It was then that the faithful had their first good look at the charmingly beautiful replica of the original which is in the Basilica of Fatima and which was made according to the descriptions of the three little shepherds to whom our Blessed Lady had appeared. Msgr. McGrath, Vicar General of the Scarboro Foreign Mission Society of Canada preached on "The Message of Fatima." In the enthronement procession all the religious took part; there were present numerous clergy, and dignitaries of the diocese, as well as the Very Rev. Fathers of our Provincial Curia.

Thereafter for an entire week there were hourly devotions from morning until night, each day's devotion being concluded with a solemn service at which one of the priests of the community preached an appropriate sermon. During the devotions our large church was filled and refilled several times each day. Each day's devotions were held in behalf of some special group of the faithful of the diocese. Sunday was dedicated to Bishop Molloy

and all the clergy and religious of the diocese; Monday to the Rosary Societies; Tuesday to the Holy Names Societies; Wednesday to the Catholic Daughters of America; Thursday to the Knights of Columbus; Friday to Catholic War Veterans and Legionnaires and Saturday to the Blessed Virgin Sodality. During the livelong day for the entire week the devout faithful came from far and wide to pay their devotions to our Lady of Fatima. It was estimated that over fifty thousand people made pilgrimage to our church during the week the "Pilgrim Virgin" was enshrined there.

The week's devotions were brought to an end in a function of great solemnity, Bishop Molloy presiding and our Provincial Curia and many of our religious from neighboring houses attending. To all who attended, these devotions seemed in a very sensible way a special visitation of divine grace. The Bishop expressed himself on this point as follows: "I feel confident that our appeal to the Blessed Mother will be an abundant and abiding source of joy."

PROVINCE OF ST. MICHAEL

(France)

The month of January 1948, ushered in the dawn of the Silver Jubilee year of the "Revue de la Passion." Founded in 1924 by Very Reverend Father Joachim with the

assistance of Father Cyprian, to promote devotion to the Passion of Our Lord and the Sorrows of Mary, the "Revue" has, during the successful years of its existence, ever

remained true to its noble ideals: to edify, to instruct, and to comfort. Its theological articles on the riches of the state of grace, on the knowledge of Christ our Elder Brother, continue to lead its faithful readers to a deeper knowledge and appreciation of the precious heritage which is theirs as Christians and followers of Christ. The passing of the years have witnessed

a widening field of subscribers.

The "Bulletin" takes this occasion to congratulate the editorial staff of "La Revue" under the competent leadership of Father Amadeus and pray that, true to the ideals of the founders of the publication, they may continue to preach by printed word the way that will lead to the foot of the Cross.

IMMACULATE HEART OF MARY PROVINCE

(N. Italy)

The *Il Santuario di N.S. delle Roche* has issued a 1943 calendar with pictures of different scenes of pilgrimage to that shrine which is in charge of our Fathers in Molare (Italy), St. Roch's Retreat.

* * *

September 22, 1947 was a gala day for the Fathers in St. Roch's Retreat. That day the Most Reverend Apostolic Delegate to India, Leo Kierkels, visited the Community and gave his Pontifical blessing and encouragement to the work the Fathers are doing there at the shrine of N.S. delle Roche.

* * *

Il Divin Crocifisso (January 1948) devotes quite a bit of space to a grand mission held by our Fathers in the town of Viadana, N. Italy. The town has about 15,000 inhabitants and, as things go in Italy, are all baptized Catholics.

The occasion of the mission was the fifth centenary of St. Nicolas de Tolentino, whose home was in that section. Eight Passionist Fathers conducted the missions in the four parishes of the village. On the eve of the opening of the mission the classical opening procession was held through the streets, winding its way to the church of St. Martin, and inviting the people to follow. To encourage the wayward, the streets were illuminated and singing and music filled the air. At a certain point the Superior of the Mission Band delivered a fervorino to the crowd, and then each pair of missionaries went to the church where they were to conduct the mission followed by the respective parishioners. Another procession of all four parishes was held during the course of the mission, called the Via Crucis, a sort of penitential

act. During this, fourteen sermons were preached to induce the negligent to attend the mission. Hospitals and prisons were visited by the missionaries, and during the men's mission twenty-three confessors were kept busy for hours. The mission closed in the afternoon of the last day with a grand procession in honor of St. Nicholas de Tolentino.

* * *

We have before us *Gabriel*, a mimeograph copy of the paper which the Philosophy Students edit in Pianezza, Italy, Immaculate Heart of Mary Province. It is designed to encourage communication between all Passionist Students. The paper contains a wealth of material, a few general articles, incidents of St. Paul of the Cross' life taken from the Canonization

processes, and, to our surprise, incidents from C.P. pioneer American history. Since for this latter they indicate no source, we are tempted to believe they have access to the correspondence of our early Italian Fathers in this country. Then there is a resume of our Chinese Missions with a pen picture of Bishop Cuthbert. Of course local news from their own Retreat is not missing, plus flashes from all over the C.P. world: Italy, England, Belgium, Holland, Spain, France, U.S.A. (here our Preparatory Seminary is mentioned in connection with its "Prep Times" and the *Bulletin* and other of our publications are given attention), Palestine, Cuba, Argentina, Australia, Africa, Borneo, Brazil and Ireland. It is a paper very much alive, and we wish it all success.

IMMACULATE CONCEPTION PROVINCE

(Argentina)

October 5th must have been a memorable day for all in St. Paul's Retreat, Capitan Sarmiento. On that day our Bishop Charles Hanlon, C.P. solemnly blessed a crucifixion group in the private cemetery of the Retreat. The very artistic group is a gift from a benefactor of the Congregation. In the afternoon of the same day there was the closing of the Mission that

had been conducted in the Church of the Retreat.

* * *

Our Fathers are doing great work among the English-speaking Catholics in Buenos Aires. They have received recruits from England and Ireland in the persons of two Fathers from the Province of St. Joseph, and one Father and one student from the Province of St. Patrick. They have also succeeded

in getting two Christian Brothers to help start an English Catholic School for boys in the city. Without this school the boys are con-

strained to attend Protestant schools. Our Brethren in Buenos Aires ask our prayers for the success of this project.

PROVINCE OF ST. GABRIEL

(Belgium)

The last number of the *Acta Congregationis* chronicles the consecration of the Most Reverend Joseph Augustine Hagendorens, C.P., Vicar Apostolic of Tshumbe in the Belgian Congo. The consecration was performed in Courtrai,

Belgium, by the Ordinary, His Excellency Henry Lamiroy. The consecration day was closed with a banquet in the local St. Anthony Passionist Retreat with many dignitaries, both civil and ecclesiastical, attending.

HOLY SPIRIT PROVINCE

(Australia)

Our missionaries in Australia have completed a very successful year, and are lining up a heavy schedule for 1948. The year 1947 closed with the longest list of retreats that the Province has been invited to conduct in any one month for many a year. Very Rev. Father Raymond, 1st Consultor, had the three retreats to the clergy of the Archdiocese of Sydney, N.S.W. His Eminence Cardinal Gilroy was present on the retreat. Father Provincial sets out soon to direct the clergy of Bathurst through their retreat. Father Provincial has just recently returned from New Zealand with requests for all the Religious Retreats in the Diocese of Auckland. They will require three men in New Zealand later in 1948.

* * *

Rather sensational news is being

made by Father Peter, one of our hard-working lectors. Father Peter was struck down last year by a most deadly form of cancer. Crack doctors declared: no hope. Now news is broadcast to the houses that in Sydney, after treatment by a wizard, things are happening to Father. It seems that over two hundred incurable cases have been cured by this man. It is yet too soon to say that Father Peter is cured. The case is creating such interest that the daily press is writing it up—without naming the patient. May it prove a cure.

* * *

Five boys from the Juniorate at St. Ives recently entered the novitiate at Mary's Mount, Goulburn. And in Adelaide, three students received the sub-diaconate. The

Archbishop performed the ceremony at the Monastery. From Adelaide also comes the news that Father Augustine has been asked by the Archbishop to conduct the cler-

gy retreat. Father Augustine is Director of Students. His pastime is translating into English anything that will help the students to their high ideal.

PROVINCE OF THE PRECIOUS BLOOD

(Spain-Chile)

The opening of a new Preparatory Seminary in our St. Francis Xavier Retreat in Los Lirios, Chile, was made the occasion of a grand celebration. The event was preceded by a Mission preached by two of our Fathers. The day itself was the Golden Jubilee Profession of

the Superior, Fr. Nazarenus, C.P., who celebrated the Solemn Mass *coram Episcopo*. The Seminary was blessed by His Excellency, and after Pontifical Vespers, he administered Confirmation to ninety-seven boys.

LADY OF HOLY HOPE PROVINCE

(Holland)

With justifiable pride does "Gotha" (January) devote much space to the election and consecration of Bishop Eugene Bossikoff, C.P., as Ordinary of the diocese of

Nicopolis, Bulgaria. The Bulgarian Mission was taken over by our Congregation soon after the death of our Holy Founder, and has been manned by the Province of Our Lady of Holy Hope for many years. All the bishops of Nicopolis have been Passionists, but Bishop Eugene is the first Passionist Bulgarian to rule the diocese. The consecration took place October 7, 1947, in the cathedral of Roustchouk, the Apostolic Delegate honoring the occasion with his presence.

* * *

The Fathers of Our Lady of Holy Hope Province also have a mission



Installation of Bishop Eugene

in Borneo. In the beginning of this year six Fathers were at work in this difficult station.

Recently the Province bought a normal school (*see picture*) as a second Preparatory Seminary.

* * *

Evidently Father Charles of St. Andrew (Houben) C.P., is very popular in Holland for *Golgotha* devotes two entire pages to list notes of thanks for favors received through his intercession. Father Charles worked as a Passionist in England, Ireland and Holland, but evidently the Dutch are most devoted to him. The first official steps for beatification were taken by our Congregation in 1922. In November of the same year a diocesan tribunal was constituted to conduct the processes of beatification. At present the case of Father Charles is in the hands of the Sacred Congregation of Rites and the next step



Passionist Church, Mook, Holland

to be taken is the discussion of the heroicity of his virtues.

PROVINCE OF ST. PATRICK

(Ireland)

December 23, 1947, was the twenty-fifth Ordination Anniversary of Very Reverend Father Cronan, Provincial of St. Patrick's Province. Six other Fathers of the Province had their Ordination Anniversary on the same day. Unique in the history of the Province was the fact that it was the first time that a Father Provincial in office

had the opportunity to celebrate his Silver Ordination Jubilee. The actual celebration took place early in January of this year with a solemn High Mass by the Very Reverend Jubilarian in the monastic choir of St. Paul's Retreat, Dublin. The Jubilee gift of the Province was a chalice, a set of Breviaries, and a Spiritual Bou-

quet. Father Cronan since 1932 has held the offices of Rector, Master of Novices, Second Provincial Consultor, First Provincial Consultor, and Provincial. Father Cronan has a brother a Passionist priest, a member of the Immaculate Conception Province in Argentina. *Ad multos annos!*

Exactly three days before Father Cronan's Silver Jubilee, Father Columban, a veteran Passionist of 83 years, entered his eternal Jubilee. Before joining our ranks he was a news-reporter, and, even as grace builds upon nature, this trait remained with him during his religious life. From 1918-1922 he was editor of "The Cross," and throughout his life wrote for many a publication. Two experiences in

his life must have ever remained vivid in his memory. He was expelled from the Passionist Church at Avenue Hoche, Paris, in 1902 by the anti-clerical movement in France, and he was well acquainted with the Servant of God, Father Charles of St. Andrew, C.P. Besides his literary qualifications he was also a gifted speaker and conversationalist, as well as a much sought confessor. Although struck with a partial paralysis a few years ago, his last illness was very brief, lasting hardly a week. R.I.P.

* * *

The January number of "The Cross" presents a grand array of missions and retreats given by the Fathers of the Province of St. Patrick.

New and Second Preparatory Seminary C.P., Holland.



GERMAN VICE-PROVINCE

In Germany and Austria, and consequently in our Retreats of those stricken countries, living conditions have not improved much. Money can buy hardly anything, since everything is obtained through ration cards, even the repair of shoes. The lack of fats is felt most of all, and the people are not receiving sufficient nourish-

ment. It was, therefore, providential that the Government would not extend the pass-port for Father Leopold, who last fall offered his services as Master of Novices to the Vice-Province.

Communication with our Maria Schutz Retreat in Austria (Russian occupied zone) is still very restricted.

PALESTINE

Political upheavals are having their reverberations, even in the quiet of Bethany, so much so that our tiny Retreat had to part with all its non-Arabian inhabitants. Fathers Bonaventure, Euthyme (French), and Barnabas, along with Brother Michael (Polish), had to leave. They went to Rome January 12, 1948, by plane. Our Fa-

thers John and Albert (Arabian) remained in the Retreat, and to avoid having unknown refugees in the house, good, quiet Arabian families, mostly near relatives of the Fathers, are occupying the remaining rooms. Father Bonaventure at this writing (February 13) is in Ireland, and Father Barnabas, safe, well, and busy in Rome.

CHINA MISSION

Through the Fall and Winter sickness has been taking its toll of mission personnel. Frs. Paul, Basil, Linus Jr., and Ernest have been laid up for awhile—the latter with a very painful case of prolapsed rectum. But all are now much improved and will soon be back at their stations. Even His Excellency, Bishop O'Gara, was temporarily incapacitated with rheumatism in his right arm. In consequence, he found it necessary to call Father

Lawrence from Peiping to act as Secretary.

The new, four-story hospital building is nearing completion, and they are waiting for Fr. Bonaventure to bring the necessary hardware—hinges, locks, etc. The formal blessing will be held sometime after Easter.

The third and fourth floors will house the recently established Nurses' Training School, while the first and second will be devoted to pa-

tients. One section of the new building will be for the missionaries; another for the Sisters.

The old hospital, erected in 1941, is getting a face-lifting. The original structure—the one-time school—is still doing duty.

There are now five doctors on the hospital staff, one a woman. There are also several Chinese RN's and a large number of nursettes, who are quite distinct from the ladies in training, who rank as "kao-chung" students.

A month ago six refugee Hungarian Sisters of Notre Dame were received, after being driven out of Taming, Hopei, by the Reds. They are now quartered in the new building and are helping in the medical work. The Sisters of Charity have not been able to cope with the hospital's growth, so the newcomers are quite welcome. All are experienced and speak Chinese well. They have no connection with the group in Chihkiang, who have been received permanently into the Diocese.

The Higher Middle School is now registered. It was a hard struggle, especially since there were no buildings worthy of the name. But the seal has been formally given, and all are very happy. It had been functioning for a year, and the question of approval was becoming acute, since the diplomas of the girls were at stake. Had they more spacious quarters, they could have

blossomed out. As it is, they are doing very well. Miss Lucy Li won the city-wide oratorical contest two years running. Third place this year also went to one of the Mission girls. It was said that Holy Water School would have made a clean sweep of the whole contest, had not a boy (who was not even a High School pupil) been dragged in to take second prize.

According to a letter from Fr. William Westhoven, dated February 1st, our Fathers in China are not in any immediate danger, though the great gains made by the Communist armies have them wondering about the future. All American nationals north of the Yangtze River have been advised by American authorities to move into Peiping, Tientsin, or some other well-fortified city. The Irish Franciscans have had to evacuate their missions only a short distance north of the Yangtze. This means that the Communist threat has come within some days march from Hunan. If the Reds cross the Yangtze, a possibility that some regard merely as a matter of time, our Hunan missions will be in for another round of trouble.

Of more immediate concern to the China mission is the terrific inflation. It cost nearly \$2,000,000.00 a month for food! \$40,000.00 bills are used as commonly as we use our dollar bills. On Father William's letter there were four \$10,000.00

stamps, one \$5,000.00 and four \$1000.00 stamps. He did not mention the present exchange rate for the American dollar; in a letter

sent some weeks ago, he gave the figure as \$200,000.00 Chinese, for one American dollar. Carpenters' wages are now \$60,000.00 per day!

PERU

With great pomp the Apostolic Vicariate of St. Gabriel de Marañon celebrated its Silver Jubilee from December 1st to 16th, 1946. The Vicariate is of interest to us for the double reason of its Patron St. Gabriel, and of its Vicar Apostolic, His Excellency Athanasius Celestine Jauregui y Goiri, C.P. Our Fathers began their labors in the territory as early as 1912. In 1921, however, the territory was made a Prefecture and given to our charge.

Before the actual Jubilee celebration the territory was "missionized" by eight missionaries.

The celebration opened in the Vicariate Church with an ordination ceremony by His Excellency the Prefect Apostolic, December 1st. The entire week following was a Eucharistic celebration with sermons by different prominent speakers. Many approached the Sacraments and on the last day of the

week the people presented the Clergy with an artistic slab, which commemorated the three monuments to the zeal of the missionaries in the locality; namely, the Cathedral Church, the College of St. Gabriel, and the Hospital of St. Gemma.

The celebrations closing Eucharistic Week were quite elaborate. Besides the General Communion Mass and sermon, there was a public procession of the Blessed Sacrament, and finally, a musico-film programme in the evening. For the occasion the Holy Father sent the special Apostolic Blessing and the Government of Spain and Peru decorated the Most Reverend Prefect with state distinctions.

Following the Eucharistic Week an Ecclesiastical Synod was held and the questions of the Vicariate were discussed. A brochure was edited commemorating the event.

HOLY CROSS PROVINCE

IMMACULATE CONCEPTION RETREAT

(Chicago)

Christmas 'at home' was ushered in with Solemn Vespers. Then at about 11 o'clock we began Solemn Matins. Very Rev. Fr. Provincial

was celebrant, with Very Rev. Fathers 2nd Consultor and Rector as deacon and sub-deacon. Solemn Midnight Mass followed, during

which there was a beautiful fer-
verino by Very Rev. Father Neil.
Solemn Vespers and Benediction of
the Blessed Sacrament closed the
afternoon liturgically. The Stu-
dents received a fine new phono-
graph as a Christmas gift from
Father Director.

* * *

The quarters of Mr. Anthony
Shimkus have been considerably
improved by the addition of new
wall boards and floor. Tony also
received a new companion, when
Fr. Wililam Gail brought home a
benefactor's gift of a half-grown
blue Great Dane, and set up
"Duke's" quarters nearby.

* * *

On the afternoon of Dec. 31st the
Students and Brothers spent a very
enjoyable afternoon with the Chris-
tian Brothers at St. George's High
School.

* * *

During the holidays Father
Gregory Joseph was down from
Montreal. He tells some interesting
anecdotes about Professors of Phil-
osophy and Medieval Studies. Jan-
uary saw Father Hyacinth here for
the first time in many, many years.
It also brought Father Leo to us
all the way from California. The

house was literally packed with
visitors for our annual retreat. We
rather suspect that they knew in
advance who our retreat master
was to be and the kind of retreat
that he would give. At any rate
Fathers David Ferland, George,
Michael and Conleth got in on a
first class Passionist retreat given
by a 100% Passionist, Father Hu-
bert Sweeney of the Province of
St. Paul of the Cross..

* * *

In the middle of our retreat Fa-
ther David Knott suffered a stroke
on the right side of his body, and
we were almost afraid of having a
too real conference on death. Fa-
ther was anointed by Very Rev.
Father Provincial on the Feast of
the Solemn Commemoration of the
Passion, and rallied somewhat. The
next day he was taken to Loretto
Hospital, where his condition is
reported fair. We ask the prayers
of all the brethren for him. Febru-
ary 12th word was received that
Father was improving very nicely.

* * *

During January Father Jude was
brought to the Alexian Brothers'
Hospital in the city and February
12th we were told that Father was
in a better condition than for many
a week previous.

HOLY CROSS RETREAT

(Cincinnati)

Holy Cross Monastery was the
focus of Province attention from
January 13th to 15th, which days

were given over to the recent Meet-
ing of Superiors and Pastors. Holy
Cross was very happy to be host to



Holy Cross Retreat, Cincinnati.

such a distinguished gathering, an assembly equal to the importance of the matters under consideration. The meeting proved very successful.

* * *

The five laymen's retreats which

have been held here since the last issue of *The Passionist*, show that the retreat movement here is progressing in a very gratifying manner. The average is maintaining itself; the last five showed an average of better than 16 per week. Fathers Anthony and Charles have done, and are doing, an excellent job of laying the foundations for our Retreat work in Cincinnati.

* * *

Very Rev. Fr. Valentine, Rector of Holy Cross, has been reported ill. We have since learned that he is sufficiently recovered to be up and around again. Our sincere hopes for a complete recovery!

SACRED HEART RETREAT

(Louisville)

Fr. Adrian Lynch "ab oriente" conducted a very fine Retreat for our Community the last week in January. By his fervor and zeal he was a great help to us during the Spiritual Exercises. Besides, his pleasant company made him a most welcome visitor whom we all hope to see again.

* * *

Fr. Anthony, whom the last issue of *The Passionist* left in St. Joseph's Infirmary recovering from a very serious operation, is now back in action. He is giving a Forty Hours and has more in the offing.

* * *

Fr. Thomas, who left Louisville around the end of January to give

a Retreat in Winona, Minnesota, was stricken in that city and taken to the hospital at Rochester, Minnesota. He was anointed there and, though the crisis has passed, he still needs the prayers of the Province. February 12th news arrived that within a week he would be able to return to the monastery.

A new cell has been added to our Retreat. It was formerly the alcove on the second floor, where the community clock stood. Plenty of light, Eastern exposure, beautiful view—few are so desirable in the Province!

* * *

"The Gemma Auxiliary" is a new

organization in Louisville which pledges itself to support the Passionist Nuns, especially financially.

It had its first Card-social February 4th with considerable success. May it prosper!

OUR LADY OF GOOD COUNSEL RETREAT

(*St. Louis*)

"All the air a solemn stillness holds"—or did hold from Jan. 21—23 as the Prep school students underwent their semester examinations. This was followed by a meeting of the Faculty and Chapter on Jan. 24.

* * *

If the solemn stillness continued for the three following days from Jan. 25-28, it was only the peaceful, prayerful silence proper to the exercises of the retreat. Very Rev. Father Robert Felix preached the exercises for the professed members of the community and Very Rev. Father Clarence, for the boys.

* * *

After the retreat, the changes to appear were not all spiritual. Fr. Conleth, veteran lector of English on the Faculty, received a new Provincial appointment. Students and Religious alike feel regret to part

with him. For seven and a half years he has been teaching in the English department and at the same time has directed not only the students' elocution classes but also their dramatic presentations for the entertainment of the community. For five years he has been Chaplain of St. Frances' Colored Orphan Home. He was one of the pioneers of the Cana Conference Movement in St. Louis. Equally zealous with the pen, he has written numerous practical and thoughtful articles for Catholic periodicals. Parting with sweet sorrow, all join in saying, "We will miss his talents and all-around ability, but we wish him success in his new appointment in Houston."

* * *

Fr. William Joseph is to succeed Fr. Conleth. Like his predecessor, he too is an alumnus of Notre Dame where he has secured his Master's Degree in English. A hearty welcome is extended to him by both the Faculty and Community with best wishes for success.

* * *

A note of anxiety comes from St. John's Hospital. Fr. Claude has undergone an operation for gallstones. After the first few perilous days, he was reported as improving slowly.



"College Hall": Print shop, College Class rooms, "Lab," Prep. Sem. St. Louis

ST. FRANCIS RETREAT

(St. Paul, Ks.)

The Christmas holidays are long past, but we still have a memento of them in the basement. Thick, billowy smoke pouring up the stairs, and leaping flames in the basement windows gave the cue to that indescribable thrill that accompanies every fire! Brother John, first to see the flames, dropped his razor, and headed for the scene of the conflagration, whence issued the ever-thickening volumes of vapor. He had it well under control by the time the community assembled. The damage was slight. However, that certain artistic quality produced by yule logs burning in their artificial fireplaces was lacking for Christmas. The logs, pre-charred and carted into the basement by the Novices, had already been more realistically burned!

* * *

St. Francis Retreat was glad to receive Fr. Brendan as a new member of the Community. About the same time, we lost Brother Gilbert who reported for duty at St. Gabriel's Monastery in Des Moines. His duties as Infirmarian and Tailor have been assumed by Brother John.

* * *

Sunday, February 1st, was Vestition Day for Brother George, whom we vested in the Holy Habit. The same day saw Confr. Eric change his status from that of Cleric Novice to that of Brother.



St. Francis Church, St. Paul, Ks.

He is now known as Brother Thomas.

* * *

The Annual Retreat opened as usual on the feast of the Solemn Commemoration of the Passion. Father Matthew Vetter, our Retreat Master provided many good pointers, and with his instruction provided that inspiration that leads to exactness and perfection in the religious life.

* * *

St. Francis High School came recently into nationwide limelight, when the school was featured in *Our Sunday Visitor*, January 25 issue. A complete section was dedicated to the several interesting articles of historical and educational significance, from the pen of hometown pupils.

ST. GABRIEL RETREAT

(Des Moines)

Father Adrian Lynch of the Eastern Province conducted our annual retreat during the week of Feb. 1st-8th. We are deeply thankful to our Father Provincial and to the Eastern Provincial for their choice of Father Adrian as our retreat Master. All are agreed that the retreat was one of the best they have ever heard. We were sorry to see Father Adrian leave for the East on Monday morning.

* * *

Father Provincial paid a few days' visit to the community in late January. While he was here, the decision was reached to transfer Father Jude from Mercy Hospital here in Des Moines to the Alexian Brothers' Hospital in Chicago. While the Mercy Sisters and Doctors here have been most devoted to and most solicitous for Father Jude, it was thought that the change might be helpful to him. One of the Doctors accompanied Father Jude to Chicago, so that he



St. Gabriel's, Des Moines.

would not be without the needed attention.

* * *

The Monastery is now being put into readiness for the advent of the students. Brothers Aloysius and Gilbert are painting and cleaning the third floor rooms. Much remains to be done, but summer should find the house prepared.

MATER DOLOROSA RETREAT

(Sierra Madre)

The practical and experienced hand of Fr. Justin led the Sierra Madre Community in their annual retreat, from January 2-9. Mater Dolorosa was happy to have Fr. Justin as its retreat master and guest, and hopes he enjoyed his winter visit to California.

On January 1st came the sad news of the death of Fr. Francis Kaveney's father, in Cincinnati. Father Francis left the next day for the funeral, at the same time saying goodbye to the Coast, for he has been transferred to the Mid-

west. His able services are already greatly missed in California.

* * *

Father Declan has been appointed to the California Mission Band for the Lenten season. Father Lucian has been appointed the new assistant Retreat Director at Mater Dolorosa Retreat House. Sunday afternoon, February 1st, saw about 225 Executive Officers, all Captains and Committeemen of our Laymen's Retreat League, in session at the Monastery to inaugurate plans for a big Rally and Fiesta, which will be held on June 6th, for the benefit of the new Retreat House. A Studebaker Landcruiser will be raffled off to help raise funds for the new building.

* * *

The Community was also glad to

have the diocesan clergy back at the Monastery for their monthly day of recollection, after an absence of several months. His Excellency Bishop Manning and several Monsignors attended the January exercises, and all the clergy expressed approval over Fr. Basil's conferences. Under the present arrangement, these monthly conferences are held at the Franciscan Retreat House as well as at Mater Dolorosa.

* * *

Several members of our Community, including Fathers Basil, Lucian and Brother Richard, attended the funeral, in February 3, of Mr. Fitzharris, an old time friend of the Community here. Mrs. Fitzharris is a sister of Fr. Bernard Brady, C.P.

ST. PAUL'S RETREAT

(Detroit)

Father Hubert Sweeney of the East conducted our annual retreat. To have such a retreat master as Father Hubert does much to strengthen the friendly relations between the provinces. He gave us a fine retreat and impressed all with his sincerity and kindness.

* * *

It was well in another respect that we had Father Hubert as retreat master. The thermometer dropped to zero and the boiler broke down. For several days all we had was our retreat fervor to keep us warm. It has been a real winter

this year. For several days, after a rain and a freeze, we lived in a fairy-land of ice. It was costly beauty, however, for trees and bushes broke under the heavy weight.

* * *

Our sick list has been heavy. Brother Nicholas, the cook, was taken to the hospital early in January with double pneumonia. Two of the students did the cooking for a week until Brother Aloysius arrived from Des Moines to take over. He was here for three weeks until Brother Nicholas was well enough



to take over again. Others on the list are Father Linus who is recovering from a serious operation, and Father Ferdinand who is still in the hospital receiving therapy treatments.

* * *

A Negro lawyer in town, Mr. Smith, came out one evening to

give us a talk on the Negro question in America. Because of the many positions he has held on various Boards, Commissions, etc., Mr. Smith is somewhat an authority on the subject. His talk and the discussion that followed were both interesting and enlightening.

ST. JOSEPH'S RETREAT

(Birmingham)

History was made recently at St. Joseph Retreat! Not since 1939, when this mission was founded, has such a large gathering of Passionists ever assembled, so far as we know. The occasion was the annual retreat, which lasted from February 1st to 5th, conducted by Very Rev. Father Joseph Gartland, First Provincial Consultor. Counting the Retreat Master, there were eleven Passionists over-crowded into St. Joseph's. Lack of accommodations for the overflow necessitated that the four fathers from the Ensley Mission return home each evening, but that didn't interfere with the retreat which was highly satisfac-

tory, and we hope, fruitful, in results. Those on retreat were: Fathers Ralph, Cornelius, Leonard, Damian and Brother Henry, from St. Joseph Retreat; Fathers Ludger, Canisius and Mel, from Holy Family Mission at Ensley; and Father Edmund from Fairfield Mission.

* * *

Lenten Mission calls will shrink the personnel of our small Community by a half. Mission platforms throughout the South await Fathers Cornelius, Ralph and Damian; the two former in Alabama, the latter in Texas, and all in Louisiana.

CHRIST THE KING RETREAT

(Sacramento)

With the enthusiastic cooperation of our Most Reverend Bishop Armstrong a committee has been formed, and several meetings held, to launch a drive for funds in Superior California for Christ the King

Passionist Retreat. That is the title under which we have been formally incorporated, in case you have any bequests to make.

* * *

His Excellency made a special trip out to the new property to bless the work of digging the well,

←— Lay Retreatants, Sierra Madre

on January 14th. The well is now completed, and has a capacity of 700 gallons per minute. Work on the electric power line has begun.

* * *

It was a pleasure to show our hospitality to Father Justin, during the week of January 18th, as a poor return for an excellent retreat

conducted under trying circumstances.

* * *

Our regular monthly schedule includes two recollection days for the Sisters of Mercy and one for the Diocesan Clergy. Father Pius gave the year-end retreat to the Sisters at St. Patrick's Home.

HOLY NAME RETREAT

(Houston)

We are happy at this date to say that Fr. Aloysius is well enough to be at home in the Retreat. Father

Conleth has been appointed to begin organizing the Retreat movement in Houston.

OUR PARISHES

IMMACULATE CONCEPTION CHURCH

(Chicago)

Pre-Lenten interest at Immaculate Conception Church was focused on the big Indoor Carnival, inaugurated, organized and achieved through the combined efforts of all the parish societies, literally "a strong pull and a long pull and pull all together." The big venture was a two-day affair, taking place on the 7th and 8th of February, which climaxed in the raffle of a modern new television set. The cooperation and concerted action of Immaculate Conception's manifold societies and

sodalities made the affair a foregone success, and another big step towards an ultimate building program.

* * *

Striking us as outstanding among the many parish groups at Immaculate Conception Church, the Fr. Owen Monaghan Post of the C.W.V. is forging ahead, if we interpret the Parish Bulletin correctly. This group looks like a real men's outfit, and it should go places at Immaculate Conception.

ST. AGNES CHURCH

(Louisville)

In January, St. Agnes School was the happy recipient of a new bus, the gift of Mr. and Mrs. Raymond Montgomery. This gift had been

promised for months back, but it seems that buses are scarcer even than passenger cars, so it took a long time to come. But it finally

arrived, and was welcomed with great enthusiasm by both teachers and pupils. The old bus, which was growing more and more decrepit, and had groaned along with its crowd of youngsters for many years, was retired from service at St. Agnes, and was sent down to the country to finish its labors by hauling children in the rural districts. The new vehicle seats 52 pupils, and has all the modern conveniences for safe and comfortable riding.

On March 4th, the pastor of St. Agnes Church, Father Anselm, received a letter from Archbishop Floersch, authorizing the construction of a new building for the parochial school. This news was received with great joy by both

priests and people, for the present school, a frame building, was becoming more and more inadequate.

Work on the plans and specifications will begin soon, and the parish hopes to break ground some time in late spring or early summer. The Architect is Thomas J. Nolan, and his preliminary sketches call for an eight room building, fire-proof and modern, with all the latest advances along educational lines. For the present, the auditorium is not included, but will be added at a later time.

The new parish of St. Raphael was recently established by the Archbishop, which cuts off some of our territory, but the crowds still continue to come to St. Agnes, particularly during the Lenten season.

ST. ANN'S CHURCH

(St. Louis)

The St. Ann's Parish Bulletin reveals that that progressive parish is working hard and conscientiously for the realization of its new church. One bigger than usual item, appearing consistently in the Bulletin, was the Pre-Lenten Card Party, which was held at Norwood Hills Country Club on February 4, the proceeds of which were to go for the Altar of our Blessed Lady in the new St. Ann's Church. The Parish went all-out for this successful venture. The net proceeds mounted to \$1950.00. Another instance of parish interest in the new construction program comes from the Young

People's Sodality, who have undertaken to finance the new Baptistry.

The Parish Financial Report, as one might expect from the interest St. Ann's parishioners take in their parish, was a thing of beauty, one which Fr. Bertrand and his Assistants, Fathers Finan and Nathanael, could present "with great pleasure and a high degree of gratification, an advance of which any parish may justly be proud."

* * *

Someone, whoever is directing the sports activities of St. Ann's various age teams, must be taking a lot of credit these days in St.

Louis. Parish teams, especially the Juvenile Boys' Team, seem to

have been levelling all opposition throughout the city.

IMMACULATA CHURCH

(Cincinnati)

The big news at the present moment is the painting of the Church. Much replastering had to be done. In many places there were outright holes, while the back walls, (the walls towards the river) were soggy with moisture. This also entailed some more work on the roof. All the windows are now caulked inside and out. The actual decorative pattern is turning out very beautifully. The job is not yet finished, but it is at the stage where some of the parishioners examine and discuss different phases of the work while waiting for Mass to start, or after Mass is over. The general color scheme is blue walls, with a peach buff ceiling. Though it does not sound good, it is actually a very pleasing blend. Gild-work on the three altars has been done sparingly, thus eliminating the somewhat garish effect of over-ornateness. Formerly they appeared top-heavy and oriental in lavishness. Pillars, flutes and archways have been marbled very realistically, and match the altar very nicely. Jetter & Jetter are the contractors, and much credit is due to them, not only for knowing their business, but also for being so agreeable. The work is a flat contract price, yet they have several times completely removed all scaffolding, e.g.,

for Christmas, and Church weddings.

* * *

The rose window is no more. This circular window 12 feet in diameter had long been an expense and trouble in the mind of many of the parishioners. This was especially true of the choir members, for the window kept out neither rain nor wind, and allowed very little light, due to all the patchwork. The circle was bricked up by the Joseph Hussey Contracting Co. In the center a glass-block cross was laid. The cross measures 10 by 6 feet, with the width of the beams 2 feet. So it lets in plenty of light and is likewise visible from a distance. The former window was the cause of much damage to the wall, due to seepage. We hope that worry is ended.

* * *

The Commercial High School now numbers 43. At the beginning of the second semester, Feb. 2-3-4, Father Gregory set them on the straight and narrow path by giving them a very practical and inspiring three-day retreat. Due to the work in the church, adjustments had to be made, but this was done without loss of devotion. Morning Mass and a short conference was held in the church. The rest of the day's exercises were held in the school library.

HOLY FAMILY CHURCH

(Ensley)

The Holy Family High School Students had their annual retreat in January, conducted by Fr. Damian Cragen, C.P., from the "Hill," as we say, and they voiced their appreciation and enjoyment more than once since. An annual retreat was a new experience for many of the non-Catholics and the Freshmen Catholics. Fifty out of ninety-two are now in the fold and we trust that the younger students will have become Catholics before they finish their Senior year.

* * *

Fr. Mel Schneider, C.P., has arrived and is now a full fledged member of Holy Family Mission. Fr. Provincial appointed him as Assistant Pastor and Spiritual Counsellor of the High School. The children looked forward to his return and they enjoy his presence very much. The Altar boys are already well lined up by Fr. Mel and it won't be long before we have a large group of servers. The new converts are especially anxious to serve Mass.

* * *

Fr. Joseph Gartland, C.P., Provincial Consultor, conducted our retreat on the "Hill" this year and the Fathers from Holy Family Mission enjoyed it very much, despite the lack of privacy. Fr. Joseph's sincerity and gentleness made up for this handicap.

The World Series Film for 1947 was shown in the High School and the ball fans of our neighborhood saw some wonderful plays in the 7-game series. We had hoped to see the Sugar Bowl game of 1948, but the booking was cancelled because the film has not arrived in town as yet. The Birmingham News informed us that the delay was caused by the fact that Harry Wismer did not arrive in New Orleans to add the narration. Our kids are very sport-minded and they look forward to anything in the line of sports. Sad to relate they didn't win a game, but when you consider the opposition they were up against, it is a wonder they did as well as they did. They played veterans and married men. We are proud of the fact that they never gave up, and kept fighting all the way. Next year we shall enter them in the High School Division.

* * *

An Operetta "Sunbonnet Sue" is in the process of rehearsal. Holy Family High School puts on a good performance every time and we have only one regret; it is that we must go out of the parish to put on our shows. Our hall is not large enough.

* * *

Twenty-nine grammar school students are under instruction and will be ready for Baptism at Easter

time. We should have many more, but some parents will not give con-

sent for their children to become Catholics until they get older.

ST. MARY'S CHURCH

(Fairfield)

St. Mary's is still inching its way forward, thanks to the many prayers and good works offered up by the brethren throughout the Province. Without all those prayers we would be advancing only by half-inches. May they continue to fortify us here in the Colored Mission Field.

On the last day of January our little parish welcomed 10 new members, five children and five adults. These new converts will be starting the hard way for no more than they are received into the Church, they will have to start observing the Lenten Fast. But we are sure they will enter into this holy season with right good spirit. If prayers are continued to be said we may have at least that many more around Easter time. More and more people are becoming interested. We depend on prayer to give them the final boost across the chasm of ignorance, prejudice and indifference.

Plans for the school are being considered by the Provincial Curia at present. Perhaps by the time the next Bulletin comes out we may have something more definite to announce.

Our distinguished visitor a few weeks ago was Reverend Mother Immaculate, Superior General of our Sisters. During her stay from Friday night to the following Wednesday morning, we had every conceivable type of weather. Heaviest snow fall in eight years, ice, sunshine, rain and sleet. One night the thermometer hit the zero zone. Next time we hope to be a little easier on Reverend Mother General from the weather standpoint. Reverend Mother also made a change in the Community. She left with us the Sister who accompanied her, and took one of ours away. We hope it will be for the best interests of all concerned.

The Pastor of St. Mary's and the Fathers in Ensley made their annual retreat at St. Joseph's in Birmingham. There were ten making the retreat in a house built for six. Our rest period consisted of dozing in chairs in the recreation room. And we commuted every morning and night. We do not mind these inconveniences. The retreat was fine. Certainly better than none at all. We are strengthened and fortified to push forward for Christ.

ST. GEMMA CHURCH

(Detroit)

Fr. Patrick's letter of appointment as pastor was received from

the Chancery Office on December 24th. After a consultation with our

Fr. Rector, it was decided to announce the establishment of the parish of St. Gemma at the Masses on Sunday, December 28th. On that day the people were told that the parish would start officially as of January 1st. This day was rather bleak and cold, with a heavy sleet, certainly not an auspicious day to start a new parish. But in spite of the inclement weather we were pleased with the number of people who made the sacrifice and came to the Masses celebrated in the new parish of St. Gemma. January 1st of each year will be the anniversary of the beginning of the parish dedicated to our own St. Gemma.

St. Gemma's parish is not extensive in territory, nor large in numbers. We have two hundred families in an area of thirty streets. There is much undeveloped land within the parish limits, some that will never be turned into building lots, other that has already been marked out by the City as parks and playgrounds. New homes are being built in different sections of the parish. We look forward to much progress and in the future years we should have a parish of at least five hundred families. Such a parish will be ideal, large enough to carry a debt for the buildings such a parish will need, and small enough that the pastor (and if necessary an assistant) will come to know all the parishioners personally.

The monastery chapel is serving

for the time being as the parish church. We have four Masses on Sunday, at 6:30, 8:15 High Mass, 9:30 and 11:00. The parish weekly Mass is celebrated by the Pastor at 7:00. It may not seem necessary to have four Masses on Sunday for only two hundred families, but the chapel is small and we do not like to crowd the people. Our monastery chapel has been popular with many people of the nearby parishes, as there is no rush and no crowding. The four Masses are for the convenience of the young married people of the parish who have one or two little babies who cannot be left alone. Naturally the 11:00 is most popular, especially for those who desire to sleep late on Sunday morning. As the Spring time comes nearer and the Pastor makes more contacts with the people, we look for increase in the attendance at Mass. Many of our parishioners must come up Schoolcraft Avenue by bus, then walk up the back way through the monastery grounds. It is not easy to change one's habits in regards to transportation, especially in the midst of bad weather. Some of the people are still going to their former parish church, as they know the way, a fact the Pastor found out when he was taking the census. With better weather and more work on the part of the Pastor, we feel that the Sunday Masses will be crowded. Our finances will increase proportionate-

ly. But there is no fault to find with the generosity of the parishioners as the collection has jumped from \$31.00 on January 1st to \$90.00 on February 1st.

The parish owns a large tract of land adjoining the monastery property on the north. Two homes on Grayfield, a minute walk from the monastery, were purchased at the same time the property was acquired. These homes will be used as a convent for the Sisters who are to teach in the school. The money for the land and the homes was lent the parish by the Archdiocesan Development Fund. The parish has a debt of \$31,300, not large as parish debts go, but a little heavy for a parish of only two hundred families. Our parishioners are ordinary Catholic people, neither rich nor poor, with only their weekly salary as a source of income. It may take some time to pay off the debt. During the coming months we shall concentrate on gathering enough money to pay the interest on the debt in July. Maybe with some big donations, and with the grace of God of course, we shall start building a four room school in the not too far distant future.

A group of six altar boys come faithfully for their training in Latin and serving Mass. A Men's Club has been initiated and will be functioning as a full fledged parish society in the very near future. Our ladies will organize themselves

into an Altar and Rosary Sodality at their next meeting. One of the homes mentioned above has been chosen as a parish hall for meetings and activities. Both the men and women are eager to sponsor card parties, dinners, BINGO,—any social activity that will bring in some money to help pay the debt. The eagerness and earnestness of both the men and women of the parish are most encouraging to the Pastor.

We have started Religious Instructions for the children who go to the Public Schools. Two Dominican Sisters from St. Alphonsus convent in Dearborn have volunteered to teach our youngsters each Saturday morning. The good Sisters and the Pastor were well pleased with the response of the parents in sending the children to "Saturday school," as one of the little children expressed it.

There is a load of pastoral work to be done. From data secured from the office of the Confraternity of Christian Doctrine, we have learned that there are thirty-two mixed marriages and thirty-five invalid marriages amongst our two hundred families. The Catholic parties are in many instances, weak, indifferent or fallen away. Due to such parents the children have not been baptized, or merely baptized. Many older boys and girls have not made their First Communion. We hope that through the children we

may bring back the Catholic parents or parent as the case may be. A fervent prayer from the Brethren of the province will help to bring back the sheep who have strayed far afield.

Our hopes for the future are very sanguine, for a wonderful amount

of progress has been made during the past month. This progress has been both spiritual and material, and judging from the results of one month's operating as a parish we look forward to making St. Gemma's the BEST parish in the archdiocese of Detroit.

PASSIONIST NUNS

OUR LADY OF SORROWS CONVENT

(Pittsburgh)

Sunday, February 8th, Miss Mary Fahey received the Holy Habit in Our Lady of Sorrows Convent. She is now known as Consorella Mary Joseph of the Blessed Sacrament. The Nuns are grateful that

our Lord is providing vocations since "the dove cote" in Pittsburgh has been depleted by two departures in the near past, the last one taking place on the Feast of the Immaculate Conception.

ST. GABRIEL MONASTERY

(Scranton)

The Nuns in Scranton are continuing their quiet life of sacrifice, but did have trouble convincing the

"flu" of the gravity of the law of enclosure. It seems he was eventually convinced.

ST. JOSEPH MONASTERY

(Owensboro)

Today's feast (Epiphany) is a repetition of Christmas. We keep it as a holyday with the procession in the afternoon after Compline. In the east it is customary for our Students to visit the Nuns—that is, in Scranton and Pittsburgh. They sing benediction and after a little lunch spend the time talking or singing. It is a source of mutual edification and gives an opportunity to know each other, since we are part of the same family.

Congratulations are quite in order for that last issue of the Bulletin, that is, the Passionist. It is a very decided improvement, and a great advance over the first issues of only several mimeographed sheets.

Life at St. Joseph's these past months has been quiet but busy as usual. Orders for vestments, altar linens and altar breads keep us well occupied. However these past two weeks we put everything aside ex-

cept the absolutely necessary things to concentrate on our annual retreat given by Father Joyce, C.P. We were assured from our sisters in Marydale that it would be a very excellent one, but it far exceeded our expectations and even our desires. Father treated of many subjects, but all was coordinated to that one dominant thought, namely full union with God in charity, and which of course is effected through Jesus Crucified our Way and our Life.

The retreat was climaxed by the first profession of our Consorella Mary of the Agonizing Heart of Jesus—the first profession in our Western Province—on the day following the close of the retreat, February 5th. His Excellency Bishop Cotton celebrated Mass at 8:30. Afterwards, Fr. Joyce delivered a short but expressive sermon which for us resuméd our whole retreat. I wish you could put it in the Bulletin for our other nuns and

our brethren, too. Father Alfred came from Louisville as 'official' representative of the Province. It made us happy to have two of our Fathers to unite with us on this joyful occasion.

These past cold spells have made us very grateful to Father Rector who backed the project, and to Father Alfred who did the work in our attic. We noted one day a difference of ten degrees in the room where Father did the insulating. Ordinarily there is a difference of about four degrees from the main room.

We are also grateful to Father Rector for the tables. Now we can discard our orange crates, reminders of our first days.

We are back to normal again, and want to assure our Fathers of our constant prayers especially during this holy season of Lent when so many will be out on missions and giving Lenten courses.

MARYDALE CONVENT

(Erlanger, Ky.)

A very big step forward in the history of the new retreat comes with the announcement of a resident chaplain.

"Our family has increased since the arrival of our Chaplain, Rev. Father Nicholas, C.P., on Jan. 7th. We are very happy to have him in our midst, although we would like to have a little better accommodations to offer him. However, to all

appearances, he seems to enjoy the "pioneering" too."

The first of the regular Pre-Lenten retreats was held for the Community this year from Jan. 25 to Feb. 1.

"We had a very practically helpful and inspiring retreat under good Father Gilbert—another proof of God's loving Providence, directing every detail in the beginning

of this work, which, after all, is His work."

An encouraging paragraph comes from Mother M. Matilda and her companions, telling of their impressions with "The Passionist."

"Hearty congratulations on the first issue of *The Passionist*. It is a power for good 'to aid in the personal sanctification of all Passionists.' We are happy to receive it, particularly so, as our library

resources are very limited here, and especially in the line of "Passionistic" material. So you can readily understand how fortunate we feel to come into possession of the sketches of the early saintly Passionists, in order that our Postulants may become acquainted with those great, humble souls who have made our vocation, as Passionists, possible. So keep up the good work, and we shall try to help with the 'mite' of our hidden life."

IMMACULATE CONCEPTION CONVENT

(*St. Louis*)

The establishment of a convent on the Corley estate at Kirkwood, Mo., was scheduled for the spring of 1948. But when His Excellency Most Reverend Archbishop Joseph E. Ritter wrote suggesting that we take immediate possession of our property, the date was set for December 8th. Our Immaculate Mother was beginning to take things into her own hands. Preparations were set afoot with all possible haste. Never shall we forget that last day spent in our beloved cloister of Our Lady of Sorrows at Pittsburgh. At about 7:10 P.M., after having bade farewell to our dear sisters, the enclosure door was opened and we were met on the threshold by our Rector, Very Rev. Fr. Gregory Flynn, C.P., and several of our relatives.

We were then taken to St. Paul's retreat house where the spacious recreation room was turned over to

us and our relatives for some last familiar conversations and farewells. In the course of the evening, a number of the Fathers from the monastery came to greet and bid us farewell, as also Very Rev. Fr. Master and the Novices who wished us God's blessing and an assurance of their prayers.

At about 8:30, we were taken to the refectory for a delicious luncheon. Following this, we were taken to Union Station, and there a few more relatives joined us. At 10 o'clock we boarded the train compartment which, with much difficulty Father Rector had procured for us. The walk from the gate to the coach must have seemed arduous indeed for Father Rector. For in the suitcase he carried was packed the entire Holy Family—statues which had been given us the day before, and too late to be packed in trunks. We can never

forget the Fathers' kindness in getting us safely and comfortably started on our way to St. Louis, nor his other many acts of charity on our behalf, and we pray God to reward him as he so richly deserves. Father Rector gave us his blessing, left us, and shortly afterwards, the train pulled out.

At about 9:30 the next morning we arrived in St. Louis, and found

waiting for us our new Rector, Very Rev. Fr. Kyran, C.P. With Rev. Father was the chauffeur of the Daughters of Charity whom the good sisters had loaned us for the day. They took us to Marillac Seminary, their novitiate and motherhouse which is our temporary home until our own house can be altered. Father Rector gave us Holy Communion, and the joy that was

V. Rev. Fr. Kyran, (Rector) Mothers Francis and Hyacinth, Mrs. Mary Corley (Donor of Property) Sister Antonette and Mother Cecilia—Picture taken December 9, 1947, day of the C.P. Nuns' arrival in St. Louis, in the house they were to occupy.



St. Louis Foundation By Contemplatives

A group of Passionist nuns from an austere and contemplative Pittsburgh community arrived in St. Louis Dec. 9 to start a new foundation, the first of its kind west of the Mississippi river. The four nuns forming the group, which will later be increased, went immediately to their convent and Kirkwood, the former John Corley residence, which

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Passionist Nuns' Immaculate Conception Convent, St. Louis.

ours can never be expressed. It was for our dearest Lord that we had left our beloved cloister and travelled some seven hundred miles from home, and He was now, as it were, welcoming us to our new field of prayer and sacrifice. Rev. Father left us, and when we had finished our thanksgiving found the Sister Assistant waiting to take us to breakfast.

It was not long before Rev. Father phoned to tell us that the Archbishop would see us between twelve and one. Imagine if you can our excitement; we hardly expected

to see him so soon. At the appointed time they drove us to the chancery. We had to wait only a few minutes when His Excellency came out to meet us. He was most cordial and gracious, and we felt at once he understood our spirit, our life and our enclosure. Most encouraging to us were his words to the effect that he felt sure that if we kept faithfully our holy rule, especially as regards our enclosure, and were zealous in our efforts to promote devotion to the sufferings of Our Lord, God would take care of us and we would bring a blessing on

the archdiocese. It was his suggestion which influenced us to a definite decision as to the title of our new Calvary. At the very beginning, the name of Convent of the Holy Family had been suggested; when, however, it was decided to leave Pittsburgh on December 8th, it was thought appropriate to dedicate it to that day's feast. This latter idea appealed to His Excellency, especially since, as he said, this year marked the one hundredth anniversary of the naming of our Blessed Mother, under title of her Immaculate Conception, patroness of the United States. For some years, too, there has been, on the property given us, a shrine to our Lady of Loudres. And so in all, we feel it is unmistakably the will of God and Our Lady that we place our convent, the third of the Passionist Nuns in the west and the first to be erected west of the Mississippi, under the loving patronage of our Lady's Immaculate Conception.

From the Chancery we drove to Kirkwood for the first glimpse of our property. The old estate comprises three acres, and no neighboring buildings overlook. The house itself has twelve rooms, and was formerly known as the Corley Nursing Home. Though in need of a coat of paint and requiring considerable repairs, we think that when the needed alterations and repairs are completed, we will have

a comfortable temporary convent. Father Rector and many of the other Fathers from Normandy are untiring in their efforts in our behalf, and their goodness will never be forgotten.

We were hoping to have had the first Mass said there for the feast of the Solemn Commemoration of the Passion, but the alterations were not sufficiently advanced to make this possible. We hope that by the next issue of the Bulletin we shall be able to report this event as an accomplished fact. We will appreciate all the religious keeping this intention in their kind prayers. We are certain they all know that one of our principal intentions in our labors and prayers is to obtain from God many fervent and resolute vocations to the Passionist priesthood and brotherhood.

Many of the good sisters of the archdiocese have welcomed us and offered to assist us in one way or another. The dear Daughters of Charity leave nothing undone to make our stay with them pleasant. They have given us the use of three large rooms which we use as dormitory, refectory and community room. It is now nearly nine weeks since we have been enjoying their hospitality. We say the Divine Office and keep up as much of the other observance as is possible. We have even been doing a little work for profit, and are also preparing

the linens, etc., for the chapel in our own convent. May God reward

as only He can all who are assisting us.

ST. JOSEPH MONASTERY

Last April marked the seventy-fifth anniversary of the foundation of St. Joseph's Monastery of Passionist Nuns at Mamers. Very Reverend Father George, C.P., Provincial, was to have presided at the solemn jubilee functions, but because of ill health, delegated Very Reverend Father Joachim of the Immaculate Conception to preside in his stead.

The twelfth of April witnessed the profession of temporary vows of two novices: Sister Mary Theresa of Jesus Victim and of our Mother of Sorrows, and Sister Mary Ann-Mary of our Mother of Sorrows.

On the feast of our Holy Founder, April 28th, there were festivities anew, marking the vestition of

the first extern sister of St. Joseph's, Sister Mary Michael of Jesus Crucified.

His Excellency Archbishop Leo Kierkels, our former Father General and now Apostolic Delegate to India, officiated at the temporary profession of Sister Mary Baptist of the Passion on the feast of the Seven Dolors, September 15th.

The Jubilee year, however rich in graces and blessings, had its days of mourning as well. Sister Mary Baptist of the Passion, aged eighty-three and eldest member of the community, passed on to her eternal reward on Easter Sunday. Death again came to St. Joseph's on August 10th, to claim Sister Mary Bernard who died after only a few days' illness.



PASSIONIST SISTERS

"*The Providence Visitor*," diocesan paper of Rhode Island, in the issue of January 22, 1948, carried an article on our Passionist Sisters. A sketch of their history, work and purpose is given. From the article we learn that the Sisters are represented in England, Ireland, Scotland, Chile, Argentina, besides the three foundations in Rhode Island. It also announced the intention of the Sisters to open the Hazard Memorial Estate in Peacedale as a

week-end Retreat House. It is to be called *The Retreat House of the Immaculate Heart of Mary*.



Passionist Sisters' Convent,
Bristol, R.I.

SISTERS OF JESUS CRUCIFIED

With this issue of *The Passionist* we are most happy to be able to introduce another group of Passionist Sisters to many of our readers. Their official title is "Poor Sisters of Jesus Crucified and the Sorrowful Mother," but they are often referred to as "Sisters of Jesus Crucified." Lately, through the courtesy of Fr. Agatho, C.P., our attention was called to the fact that last August they received for the first time a foundation within the confines of our Province. They have charge of the District School in Odin, Kansas, consisting of eight grades and four years of High School, with a total enrollment of 107 pupils. Their address is: Sisters of Jesus Crucified, Holy Family Convent, Rural Route #2, Claflin,

Kansas. Mother Bonaventure is Superioress at present.

The Sisters of Jesus Crucified were founded by Fr. Alphonsus Maria of the Sacred Heart (Urbonavice), C.P., who is at present stationed in St. Gabriel Monastery, Brighton, Massachusetts. January 21, 1924, is the date affixed to their Papal approval. Their original Motherhouse was in Elmhurst, Pennsylvania, Scranton Diocese. A few years ago, under the kind patronage of His Grace, Archbishop Cushing, their Motherhouse and Novitiate was transferred to Brockton, Massachusetts, Archdiocese of Boston.

As we could presume from their name and Reverend Founder, their principal devotion is the same as

ours. Their active work is taking care of the aged and orphans, teaching in schools, and catechetical work in different parishes.

The Sisters in Odin express their great joy in their new mission in Kansas, due, in their own words, "to the Christ-like charity of the

Pastor, who is also School Superintendent, and to the great generosity of the people." The Sisters are readers of *The Passionist*, and wish to keep in touch with the Congregation. "If any of you are in the vicinity," they ask, "please visit us."

Meditate on the Passion of the Savior, for you will find therein a treasure of incomparable greatness, the living fruit of Paradise: Who eats of this fruit shall never die.

The Cross ought to be the religious' chief book: in this book, written in letters of blood, engraven in the depths of the heart by love, is enclosed all perfection.

— BLESSED CRESCENTIA HOESS

There are many stories of Fr. Fidelis Kent Stone circulating in the Province which well illustrate the depths of that great man's humility . . . and other sterling qualities.

Fr. Bonaventure Oberst recalls the day he was sitting with the old man in the Chicago Infirmary, when Frs. Jerome Reuterman and Silvan McGarry came in for a visit.

"Where have you been?", Fr. Fidelis asked the newcomers.

"We've been looking over some property in Detroit, in the hopes of making a foundation there."

"Ah, Detroit," the old man mused.

"Well I remember Detroit. When I was at Kenyon College, they tried to make me bishop of that place. I went up secretly and looked the town over. It wasn't big enough for me, for I had ambitions in those days . . ."

But there the old man caught himself, blushed with confusion at this revelation of his former life, and begged the Fathers to forgive him for his pride. Never again would he speak about his offer of the Detroit bishopric.





MULTIPLYING organizations coping with the same social problem is one of the devil's more successful techniques, it often seems, for exploiting human vanity and smothering progress. But news of Fr. Conleth's movement will bring the devil small comfort for, on Christ's own word, it urges a practice calculated to give the whole satanic family a set-back. The movement is called *Legio Jejunii*, and Fr. Conleth is bringing to it the same spiritual realism he imparts to his Cana Conference work.

The principles of interracial justice and charity, Fr. Conleth notes, are clear and simple. How then explain racial discrimination and injustice, evidencing rash judgment, mis-information, irregular emotions—sheer sin—without adverting to the diabolical ingenuity of the fallen angels? So to our prayer that the Holy Spirit bring light to darkened minds, he suggests that we voluntarily add penance in systematic fashion, keeping Saturday as a fast day for that purpose. The pledge he composed for the voluntary association of penitents includes all the proper

cautions safeguarding health and permissions. Our Lady of Fatima, who asked penance in reparation for sin, must be especially pleased that he has chosen her day for the fulfillment of the fast.

* * *

The *Ordo*, edited for our Congregation in Sts. John and Paul for the year 1948, makes, we think, a complete break with the past, both as to form and content. First of all, it is "vest-pocket" size, approximately a quarter of an inch shorter than our American edition and about one half an inch narrower. The cover design is much simpler than formerly and, consequently, more agreeable to the eye. Instead of the bulky verbosity of former years, the present edition contents itself with "*Ordo Congregationis Passionis*," plus the "Sign" and the year.

Also the arrangement and typography of the interior is much more logical and consistent than former editions in late years. There is no recognition of changes for particular churches, except for Italy and adjacent Islands, and even these references, as far as we could judge,

are not complete. Consequently the book contains only 160 pages (against our 226), and the whole contents look much simpler. We are not mentioning this in adverse criticism. In former editions of the General Ordo these references were so vague and general that they were useless; on the other hand, should the compiler wish to recognize all the churches of the Congregation, the Ordo would attain the size of the ancient tomes. The Reverend Compiler also saw fit to drop almost entirely the introductory remarks, the "Monita." Rather oddly, also, the Liturgical Compiler does not indicate the "materia" for Liturgy in his "Argumenta Examinis Quinquennalis." No doubt the printer's devil did this.

Blessed Maria Goretti, Virgin Martyr, is commemorated in the second Vespers of July 5th and on July 6th in Matins (Ninth Lesson) and Lauds, Mass, and Vespers. We had word from Rome, in the middle of January, that the Office and Mass of Bl. Mary Goretti were not published so far. From the directions of the Roman Ordo it is impossible to draw certain conclusions as to the liturgical nature the Feast will have for us. July 6th, is the Octave of Sts. Peter and Paul. If Bl. Mary Goretti's Feast remains on that day it will have to be a "duplex secundae classis" before it will allow us to have her Office, that is, allow us to do more

than merely make a commemoration of her. The directions as they stand in the Ordo make no indication as to the rank the feast is to have in our Congregation, nor is any indication given if there is a proper oration or anything else. Only for the Mass is the direction given to use the Mass "Me expectaverunt" for the commemoration. However, the general Rubrics would allow a private Mass in honor of Bl. Maria G., provided she is commemorated as at least a semi-double, which seems to be the case, since only such a rank would justify the commemoration in both Vespers as is done. We make bold to add that as long as the Office is not published there is surely *no obligation* to say Mass or Office.

Another point which will seem strange to many of us, although in perfect harmony with liturgical books, is the explanation of the "ND." The Roman Ordo in this explanation, beyond indicating the monthly Nocturn for deceased Benefactors and Religious, tells us that this Nocturn is to be begun with the recitation of the Pater, Ave, and Credo. Furthermore, that in such Nocturns not three, but only one Oration be said and that it be "Deus veniae largitor." As a matter of fact, this is done in Rome and some other Provinces.

These are the thoughts that came to us during a very cursory glance through the pages of the General

Ordo of our Congregation. We wish to offer sincerest Congratulations to Reverend Father Stanislaus of the Immaculata on his grand work. We now, here in U.S.A. really have a competitor in this field and will have to work to hold our ground.

Since we are criticising Ordos we also turn our eyes on our own American edition. First of all, the "Tussu Editus" of Most Reverend Father General is a culpable omission. Another omission is among the "Explicatio Signorum." In the 1948 American Ordo there is a new sign used on all days on which we are to have a Solemn or High Mass. It is a capital K with an arabic numeral and a capital C with an arabic numeral, all in parentheses. E.g., on the first of May, after the directions for the Mass you will find (K4-C1). This means that "valde laudabiliter" Mass number 4 (in Promptuarium or Liber Usualis) be used along with Credo 3. This "valde laudabiliter" is based on the judgment of one of the most prominent Benedictine Authorities in Church Music, Most Reverend Dom Gregorio M. Sunol, O.S.B. (Vide Passionist Bulletin Number 28, pp. 53 and 54.)

More important is a serious mistake in the 1948 and several previous American Ordos. On page 42, number 2, of the current copy of our Ordo we read: "... Facing his hearers, blesses them with the Crucifix (the one he wore during the

Mission or Retreat; or, if there be question of a Mission, he may, according to our custom, use the large Crucifix we place on the platform during the mission)..." Privilege C.P., number 22, note 1, makes the using of the large crucifix of the platform necessary "ad validitatem." As authority for this statement it cites an interpretation given by the compiler of the C.P. Privileges in 1882. The interpretation in question is of the Bull "Praeclara virtutum exempla" of Pius VI. However, in 1911 the Sacred Congregation of Rites issued general legislation on this Papal Blessing. This legislation is incorporated in the last typical edition of the Roman Ritual. The Rubric of the Ritual says: "Si in Brevi edicatur, ut Benedictio cum Indulgentia plenaria in fine contionum a Sacerdote populo impertiatur cum Crucifixo, iuxta ritum formulamque praescriptam, fiat unicum signum Crucis cum Crucifixo, adhibita formula: Benedictio..." The C.P. Privilege Book quotes this legislation in the note with regard to the formula. But the legislation speaks merely of a Crucifix—any one. The compiler of 1882 did not have this Decree. There would seem a probable opinion that our *privilege* should not restrict the common legislation, and thus we could use any Crucifix to give this blessing. However, since probable opinion does not help us much in

re *Indulgentiarum*, it would seem highly advisable to use the large Crucifix of the platform for the Papal Blessing at the end of missions.

Finally, we wish to express our regret that so many of the 1948 Ordos were defective. We have solid hopes that the 1949 Ordo C.P. for the American Province will appear in a much better form, since the Abbey Press of St. Meinrad, Indiana, has agreed to take care of the printing for us, and St. Meinrad is known for its high standing on things Liturgical in general.

* * *

"Christ Died at Three O'Clock" is a book that should be of interest to every Passionist. Bruce, \$1.75.

* * *

"God's Own Method" by Father Aloysius McDonough received a very complimentary review in the *Review for Religious* January 1948, by W. K. Schwiener, S.J. We quote the last sentence: "The book contains little that is not familiar to a religious. The newness of approach is its particular value. It offers solid, profitable spiritual reading as well as inspiring material for meditation. It will be especially appropriate for Passion Week." N.B. Newness of approach is about all anybody can do in things pertaining to revelation with which this book is concerned.

* * *

The November, 1947 number of

the *Acta Congregationis* prefaces its "Bibliographia" with a reminder to Superiors and Writers that three copies of all printed matter coming from Passionist pens are to be sent to the Secretary General, even if there is question merely of a new edition. One of these copies is for the General Archives of our Congregation, another for our "Museum Sacrum" in Scala Sancta, and the third for the *Acta Congregationis*. Copies should be sent, even if the work be only a small pamphlet.

The subject of several books mentioned in said issue of the *Acta Congregationis* is naturally the Sacred Passion, and this time in prose and poetry, one even in song. Among these books on the Passion is mentioned our Father Maurice's *"Making the Stations with Jesus."*

Our Saints and Servants of God are represented in the listed books such as those of our Holy Founder, St. Gabriel, St. Gemma, Venerable Dominic, Father Paul Mary Pakenham (*"After Night the Dawn"*) by our Father Stephen Mary, Father Fidelis Kent Stone (in Flemish), and, not least, the Diary of a French Confrater during his stay in three Concentration camps in Germany during the last war. The last named is being translated into English, and, God willing, we hope to present it to our readers in these pages in the near future.

Vocational treatises are repre-

sented in Flemish and English. Among the latter we find "*From Khaki to Cassock*" by our Confrater Meinrad. Also "*The Pews Talk Back*" is given due prominence. A bit unique among the works presented is the translation of the New Testament by His Excellency Joseph Hagendorens, C.P. into the language of his Vicariate in Africa.

* * *

He said more than he knew who sang, "Ah! 'tis love and love alone the world is seeking." Here, however, is the only happy end to the celebrated search—"*The Love of Mary*." The capital sin of our erotic age of romantic novels, dramatic didoes, and Hollywood amours with their unhappy echo of divorce and license in real life, is not that it loves (for the heart was made for love) but only that it loves badly or loves something unworthy of its love. Given an object good and beautiful, its love will become honorable. Given Mary, its love will become, necessarily and quickly, happy and holy in an eminent degree for time and for eternity.

With an artless art and an ingenious persuasion, this ardent lover of the august Virgin-Mother of God uses but one argument to woo and win our affection for Holy Mary: only the good is lovable and in Mary we find all good—God, and all that leads to God most efficaciously. Succinctly, all goods can be reduced to three classes: either

delightful, or useful, or lovable in itself. Mary is all three in an exalted degree. 1) "Her conversation hath no bitterness, nor her company any tediousness but joy and gladness...there is great delight in her friendship" (Wis. 9:16,18). 2) If we would seek her to our own advantage, we shall find her endlessly beneficent in life, in death, in judgment, and in glory. 3) If we would love her with a disinterested love, we shall find how she whose greatness, goodness, might, wisdom, beauty, and riches are second only to God's has loved us first with a sincere, disinterested, invincible, and liberal love and compassion.

It should be noted, moreover, with credit to the author, that although love is of all emotions the most difficult to direct yet nowhere in his passionate praise and unctious devotion to Holy Mary does he overstep the bounds of theological orthodoxy. Holy Scripture, the Sacred Science of the Scholastics, and the canonized saints sustain him throughout.

Those readers, however, who are acquainted with the earlier editions of this book will wonder why an abridgment has been made of it without any indication of such abbreviation. Nor will they understand why liberty has been taken to change expressions of fact in a positively affirmative, indicative mood to a hesitant, non-committal

form like "seems" or to a restrictive form like "almost." To them the unhappy expedient cannot but appear as so far compromising Dom Roberto's fuller expression of Mary's dignity.

There is, for all that, a providential timeliness in the reappearance of this Marian classic. The visions of Our Lady at Fatima and her message must convince the Christian world of the crisis impending over our times. How like Our Lady, then, to come in the gentle, winning way of her love and goodness, as she is depicted in these pages, ere she comes "terrible as an army in battle array" to those who choose to have no part with her and her divine Son.

Copies of this fine booklet may be obtained from the Abbey Press, St. Meinrad, Indiana, Price. 25¢ each.

* * *

Passionists will be interested in a new book on the sufferings of Christ, "*The School of the Cross*," by the Rev. John A. Kane. Written by a diocesan priest, it is obviously the fruit of continued meditation on the meaning of the sufferings of Christ in all their ramifications. The author sees the Passion not merely as the termination of a fruitful life, but as the animating force, the constant yearning of our Savior from the first moment of His Incarnation. Thus he treats in separate chapters of the anticipation of the Passion in the thoughts

of Christ, the yearning of His Heart for His baptism, the agony of soul which it caused Him and the infinite charity which motivated it. Finally, he comments on the death of Christ and concludes with explaining the satisfaction which it wrought. As the title of the book indicates, this is not merely an abstract appreciation of the sufferings of Christ, but the writer brings pointed applications to help souls to learn the lessons of the Cross in the way of self improvement. In so doing he manifests a clear understanding of human passions and tendencies, the extent to which they are capable of leading us, and practical means of conforming ourselves to Christ in His sufferings. In this he lays special emphasis on self sacrifice.

In every way this book can be considered a valuable addition to our Passion libraries. One cannot but meditate or preach more vividly on this great mystery of our Redemption if he has pondered prayerfully the contents of this little volume. The book, containing 144 pages, is published by the Declan X. McMullen Co., New York, and sells for \$2.00.

* * *

The recently released booklet, "*A Retreat Souvenir with Practical Resolutions*," should be in the hands of everyone who preaches Retreats. Written in the Old World by Father Victor, C.P., and ably trans-

lated by Father Edmund, C.P., Author of "Hunter of Souls," this booklet has a distinctly New World application.

Father Victor wrote this booklet primarily for girls and women who have made closed Retreats. Drawing from his long experience as a Retreat Master, he very successfully summarizes the principle duties of a devout Catholic woman. Then, in most appealing language, he explains how easy, and how desirable it is for every woman to be drawn to a closer Union with God, to become an Alter Christus.

Under the heading "Relations with God and with my Neighbor," the Retreatant is reminded that Almighty God is not only the Author of Life, but is also the Terminal of Life. We shall return to the God Who gave us the life which is slowly expiring with each breath, each step, each moment. As children of God, we have been given an exalted dignity, which must be maintained and enhanced if we expect to receive a welcome from Our Father when we return to Him. This dignity will be preserved by fostering Purity of life, Love for God and Love for ALL of God's children—our Neighbor.

Our Loving God will not abandon us in our quest for Salvation, and for Holiness of Life. Rather, already He has provided us with "Fountains of Grace," whereby our souls may be refreshed daily by

new showers of Divine Love, causing the delicate flowers of Virtue to grow and flourish. In the Mass and Holy Communion, in the Sacrament of Confession and in Prayer, we are admitted into the Divine Treasure-House of Virtue, wherein we may adorn ourselves with garments of holiness and Grace—the "Wedding Garment" which Christ demands that we wear. Through the medium of these "Fountains of Grace" we can enrich our souls; we can make ourselves truly beloved children of God, worthy of His Divine Smile of approval.

Greater holiness of life can be attained by showing our appreciation of our Heavenly Blessings. We do this by "Serving the Master" as an Apostle in the Home, in Society, in our Employment. By being "A Sacrifice" and "A Victim Soul," we create within ourselves a truer likeness to our Divine Model, becoming, in very deed, an Alter Christus.

After each inspiring Conference, Father Victor suggests some practical, homey, down-to-earth resolutions which should move everyone to a better way of life. These resolutions are pointed and particularized, applicable to every woman and girl.

In writing for girls and older women, the Passionist Author stresses the Power of the Passion of our Lord as being a transform-

ing force in the life of every Catholic. The mediocre can be made devout; the devout can be made more virtuous; the more virtuous can be made heroic. All this, not only in the seclusion of consecrated Cloisters, but in schools, in offices, in factories, in the home. Every girl and woman living in the outside world, could derive much help from this Booklet. Every Sister in the Convent, could be inspired to greater love for God by this work of Father Victor. Likewise, it is highly recommended for Retreat Masters, who, in turn, could recommend it for their women Retreatants.

The Booklet sells for 40 cents a copy. Our own Religious can obtain three copies for \$1.00. Write to: Office of the Cross, Mount Argus, Dublin, Ireland.

* * *

Father Joachim of the Holy Family, C.P. (Province of the Sorrowful Mother, Naples) in partial fulfillment for his Doctorate in Canon Law defended his thesis cum laude. His thesis is a very practical and interesting one for us Passionists, and Father has been good enough to give us the benefit of his talent and labor along this line. His subject was: *The Exemption of the Churches of the Congregation of the Passion from the Visitation of the Ordinary of the Place*. The thesis is written in elegant Latin and is divided into

four main sections. 1) The history of exemption of Regulars and precisely distinguishing between exemption of Regulars and Institutes with simple vows. 2) The legal foundation for exemption of our churches, explaining all official sources from the Holy Rule down to a Rescript of Pius X. 3) The existence of our Exemption of Churches after the promulgation of the code, proving this from the Code itself, from a special declaration of Cardinal Gaspari, and the doctrine of prominent authors. 4) The extension of the privilege to the so-called "smaller houses" before the Code, and to the "domus non-formata" after the Code. The book contains fifty articles, each one of which exhausts precisely and scientifically the subject under consideration. The work was most highly praised by the examining commission of the Pontifical University of Naples and in the introduction, written by the Grand Chancellor of the International Pontifical University "Angelicum" in Rome, we read: "It is really an excellent work for the Congregation of the Passionists. More than that, it is of great value for all interested in Canon Law, because therein they will find a clear explanation and an accurate interpretation regarding the existence of privileges obtained by communication before the Code.

So far no copy of this book, to

our knowledge, has reached our shores. The review here given is taken from *L'Araldo del Crocifisso*, the Periodical of the Neopolitan Province. We would be interested to know whether the worthy author also treats our conditions in this country, namely, the canonical status of Parish Churches in connection with our Monasteries. To our knowledge it is not treated in the *Ius Particulare*.

* * *

A Synod held in the diocese of Soano-Pitigliano agreed that His Excellency, Bishop Stanislaus Hamilcar Battistelli, C.P., request His Holiness Pope Pius XII to constitute *St. Paul of the Cross Co-Patron of the Diocese*. Monte Argentaro lies within the confines of this diocese. The reasons for the request were that St. Paul of the Cross laid the foundation of the Congregation on Monte Argentaro in the hermitages of the Nunziata and St. Anthony; that St. Paul of the Cross conducted his first missions in the diocese, and in this work brought about many graces in almost every parish; that devotion to St. Paul, both among the clergy and the laity, is very deep-seated and dates back to the very days of St. Paul. The Holy Father acceded to this request of May 25, 1947, by a Brief constituting St. Paul of the Cross second Patron of said diocese with all privileges connected thereto. Accordingly on

July 11, 1947, with solemn services in the Cathedral, Bishop Battistelli formally and solemnly declared St. Paul of the Cross Patron of the Diocese. Part of the ceremony consisted in the blessing and erecting of a new painting of St. Paul in the Cathedral. The picture represents St. Paul preaching the Passion of our Lord.

* * *

The mother of a Saint is a special instrument in the hands of God in view of the closeness between mother and child. Thus with all propriety was commemorated the second centenary of the death of *Anna Maria Massari*, the mother of two Saints, one canonized and the other awaiting the honor, namely our Holy Founder, St. Paul of the Cross, and his Brother Ven. John Baptist of St. Michael.

The celebrations reached their climax on August 17th, the day when Anna Maria was born and baptized (1672) in Rivarolo, Ligure (Italy). In that village the day was ushered in with a preparatory Triduum. The day itself was enhanced in its liturgical functions by the presence of His Excellency Francis Canessa. Near the baptistry where Anna Maria received the life of grace a marble slab commemorating the event was erected. On the slab Anna Maria is called "elected by God to be the Mother of Saints, Paul and John Baptist,

Founders of the Congregation of the Passionists." For the occasion this Baptistry had been remodeled, and for three days the whole Church and bell tower were illuminated, to the great joy of the many admirers of the mother of our Holy Founders.

Four other places are mentioned

where solemn Triduums were held to commemorate the centenary. Among these was Ovada, the birthplace of St. Paul. Both in the house where St. Paul was born, and also in the oratory where Anna Maria received the Sacrament of Matrimony, marble slabs were erected by the women of the locality.

The whole earth was as darkness in the midst of day, and during that time the only-begotten Son of God, nailed to the Cross, naked, pierced with wounds and loaded down with sorrow, had no one to console Him. . . .

We have indeed very little gratitude for you, and we are very impatient at spending even one hour in meditation on your Passion, in contemplating you on that Cross, where, in the midst of terrifying darkness you suffer for our salvation, cold, thirst, and a thousand other cruel torments. . . .

My Son, it is not the same with me as with you. Never in me did the weakness of the flesh diminish aught of the strength of the spirit. If my tongue was speechless for three hours, my heart ceased not to speak and to send cries to heaven imploring pardon of God for your offences. And not only did my heart speak: my wounds and my blood spoke too; those wounds with which I was covered were as so many tongues asking pardon of my Father and your Father for you.

—ST. ROBERT BELLARMINE

My Jesus, Thou art upon the Cross and I remain in bed! . . .

In the name of Thy holy Passion, "Will, O Jesus, to forget my iniquities."

—ST. PHILIP NERI

Suppose that the whole horizon, as far as you can see from a mountain, were a sea of fire. If we cast into a bit of oakum, it will disappear in an instant. So, when you have committed a fault, humble yourself before God, and cast your fault into the infinite ocean of charity, and at once it will be effaced from your soul. At the same time all distrust will disappear.

St. Paul of the Cross

WORKS OF MINISTRY

MISSIONS

Jan. 11-25	Blue Hill, Nebr.	Holy Trinity	Fr. Hilary
Jan. 18-25	Chandler, Ariz.	Williams Air Force Base	Fr. Declan
"	Beaumont, Texas	St. Anthony	Fr. Philip
"	Osawatomie, Kan.	St. Philip	Fr. Terence
Jan. 25-Feb. 8	Riverside, Calif.		Fr. Edward
Jan. 25-Feb. 1	Chandler, Ariz.	St. Mary's	Fr. Declan
Feb. 8-15	Newport, Calif.	O.L. of Mt. Carmel	Fr. Edward
"	Lompoc, Calif.		Fr. Jerome
Feb. 11-15	Ft. Worth, Texas	St. Patrick's	Fr. George
Feb. 15-22	Logan, Utah		Fr. Basil
"	Le Sueur, Minn.	St. Ann	Fr. Pascal
"	Pilsen, Kansas	St. John Nepom.	Fr. Terence
"	Birmingham, Ala.	St. John	Fr. Ralph
"	St. Paul, Minn.	Assumption	Fr. Arnold
"	Sanborn, Minn.	St. Thomas	Fr. Fidelis
"	Crosby, Texas	Sacred Heart	Fr. Philip
"	Houston, Texas	Sacred Heart	Fr. Stanislaus
"	Des Moines, Iowa	St. Anthony	Frs. Hilary, Kilian
"	Port Neches, Tex.	St. Elizabeth	Fr. Damian
"	Kansas City, Mo.	Holy Trinity	Fr. Julius
"	Des Moines, Iowa	St. John	Frs. Martin, Marion
Feb. 15-29	Comton, Calif.	O.L. of Victory	Frs. Dunstan, Edward
"	Long Beach, Calif.	St. Matthew	Frs. Declan, Carl
"	Colusa, Calif.		Fr. Angelo
"	Cicero, Ill.	O. L. of Charity	Frs. Daniel, Cyril J.
"	Brookfield, Ill.	St. Barbara	Frs. Roland, Leo Patrick
"	Wood Dale, Ill.	Holy Spirit	Fr. Valentine
"	Chicago, Ill.	St. Leo	Frs. Alban, Timothy, Theophane, Canute, Robert Felix, Brendan
"	Joliet, Ill.	St. Mary	Frs. Justin, Ronan

"	Norwood, Ohio	Sts. Peter & Paul	Frs. Francis, Flannon
Feb. 22-29	Chicago, Ill.	St. Callistus	Fr. Conell
"	Los Angeles, Calif.	St. Michael	Frs. Angelo, Pius
"	St. Martin, Ind.,	St. Martin	Fr. Edwin
Feb. 22-Mar. 7	Louisville, Ky.	St. Francis	Frs. Boniface, Matthias
"	Kansas City Kan.	St. J. Baptist	Frs. Fidelis, Aelred
Feb. 27-Mar. 7	Tooele, Utah	St. Marguerite	Fr. Basil
Feb. 29-Mar. 7	Venice Park, Calif.	St. Mark	Fr. Roderick
"	Chicago, Ill.	Guardian Angel	Fr. Kilian
"	St. Paul, Minn.	St. Patrick	Frs. Timothy, Martin
"	Melrose Park, Ill.	St. Charles	Fr. Alban
"	Birmingham, Ala.	St. Augustine	Fr. Ralph
"	Litchfield, Minn.	St. Philip	Fr. Pascal
"	Washington, Ill.	St. Patrick	Fr. Henry
"	Chicago, Ill.	Mother Cabrini	Fr. Julius
"	Clinton, Mo.	Holy Rosary	Fr. Terence
"	Houston, Texas	St. Joseph	Fr. George
"	Kaplan, La.		Fr. Cornelius
Feb. 29-Mar. 14	Detroit, Mich.	St. Scholastica	Frs. Hilary, Nilus
"	Houston, Texas	St. Nicholas	Fr. Stanislaus
Mar. 7-14	Kaplan, La.	O. L. of Rosary	Frs. Cornelius, Silvius
"	Superior, Wis.	St. Francis X.	Fr. Leo Patrick
"	Kansas City, Mo.	Holy Rosary	Fr. Howard
"	Houston, Texas	Sacred Heart	Frs. Philip, Walter
"	Effingham, Kansas	St. Anne	Fr. Connell
"	Cincinnati, O.	St. Rose	Fr. Valentine
Mar. 7-21	Los Angeles, Calif.	St. Raphael	Fr. Dunstan
"	Ontario, Calif.	St. George	Frs. Declan, Carl
"	Cameron, La.	Sacred Heart	Fr. Damian
"	Curdsville, Ky.	St. Elizabeth	Fr. Marion
"	Morgan City, La.	Sacred Heart	Frs. Roland, Wilfrid
"	Waterloo, Ia.	Sacred Heart	Fr. Theophane
"	Chicago, Ill.	St. Juliana	Frs. Justin, Arnold
"	Cleveland, O.	St. Benedict	Frs. Aelred, Cyril
"	Louisville, Ky.	St. William	Fr. Austin

"	Windsor, Ontario	Sacred Heart	Frs. Boniface, Emmanuel, Kilian
"	Rock Island, Ill.	Sacred Heart	Frs. Ronan, Canute
"	Baton Rouge, La.	St. Anthony	Frs. Norbert, Daniel
Mar. 14-21	Coalings, Calif.	St. Paul	Fr. Basil
"	Milwaukee, Wis.	St. Rita	Fr. Terence
"	Adrian, Mich.	St. Mary	Fr. Timothy
"	Abbeville, La.	St. Mary Magdalen	Frs. Cornelius, Silvius
"	Edwardsville, Ill.	St. Mary	Fr. Flannon
"	Waukon, Iowa	St. Patrick	Fr. Martin
"	Gary, Indiana	St. Anne	Fr. Gregory
"	Niles, Ohio	O. L. of Mt. Carm.	Fr. Alban
"	Monroe, La.	St. Matthew	Fr. Ralph
"	Houston, Texas	St. Vincent de Paul	Frs. Stanislaus, Philip
"	Thief River Falls, Minn.	St. Bernard	Fr. Matthias
"	New Orleans, La.	Holy Ghost	Frs. George, Walter
"	Detroit, Mich.	Madonna	Fr. Fidelis
"	Cambridge O.	St. Benedict	Frs. Francis, Jeremias
Mar. 21-28	Henderson, Minn.	St. Joseph	Fr. Pascal
"	Milwaukee, Wis.	B. V. of Pompeii	Fr. Terence
"	New Iberia, La.	St. Edward	Fr. Cornelius

RETREATS

Nov. 29-Dec. 8	Chicago, Ill.	Little Srs. of Poor	Fr. Bernard
"	Indianapolis, Ind.	Little Srs. of Poor	Fr. Anthony M.
"	Cleveland, O.	Little Srs. of Poor	Fr. Joyce
Nov. 30-Dec. 9	Columbus, O.	Franciscan Sisters	Fr. Aelred
Dec. 25-Jan. 1	O'Fallon, Mo.	Srs. of Precious Blood	Fr. Stanislaus
Dec. 28-Jan. 1	Des Plaines, Ill.	Sisters of Mercy	Fr. Valentine
"	Columbus, O.	Sisters of Mercy	Fr. Anthony M.
"	Fort Scott, Kan.	Sisters of Mercy	Fr. Robert Felix
"	Sterling, Colo.	Benedictine Sisters	Fr. Egbert
Jan. 25-Feb. 1	Erlanger, Ky.	Passionist Nuns	Fr. Gilbert
Jan. 26-Feb. 4	Owensboro, Ky.	Passionist Nuns	Fr. Joyce
Jan. 14-Feb. 23	Omaha, Nebr.	Good Shepherd Srs.	Fr. Benet
Jan. 28-Feb. 1	Iowa City, Ia.	Sisters of Mercy	Fr. Kevin

Feb. 2-8	West Pt. Nebr..	Franciscan Sisters	Fr. Edwin
Feb. 10-21	Cincinnati, O.	Major & Minor Sem.	Fr. Matthias
Mar. 3-12	Webster Groves, Mo.	Sisters of Mercy	Fr. Joyce
"	Des Plaines, I..	Sisters of Mercy	Fr. Alexis
Mar. 8-17	Normandy, Mo.	Srs. of Charity of Incarnate Word	Fr. Edwin
Mar. 9-19	St. Paul, Minn.	Sisters of St. Joseph	Fr. Bernard
Mar. 11-19	Wichita, Kansas	Sisters of St. Joseph	Fr. Benet
Mar. 16-25	Nazareth, Ky.	Sisters of Charity	Fr. Kevin
Mar. 19-27	Mt. St. Joseph, O.	Sisters of Charity	Fr. Hilary
Mar. 20-27	Grinnell, Iowa	Franciscan Sisters	Fr. Egbert

LAY RETREATS

Dec. 9-11	Chicago, Ill.	St. Philip High	Fr. Henry
Dec. 10-11	Chicago, Ill.	St. Thecla	Fr. Howard
Dec. 12-13	Cleveland, O.		Fr. Howard
Dec. 15-20	Chicago, Ill.	Notre Dame High	Fr. Howard
Dec. 18-20	Great Bend, Kan.	Nurses	Fr. Robert Felix
Dec. 25-Jan. 1	Center Line, Mich.		Fr. Benet
Jan.—	Ensley, Ala.	Holy Family High	Fr. Damian
Jan. 4-	Minden, Nebr.	Seeley Mem. Hospital	Fr. Hilary
Jan. 14-16	Marshall, Mo.	Mercy Academy	Fr. Ronan
Jan. 8-12	Waco, Texas	Providence Hospital	Fr. Philip
Jan. 16-18	California	Laywomen's Retreat	Fr. Jerome
Jan. 18-24	Harper, Iowa		Fr. Martin
Jan. 22-25	Lisle, Ill.	Sacred Heart Acad.	Fr. Canute
Jan. 22-23	St. Louis, Mo.	Laboure High	Fr. Alban
Jan. 19-21	Adrian, Mich.	Girls' Academy	Fr. Matthew
Jan. 19-22	Pinconning, Mich.	St. Michael High	Fr. Robert
"	Des Moines, Ia.	Mercy Hospital	Fr. Connell
Jan. 20-23	Detroit, Mich.		Fr. Henry
"	Bardstown, Ky.	Flaget High	Fr. Leo Patrick
Jan. 21-23	Shawnee, Kansas		Fr. Ronan
"	Columbus, O.	St. Patrick High	Fr. Walter
Jan. 22-25	Lisle, Ill.		Fr. Canute
Jan. 25-31	Galveston, Tex.	Dominican High	Fr. Philip
Jan. 26-28	St. Louis, Mo.	St. Elizabeth Acad.	Fr. Conleth
"	Detroit, Mich.	St. Theresa High	Fr. Theophane
Jan. 27-28	Jackson, Mich.	St. Mary High	Fr. Alexis
Jan. 27-30	Frontenac, Minn.		Fr. Matthias
	Chicago, Ill.	Weber High	Fr. Leo Patrick
Jan. 28-31	Winona, Minn.	St. Mary College	Frs. Alban, Thomas
Jan. 29-30	St. Paul, Minn.		Fr. Henry

Jan. 29-31	St. Louis, Mo.	St. Elizabeth Acad.	Fr. Walter
"	Louisville, Ky.	Loretta Academy	Fr. Emmanuel
"	Louisville, Ky.	Sts. Mary & Elizabeth Hospital, Nurses	Fr. Anthony M.
Jan. 30-Feb. 1	Chicago, Ill.	St. Mary of Prov.	Fr. Benet
Jan. 29-Feb. 2	Sioux City, Ia.	St. Joseph Hospital	Fr. Justin
Feb. 3-6	Columbus, O.	Holy Family High	Fr. Walter
Feb. 6-8	Alhambra, Calif.	Laywomen's Retreat	Fr. Dunstan
Feb. 9-11	Chicago, Ill.	Holy Trinity High	Fr. Leo Patrick
Feb. 9-14	Louisville, Ky.	Mercy Academy	Fr. Howard
Feb. 12-14	Louisville, Ky.	St. Xavier High	Fr. Silvius
Feb. —	Crookston, Minn.	Cathedral	Fr. Emmanuel
Feb. —	Sacramento, Calif.	St. Joseph Academy	Fr. Pius
Feb. 15-22	Loogootee, Ind.	St. John Parish	Fr. Edwin
Feb. 19-22	Louisville, Ky.	St. Xavier High	Fr. Emmanuel
Feb. 26-28	Paintsville, Ky.	St. Mary Parish	Fr. Gregory
Feb. 29-Mar. 7	Louisville, Ky.	St. Xavier High	Fr. Emmanuel
Mar. 14-21	Columbus, O.	Cathedral Parish	Fr. Emmanuel
Mar. 22-24	San Diego, Calif.	Our Lady of Peace Academy	Fr. Carl

FORTY HOURS

Dec. 12-14	Bensenville, Ill.	St. Alexius	Fr. Kenneth
Jan. 4-6	Augusta, Kansas	St. John	Fr. Terence
Jan. 11-13	Pasadena, Calif.	St. Philip	Fr. Basil
Jan. 11-13	Louisville, Ky.	St. Martin	Fr. Marion
Jan. 11-14	Dearborn, Mich.	St. Alphonsus	Fr. Cyril Jab.
Jan. 13-15	Fort Scott, Kansas	St. Mary	Fr. Terence
Jan. 18-20	Los Angeles, Calif.	St. Columbkille	Fr. Lucian
Feb. 3-5	Danville, Kansas	Immaculate Concep.	Fr. Kevin
Feb. 3-5	Afton, Iowa	St. Edward	Fr. Mark
Feb. 5-7	Evanston, Ill.		Fr. Kilian
Feb. 8-10	Arcadia, Calif.	Holy Angels	Fr. Lucian
Feb. 8-10	Terre Haute, Ind.,	Sacred Heart	Fr. Anthony Mal.
Feb. 15-17	Beuchel, Ky.	St. Bartholomew	Fr. Silvius
Feb. 15-17	Louisville, Ky.	St. Leo the Great	Fr. Anthny Mal.
Feb. 19-22	Louisville, Ky.	St. Elisabeth	Fr. Anthny Mal.
Feb. 22-24	Owensboro, Ky.	St. Joseph	Fr. Gilbert

LENTEN COURSES

Presentation Parish	St. Louis, Mo.	Fr. Edgar
Nativity Parish	St. Louis, Mo.	Fr. Ernest
All Saints	University City, Mo.	Fr. Regis

St. Barbara	St. Louis, Mo.	Fr. Elmer
Ascension Parish	Normandy, Mo.	Fr. James
St. Mary	Edwardsville, Ill.	Fr. Cronan
St. Paul	Pine Lawn, Mo.	Fr. Ernest
St. Rita	Sierra Madre, Calif.	Fr. Lambert
Holy Angels	Arcadia, Calif.	Fr. Lambert
St. Kevin	Los Angeles, Calif.	Fr. Bartholomew
All Saints	Los Angeles, Calif.	Fr. Lucian
St. Agnes	Louisville, Ky.	Fr. Emmanuel
St. Denis	Louisville, Ky.	Fr. Cormac
St. Rita	Okolona, Ky.	Fr. Hubert
St. Francis	Louisville, Ky.	Fr. Vincent Mary
St. Mary Magdalen	Louisville, Ky.	Fr. Camillus
St. Michael	Louisville, Ky.	Fr. Charles Cass.
St. Bartholomew	Beuchel, Ky.	Fr. Vincent Mary
St. Paul	Louisville, Ky.	Fr. Camillus

RECOLLECTION DAYS

Dec. 31	Cincinnati, O.	St. Ursula Convent	Fr. Bernard
Jan. 28	Sierra Madre Rt.	Diocesan Clergy	Fr. Basil
Jan. 29	Sierra Madre, Calif.	Srs. of Social Service	Fr. Jerome

CONFERENCES TO SISTERS

Jan. 4	Louisville, Ky.	St. Joseph's Infirmary	Fr. Arnold
"	Louisville, Ky.	Loretta Academy	Fr. Julius
"	Louisville, Ky.	St. Mary & Elisabeth Hospital	Fr. Arnold
"	Louisville, Ky.	Mt. St. Agnes	Fr. Julius
"	Louisville, Ky.	S. Heart Academy	Fr. Camillus
Jan. 7	Louisville, Ky.	Little Srs. of Poor	Fr. Julius
Jan. 13	Louisville, Ky.	Good Shepherd Srs.	Fr. Gilbert
Jan. 18	Louisville, Ky.	Sacred Heart Home	Fr. Vincent Mary
"	Louisville, Ky.	Mercy Academy	Fr. Vincent Mary
Feb. 1	Louisville, Ky.	St. Joseph's Infirmary	Fr. Julius
"	Louisville, Ky.	St. Mary & Elizabeth Hospital	Fr. Julius
"	Louisville, Ky.	S. Heart Academy	Fr. Camillus
"	Louisville, Ky.	Loretta Academy	Fr. Vincent Mary
"	Louisville, Ky.	Mt. S. Agnes	Fr. Vincent Mary
Feb. 4	Louisville, Ky.	Little Srs. of Poor	Fr. Vincent Mary
Feb. 8	Louisville, Ky.	Good Shepherd Srs.	Fr. Julius
Feb. 15	Louisville, Ky.	Sacred Heart Home	Fr. Gilbert
"	Louisville, Ky.	Mercy Academy	Fr. Gilbert

WHO IS WHO AND WHERE

HOLY CROSS PROVINCE, FEBRUARY 1948

ROME

Malcolm 1
Barnabas

CHICAGO

James Patrick 2
Joseph 3
Neil 4
Herman 5
Kilian 7
Cyril M
Augustine
David K
Norbert
Alban
Richard 9
Matthias
Conrad 12
Joseph M 13
Sebastian
Alan 40
Kenneth
Donald 10
Jeremias
Gordian 18
Henry
Howard 17
Benet
Paul F 10
Wm. Gail 14
Leo Patrick
Roger 19

Students

Carrol
Randal
Firmian
Clyde
Loran
Simon

Melvin
Emmet
Kent
Kenan
Ward
Bernardine
Dominic
Brothers
Joseph 22
Stephen 31
Leo 23

CINCINNATI

Valentine 5
Colum 7
Aurelius
Alphonsus
Raphael
Bernard
Arthur 9
Gregory
Timothy
Nicholas 15
Claude
Daniel
Anthony Mah 27
Joyce
Leopold
Aelred
Kenny 9
Charles G. 25
Thaddeus 10

Brothers

Anthony 21, 22
William 24

LOUISVILLE

Julius 5
Emmanuel 7
Isidore

Charles C
Lawrence
Anselm 9
Andrew
Maurice 29
Thomas
Anthony Mal
Gilbert 39
Hubert 42
Marion
Camillus 41
Austin
Arnold
Silvius
Alfred
Vincent M 16
Cormac 10
Flannon
Godfrey
Joel
Leon
Campion
John Bapt
Noel
Forrest
Keith
Raymond
Fergus
Stephen
Students
Jordan
Owen
Rene
Warren
Columban
Alvin
Brothers
Luke 23, 24
Gabriel 31

Casimir 22
Denis 21
ST. LOUIS
Kyrán 5
Walter 7
Celestine 44
Edwin
John Philip
Bertrand 9
Herbert 45
Edgar 45
Ervan 45
Michael
Michael
Regis 45
Finian 10
Elmer 45
Nathaniel 10
Ernest 45
Germain 45
Cyprian 45
James 45
William Jos 45
Emil 45
Cronan 45
Roch 39

Brothers

James 43
Bernard 21
Conrad 24
David 23
Regis 22, 31

ST. PAUL

Robert Felix 5
Faustinus 6
Egbert 7
Matthew M
Hyacinth

Edward
Agatho
Christopher 9
Brendan
Sylvester
Kevin
Cyprian Fr. 9
Terence
Paschal
Miles 10
Paul 11

Brothers

Louis 24
Philip 21
John 22, 31

Novices

Myron
Denis
Albert
Eugene
Meinrad
Bruce
Berchmans
Hugh
Rian
Bro. Nov.
Michael
Thomas
George
Bro. Post.
Peter

DES MOINES

Bernard Mary 5
Canute 7
Alexander
Ignatius
Julian
Mark
Urban
Louis
Malachy
Martin
Hilary

Paulinus
Peter
Fidelis
Conell
Jude
Quentin
Nilus
Ronan

Brothers

Aloysius 24
Columban 22
Gilbert
Theodore 21

DETROIT

Clarence 5
Wilfred 7
Benedict
Adalbert
Fabian 34
David Ferl
Alexis
Justin
Gerald
Linus
Boniface
Gerard
Ferdinand
Roland
Patrick 9
Theophane
Robert 32
Matthew V 39
Cyril Jab
Ignatius B. 35
Harold
Cajetan 36
Frederick 37
John 38

Students

Venard
Caspar
Benedict Jos.

John Mary
Peter Claver
Giles
Luke
Bruno
Clement
Paul Mary
August Paul
Joachim
Bede
Barry
John Francis
Marvin
Victor
Gail
Aquinas
John Gab.

Brothers

Romuald 23
Felix 22, 31
Lawrence 24
Nicholas 21

SIERRA MADRE

Lambert 5
Dunstan 7
Reginald
Leo 9
Basil
Aidan
Ed. Guido
Francis
Roderick
Jerome
Bartholomew 27
Isidore R 25
Lucian
Carl
Declan 26

Brothers

Richard 22
Gerald 21
Patrick 24

BIRMINGHAM

Ralph 8
Cornelius
Leonard
Damian
Brice
Bro. Henry 33

ENSLEY

Eustace 8
Ludger
Canisius
Mel

FAIRFIELD

Edmund

SA'MENTO

Angelo 8
Gabriel
Pius

HOUSTON

Aloysius 8
Stanislaus
George
Philip
Conleth 30
Bro. Daniel 33

IRELAND

Bonaventure

CHINA

William W 20
Cyprian L 20
James L'bt 20
Francis Fl 20
Harold Trav 20

UNIVERSITY

Gregory Jos 28

CHAPLAINS

Xavier
Brian
Nicholas G
Vincent X

- | | |
|---|--|
| 1. First Gen. Consultor SS.
Giovanni e Paolo Rome (147),
Italy | 23. Refectorian |
| 2. Provincial | 24. Outside Brothers |
| 3. I Consultor | 25. Director of Retreatants |
| 4. II Consultor | 26. Assistant Director
of Retreatants |
| 5. Rector | 27. Retreat Master |
| 6. Master of Novices | 28. Montreal |
| 7. Vicar | 29. Lector of S. Eloquence |
| 8. Superior | 30. Retreat Organizer |
| 9. Pastor | 31. Porter |
| 10. Assistant | 32. Lector of History |
| 11. Vice Master | 33. All around Brother |
| 12. Lector of Church History | 34. Chaplain at Maybury
Sanatorium |
| 13. Lector of I and II Dogma
Passion | 35. Lector of English, S. Passion
and Public Speaking |
| 14. Chaplain at Dunning | 36. Lector of Phil. I; Hist. of
Phil. II |
| 15. Chaplain for Passionist Nuns | 37. Lector of Phil. II; Hist. of
Phil. I. |
| 16. Lector of Moral III, Can. Law
IV, Liturgy III, Asceticism III
and V | 38. Lector of Phil. III |
| 17. Director or Girls' Vocational
Club | 39. Director |
| 18. Provincial Secretary | 40. Sign Fieldman |
| 19. Director of Students
Lector of Scripture I and II | 41. Lector of Scripture III and IV
Passion III and IV |
| 20. Catholic Mission
Passionist Fathers
Yuanling, Hunan
China | 42. Lector of Can. Law III,
Moral IV Pastoral Theol. and
Catechetics |
| 21. Cook | 43. Assistant Cook |
| 22. Tailor, Infirmarian | 44. Chaplain at St. Vincent's |
| | 45. Lector |

Regarding a deceased priest: He is well off, because he was a worthy priest, but he would be much better off if he had had a more lively confidence in the virtues of the Passion of Christ and, while living, a greater fear of Purgatory!

— SAINT LIDWINE OF SHIEDAM

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The PASSIONIST

BULLETIN OF HOLY CROSS PROVINCE



Vol. I



No. 3

MARY MEDIATRESS OF GRACES
MAY 31, 1948

THE PASSIONIST

Bulletin of Holy Cross Province

Vol. I, No. 3

May, 1948

Published bimonthly at the Sacred Heart Retreat, 1924 Newburg Road, Louisville 5, Ky., U.S.A.
Issued each January, March, May, July, September and November. Financed by free-will offerings from readers. There is no Copyright. The paper is a private publication "pro manuscripto."

IN THIS ISSUE

Editorial	193	Rome	248
Vox Patris	196	Province of St. Paul	248
Holy Cross Monastery	199	Province of the Immaculate Heart	253
A Passionist Portrait	210	Holy Cross Province	255
Passionist Subdeacon	215	St. Gabriel Province	267
Ius Particulare	218	Province of Mary of Holy Hope	268
Missionary Forum	224	St. Patrick Province	271
Cessano	233	Passionist Nuns	276
Passionist Customs	236	Passionist Sisters	280
Obituaries	240	Varia	281

"The Passionist" aims at a deeper knowledge of the purpose of our Congregation and at a closer attainment of said purpose. Cooperation is invited. Consequently, contributions by any member of the Congregation along the lines of news, past or present, of general or provincial interest; articles dogmatic, ascetical, canonical or of historical value for us, are welcome. Also photographs of recent or historic C.P. events are helpful towards the ideal "The Passionist" strives to reach. Especially at present does "The Passionist" wish to establish and conduct the Missionary Forum.

Editorial

SINCE the phenomena of Fatima, and especially since our present Holy Father consecrated the entire world to the Immaculate Heart of the Mother of God, Mary has been in the heart and on the lips of every one. Moreover, since our Holy Rule in four distinct places bids us have her for chief Patroness and be zealous in promoting her devotion, *THE PASSIONIST* cannot refrain from adding its bit during this month of May—the month of Mary.

Passing over the well-known fact that Mary exercised a profound influence over our Holy Founder during the beginnings of our beloved Congregation, there still remain many proofs of her interest in our Institute. For example, the very first settlement of our Fathers within the confines of Holy Cross Province was at the Church of the Immaculata on Mount Adams, Cincinnati, Ohio. For seventy-five years she has spread her protecting

mantle over that “Holy Hill.” Then, of the four Retreats in our Congregation, which have weathered the storms of two hundred years, two are under the special protection of Mary—Presentation on Monte Argentario and Santa Maria in Corniano, Ceccano. The latter is this year celebrating its two-hundredth birthday. Finally, of the three Retreats in Poland, the one that was spared confiscation during the late war was the Retreat of the Assumption of the Blessed Mother in



Rawa Mazowiecka. There is no doubt, had we the eyes of God and the mind of Mary, we could enumerate many other instances of Mary's interest in us.

Most Reverend Father General, when last December 8th he consecrated the entire Congregation to the Immaculate Heart of Mary on the very spot where she appeared so often, had these or similar facts in mind, and by this act of consecration wished to insure the continued maternal interest of the Mother of God in our Congregation. His Paternity was convinced that through this interest of Mary in us, our fervor and zeal in striving for the ideals of our holy vocation as Passionists would be renewed.

Our Highest Superior by the act of consecrating our Congregation to the Immaculate Heart of Mary did his part in drawing us near to her. But, even as our absolute sovereign Lord and Father respects the free will He has given us, so Mary does not force us to honor her. God offers us unspeakable gifts, even a participation in His divine nature whereby we may think and act in an approaching similarity to His own thinking and acting, but we must say an efficacious YES before we partake. It is the same with obtaining Mary's maternal influence upon us—individually and as a Congregation.

In the revelations of Fatima our Blessed Mother told us some of

the things that should be included in our efficacious YES, if we wished to secure her interest in the world at large and in us as members of the Congregation. They were: The recitation of the Rosary, Meditation, and Penance.

Daily we recite the Rosary, and every Saturday we meditate upon the Blessed Mother and her Mysteries. Finally, we practice the Penance, when we fashion our lives according to the principles and detailed prescriptions of our legislation.

Following our legislation conscientiously and precisely will mean heroic Penance, and thus we will be doing our part in securing Mary's maternal influence upon our Congregation. But we must beware of a little self-deception that may creep in. For instance, to say that if we are promptly in Choir at the times prescribed is a perfect following of our legislation is an exaggeration; it is only a partial fulfillment of the Penance Mary expects. She wants us to carry it through the whole day and night even to being mortified in our external senses, careful in the use of our time, and constantly recollected as far as we can with the Grace of God.

Another danger is that we may become content with the reputation we have for being a penitential Order. For it makes no difference how much men praise us. If th

reputation has no foundation in our own lives, it will be valueless before God and not answer Mary's request.

It may be argued that the Holy Rule was written over two hundred years ago, and that most of the Regulations were compiled in a country distant from our own and by men who may not have had too clear a mental picture of our conditions, as a consequence at times it is necessary to disregard the letter of the legislation.

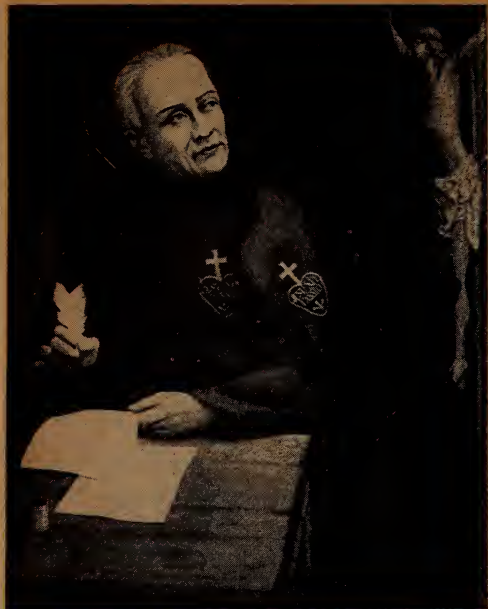
Yes, at times it may be necessary to disregard it. For, certainly, if the following of some prescription will lead to supernatural harm or positive natural harm closely allied to supernatural, that prescription must be disregarded. However, if we see no natural harm in some part of the law, and also, with our natural eye, no good, there still remains the supernatural good of Penance and Humility in following it in imitation of the sufferings and humiliations of Our Lord. Moreover, if the disregard of any part of the law were based merely on the desire not to renounce the pleasures of the body, or on a giving in to worldly frivolity and vanity, there would be no justification for it. The same must be said of any disregard which does not contribute to the Christian formation of

the soul or does not lead it to heaven. In fact, such disregard must be condemned. For it does not renew our fervor nor does it "promote within us the grand ideals of our holy vocation"—to use the words of our Father General.

The same thoughts are expressed by our Holy Father in his Encyclical on the "Mystical Body of Christ": "The present day imposes with particular stress on everyone the duty to flee vices and blandishments of the world, and to renounce the unrestrained pleasures of the body and that worldly frivolity and vanity, which contribute nothing to the Christian formation of the soul, nothing towards gaining heaven."

Therefore, unjustifiable relaxation in our manner of life will not answer Mary's plea for Penance, nor will it increase our zeal and fervor in attaining our ideals. Rather it will cut off Mary's maternal influence, as well as the continuous and copious flow of graces that she wishes to obtain for us from the Glorious Head of the Mystical Body. Our Congregation is a member of that Body with distinct functions, one of which is Penance. For if what St. Leo the Great wrote is true of all Christians, it is certainly true of Passionists: "He has made us flesh of the Crucified One."

Vincent Mary, O.P.



VOX PATRIS

PAUL OF THE CROSS, General of the Discalced Clerics of the Cross and Passion of Our Lord Jesus Christ. To all and each of the Rectors and Superiors of this our Congregation of Discalced Clerics of the Passion.*

Rejoice in the Lord, Very Reverend Fathers, again I say, rejoice! For behold, now is the acceptable time, certainly now is the long awaited day of salvation. Not only do our well beloved sons in Christ, to whom bounteous Nature has given mind and feelings, rejoice. But even soulless buildings, lifeless fields, mountains and valleys seem

* Almost six years had passed since the first General Chapter (1747). Our Holy Founder, the General, longed to lay down his burden and felt sure he would do so. In a spirit of relief and yet ever solicitous for the good of the Congregation he sent this letter convoking the Second General Chapter. The original was written in Latin.

to me to be glad. For at last the day approaches on which you are called, Very Reverend Fathers, that, moved by the Holy Spirit, you might provide in the Lord. Rightly to discharge this task of electing good Superiors, a task on which the entire good of the regular discipline depends, you have great need of the Spirit. Therefore, to satisfy your wish and at the same time to discharge our duty of caring for the manifold good of the flock entrusted to us, we declare and decree a General Chapter to be held on March 12 of next year in the Retreat of our residence dedicated to the Great and Good God in honor of St. Michael the Archangel. We summon and order all the Rectors to be present in virtue of Holy

Obedience. They are not to send someone to fulfill this duty for them, unless hindered by some just cause previously approved by us.

This time and place seem fitting: The time, because of the healthful air and for the sake of those who must make the journey—that they may be free from all care during the time of Paschal Preaching; the place, because of the good location of this Retreat. You will find everything prepared here as befits such distinguished visitors; we, supported by divine grace, will make every effort that Your Paternities will want for nothing spiritual or material.

All must bring to the Chapter the books in which are noted the loose money and the paid expenses along with an accurate statement of these matters, also an inventory of things used for divine worship and of the principal articles in the Retreat and, finally, dismissorial letters as well as any testimonies of their subjects or anything of this kind they may have.

We know, dearly beloved, that you are fervent in what pertains to the observance of the religious life and so you need no exhortations. We do not doubt that on journeys and in the houses of benefactors all with one accord manifest modesty, reverence and devotion. Thus they give good example. Further, we know they will inflame the laity

to virtue and devotion to the Passion of Our Lord.

The things to be discussed in this holy assembly can be reduced to two heads: One will be the election of the General, Provincial, Consultors, Rectors and Master of Novices; the other concerns the regular discipline. When asked about these things let each give his opinion modestly and seriously. All, moreover, may freely present anything regarding the common good of the Congregation or the conditions of the particular Retreats, which they deem worthy of Our judgment and that of such an assembly.

Because our reason is often blind in these things and also in order that everything might conclude successfully and happily, we order that from the day you learn of the Chapter to the day on which it will be held all in the Retreat earnestly apply themselves to prayer, vigils, fasts and other exercises of devotion to implore the divine aid for such an important undertaking. We command further that the Most Divine Sacrament of the Eucharist be exposed for public veneration on the 9th, 10th, 11th of March. Above all, pour forth your prayers to the Mother of God since she stands in the sight of God to pray for us. Go to her as the poor go to a rich person; go with confidence as children go to their mother. To obtain abundant grace from her

follow in her footsteps. Throw yourselves at her feet in devout supplication. Then you will certainly receive in return the full and perpetual blessing of the Giver of all good which from our heart we beg for you.

Given in our solitary House of
St. Michael the Archangel,
Vetralla, December 10, 1752.

Paolo Della Croce

Francis Anthony of the Crucified
Secretary

HELP WANTED

The Students in Detroit and Chicago are starting a cooperative movement and are asking the men of the English-speaking Provinces for help.

PURPOSE: To translate the four volumes of our Holy Founder's letters from Italian into English.

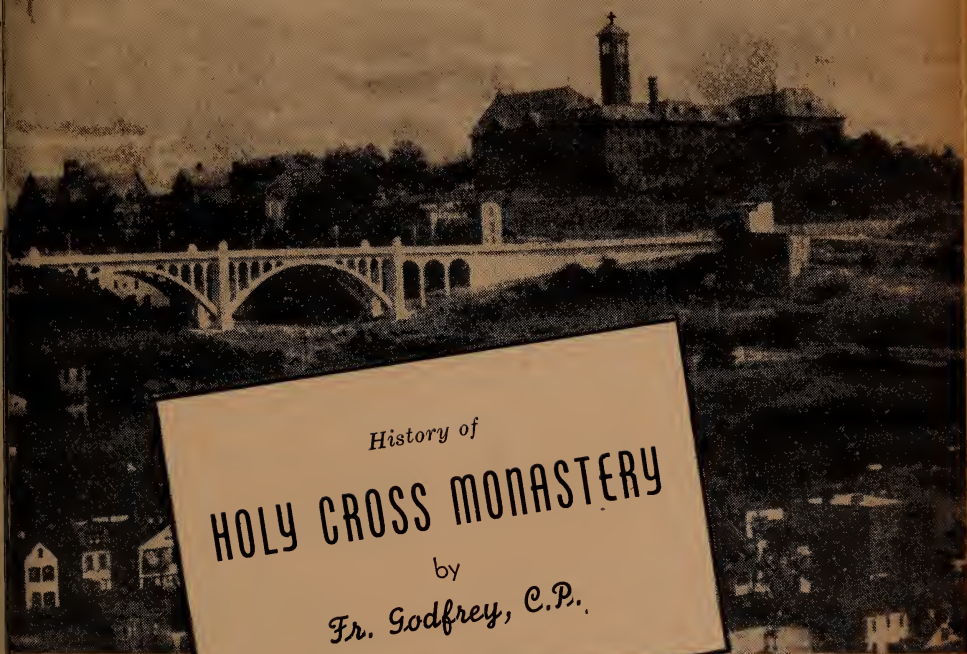
PLAN. That all who know Italian, or who are willing to learn it, pool their efforts. The whole thing will be centralized; letters portioned out by one priest, and the manuscripts received by him for correction and revision.

So far the following letters have been translated: Vol. I, pp. 1 - 82, 90 - 353, 393 - 436; Vol. IV, pp. 4 - 10, 73 - 81, 217 - 292.

A flawless translation is by no means necessary. All the letters will be carefully checked and the style made uniform.

PLEA: We need your help. So, if you know Italian (or will learn it) and want to help, write. If you have already translated any letter, write. If you have any ideas to help this movement, write. If you want to foster the Spirit of St. Paul of the Cross in yourself and others, write today to:

Rev. Fr. Director, C.P.
23300 West Davison Ave.,
Detroit 23, Michigan.



History of
HOLY CROSS MONASTERY
by
Fr. Godfrey, C.P.

DOMINATING the skyline of the Queen City of the West stands the dull, red brick campanile of Holy Cross Monastery, the Cincinnati home of some twenty-one Passionist priests and brothers.

For the past seventy-five years the Retreat has been a landmark in all the surrounding country, and

only recently, with the erection of the Carew Tower and the forty-eight story Plaza Hotel at the foot of the hill, has its dominance been challenged. But despite this competition, Holy Cross still shines over the heart of Greater Cincinnati and remains a focal point in that gangling city on the banks of the Ohio.

The story behind our acquisition of those famous four acres atop the highest hill in that "City on Hills" is long and involved. But, as the founding Fathers recognized, it is the "most eligible site in the State for a monastery"... and in this year of Diamond Jubilee its story bears telling.

FIRST OVERTURES

If the decision on our coming to the Archdiocese of Cincinnati had been left to Sarah Anne Worthington King Peter, we would have built our fifth American foundation in the suburb of Chillicothe, instead of on Mount Adams...and ten years earlier!

For in 1863 that pious widow induced Archbishop Purcell to write to the Chapter, requesting the Passionists to come to the Archdiocese and accept two parishes in Chillicothe—one English and one German. Father John Dominic and Luke came on at this invitation, but found conditions there too difficult. They told the Archbishop that it would be impossible to make a foundation in Chillicothe, so the idea was dropped.

Six years later, 1869, Mrs. Peter took matters into her own hands and wrote to the Provincial Chapter, convened at West Hoboken, New Jersey, asking the assembled Fathers to reconsider the possibility of a foundation in Cincinnati. "I assure you," she said, "you will

find the Diocesan authorities favorably disposed towards your coming."

Nowadays such a letter from a convert dowager would arouse little interest in a Chapter room, but eighty years ago it came to our Fathers as one more proof that God was blessing them in America. They replied that it was impossible to accept her invitation just then for they had recently opened a new Monastery in Baltimore. "But," Sarah was assured, "Cincinnati will have the preference and our next foundation will be made there."

THE VALIANT WOMAN

This Cincinnati benefactress of ours had taken a great liking to the Passionists during her visit in Rome in 1855, and nothing would satisfy her until she saw one of



Mrs. Sarah Peter

our Monasteries in her native Ohio.

Daughter of Thomas Worthington, the first Governor of the State of Ohio, and second of ten children, Sarah Anne had married Edward King in 1816. The young couple had made their home in the then-Capitol, Chillicothe, where Edward became quite prominent in the Legislature. At his untimely death in 1836 Sarah was left with two sons, Rufus and Thomas, whom she decided to educate at Cambridge.

It was after her sons had graduated from college that she moved to Philadelphia and there became interested in an elderly widower, William Peter, Esquire, who was English Consul to this Country. The two were married in 1844, but death claimed this second spouse after a few years of married life. Sarah then went to live near her son, Rufus King, in Cincinnati.

For years the good woman had been very active in charitable works among the High Church Episcopalians, and legend erroneously has it that her purpose in going to Rome in 1855 was "to convert Pope Pius IX." Her real reason for the trip was to buy up copies of fine paintings and statuary for the Ladies' Art Gallery, of which she was President. However, the trip proved to be the turning point of her life.

On the voyage over, Sarah met the saintly John Neumann, C.S.S.R., Bishop of Philadelphia, who was

on his way to attend the promulgation of the Dogma of the Immaculate Conception. He spoke to her several times on matters of Faith and recommended that she call upon a number of American ecclesiastics then in Rome. Impressed by the courtesy with which she was received in the Eternal City and the fervor of the people at the promulgation of the Dogma, Sarah took instructions from Archbishop Hughes of New York, who was then visiting there, and, after a closed retreat at Trinta Dei Monti, made her abjuration of heresy privately to Monsignors Talbot and Bedini in the Convent Chapel. Conditional baptism was later administered by Bishop Mermillod of Geneva at the Church of San Lorenzo, March 25, 1855.

Before leaving Rome Archbishop Hughes had another talk with Sarah, and encouraged her to dedicate her natural vivacity and ample funds to the spread of the Faith. The idea captivated the convert, and on returning to Cincinnati in 1857, she found the religious field practically untouched and Archbishop Purcell very amenable to her suggestions about establishing new Institutes.

Her first move was to bring in the Sisters of Mercy for a girls' Academy. Later she bought two homes adjoining her own on Third Street and turned them into a beautiful convent for the Francis-

can Sisters. She also established the Poor Brothers of St. Francis on Price Hill, and helped bring in the Good Shepherds, the Little Sisters of the Poor, the Religious of the Sacred Heart, and the Children of Mary. Her last and favorite project, though, was a Monastery of Passionists, and to that end she once again directed her energies.

TAKING OVER IMMACULATA

In 1870 Father Guido Matassi accepted an invitation from the



Annual Good Friday Pilgrimage

Sisters of St. Francis on Third Street to conduct their Annual Retreat and this gave Sarah the opportunity she was awaiting. The missionary had no more than settled himself in the chaplain's quarters next door to her home, when she came over for a visit and informed him that she intended to reopen negotiations for a Passionist foundation in the city.

"This time," Sarah Peter said, "I am enlisting the help of the Archbishop's brother, Father Edward Purcell. He is Vicar General and will arrange an interview for you with the Archbishop."

Father Guido immediately reported Sarah's new move to his Provincial, Father Albinus Magno, and word came back that Father Philip would join him, and that the two of them were to look over the places which His Grace might offer.

Accordingly, after the Sisters' Retreat, Fathers Guido and Philip called on the Archbishop and found him "extremely desirous of having the Passionists in his diocese." His Grace then proposed several parishes, which he thought they might like. While they were discussing each place in turn, the Archbishop suddenly arose and exclaimed, as if inspired: "I have just the place for you! Immaculata on Mount Adams!"

This plain, Gothic style Church is built of hammered stone and measures 125 feet in length and 54

feet in breadth. Though its decorations are plain and simple, it was Archbishop Purcell's favorite and the only one he built in the Archdiocese. He had been on his way to Rome for the promulgation of the Dogma of the Immaculate Conception, when a terrific storm came up at sea. Falling on his knees he then and there vowed to erect a Church to the Immaculata, if his life was spared. The site selected was on a rocky promontory on the east side of Mount Adams at the very brow of the hill, and out of his own pocketbook, he gave ten thousand dollars towards its erection. The corner stone was laid August 21, 1859 and the Church dedicated December 8, 1860.

When our Fathers went to see the place, they found it quite suitable for our purpose. Mount Adams was then a suburb of Cincinnati, and the hilltop, high above the fogs and city smoke, commanded a magnificent view of the Ohio River and Covington across the way. The spot was suited for quiet and contemplation, with a Church that would surely become a place of pilgrimage.

"AS A BUNCH OF GRAPES"

After examining the grounds very thoroughly, Fathers Guido and Philip entered the Church and there before the statue of the Immaculata begged Mary to intercede for them that in all things God's

Holy Will might be accomplished.

Then reporting back to the Archbishop, they told him they had found the place "suited in every way for a foundation."

"Take possession immediately," His Grace exclaimed.

"Oh, no!," replied Father Philip. "Before taking possession we must have the approval of our Superiors. We are only the messengers of our Provincial, sent like the spies of Moses, who examined the land of Chanaan. But our report, I am sure, will be as satisfactory as the cluster of grapes they brought back."

This happy allusion to the Chosen People finding the Promised Land pleased the Archbishop, and he regarded the case as settled.

But while our Fathers returned East, a detailed description of the place, together with a map of the hill and the Archbishop's formal petition for a foundation were forwarded to Father General.

The reply came back promptly, and Father Albinus was informed that the General Curia considered the site suitable for a Retreat and, since the offer was most promising, he should accept it. Accordingly, on May 23, 1871, Father Guido returned to Cincinnati and announced the Curia's decision to the Archbishop. The Passionists would accept Immaculata.

The seventy-one year old Prelate seemed very happy to get this

news, and personally conducted Father Guido to Mount Adams, where he informed the pastor, Father B. M. Gels, of the change, and placed the Passionists in possession of the Church and parochial residence.

Father Guido had been appointed Superior of this new foundation, and within a few days Fathers William and Sebastian, together with Brothers Bonaventure and Ignatius, joined him. On June 8th, they began a Mission for the Irish and Germans on the hill, preaching in two languages to their mixed congregation.

By the time the Mission was closed, the Brothers had the rectory fixed up as a temporary monastery, and the regular observance was begun.

THE MITCHELL OBSERVATORY

On a knoll opposite Immaculata—at the very summit of Mount Adams—stood the Mitchell Observatory, and the Fathers learned that it was now being abandoned. It had been given by Mr. Nicholas Longworth to the Astronomical Society of Cincinnati, with the proviso that if it should become useless to the Society at any time, it should revert to his heirs.

The place had been in operation only a few years, and, it was now discovered that smoke from the city below was clouding the lenses on its telescopes. The Society couldn't continue star-gazing there, so withdrew to the University of Cincinnati...and the building reverted



The Mitchell Observatory

to the Longworths. The whole place was now up for sale.

Father Guido saw that here was a chance for an even better place than Immaculata, so began investigating its purchase. The property comprised four acres of land, about half of which was flat, and the rest terraced. A large stone building, with astronomical tower, stood in the center.

Rufus King, son of Sarah King Peter, was then one of the prominent lawyers in the city, and at his mother's request introduced Father Guido to Mr. Longworth. This gentleman did not seem anxious to sell to a religious organization, and forthwith set his price at \$50,000.00. Though it was excessive, Father Guido could do little more than object.

It was not until the Archbishop and several Priests of the city urged him to get the place, that he again considered its purchase. "It is the most eligible site in the state for a monastery," they said, "so you ought to expect to pay a high price."

Meanwhile, the Longworth family and the Astronomical Society got together on a deal, agreeing to present the property to the city on condition that it be sold or leased, and the proceeds applied to the endowment of the University. Furthermore, they wanted the city to sustain a new observatory in connection with the University of Cin-

cinnait, to which the Society would donate its equatorial instruments and other astronomical paraphernalia.

The city fathers, as might be expected, balked at the idea of accepting a gift under such stringent conditions, so the observatory remained boarded up and the youngsters on the hill climbed over its picket fence to play along the terraces.

This attempt to side-step Father Guido had not been needed to convince him that the Longworths were more interested in the advance of science than of religion. So, since they didn't like the idea of selling to him, he decided to withdraw from open negotiations ... and try a little strategy.

First he called on the President of the City Council and several of the leading Councilmen. He promised to lease the Observatory from them ... if they could get it from



Original Monastery

the Longworths on condition that what the city derived from it be applied to the advance of astronomy. He also had the Board of Aldermen approve his measure, and the Mayor, Mr. Davis, arranged the deal.

Thus, when the city came into possession of the observatory, February, 1872, Father Guido immediately leased it for ninety-nine years with the privilege of buying it at any time from the Council for \$50,000.00, the sum to be paid in installments of not less than \$1,000.00 and the debt meanwhile bearing an interest of six percent. We were now on the hill to stay!

BUILDING HOLY CROSS

When Father Guido was elected the first Rector of Holy Cross August 5, 1872, he immediately set

about constructing a new Monastery. The whole front facade of the Observatory was removed, but the basement and two stories were left untouched. Since the walls were quite thick, it was deemed safe to add a third story with a mansard roof and a small belfry to top it. The interior was completely rearranged and cells were fitted up according to Rule.

Simultaneously with this building, a frame Church was erected on the Northeast side of the Monastery. The Immaculata Parish, within whose boundaries Holy Cross stood, was composed mainly of Irish and German families, so the Irish took over Holy Cross and the Germans remained with Immaculata. Pastors for both Churches, though, resided at the Monastery.

Holy Cross in 1894



On June 22, 1873, Archbishop Purcell dedicated the place and the Diamond Jubilee of the great event is being celebrated this June 22, 1948.

In preparation for this opening, Canon Bertelli of Rome had sent a most beautiful Crucifix, which is still treasured by the Church. It is about four feet in length and carved of the Cedar of Lebanon. The work was done so exquisitely that every lineament of the face and every muscle of the body from head to foot speaks of agony borne with spirit of resignation and fortitude. The date of its construction is conjectured to be about the years 475 or 480, for it was sent away from the East to Sicily to escape the Iconoclasts.

The donor, Canon Bertelli, was a saintly man, belonging to a wealthy Roman family, and a lover of works of art and curios. One of the most treasured objects of his collection was this Crucifix, which he had purchased from an antiquarian at a very high price. When his brothers' bank failed, his health gave way and he took to bed, never to rise again. His one solace was this Crucifix, which he hung on the wall opposite his bed.

Father Guido had heard of this Crucifix, so he wrote to the good Canon to give an account of our new foundation of Holy Cross, requesting that a codicil be made to his will in order that the Crucifix

might be left to the Monastery Church.

"I am more than willing to grant your request," Canon Bertelli replied. "In fact, I wish to do it now and willingly deprive myself of the consolation I experience in looking on that Sacred Image from my bed of suffering. I have had a box made, and have sent the Crucifix to Monsignor Ricci of the Vatican to have it blessed by Pius IX. When the Pope saw it, he looked at it most attentively and then said to Monsignor Ricci: 'What a beautiful work is this Crucifix; there is nothing more beautiful.'"

The box arrived in time for the opening of the Church and the Crucifix was set up over the high altar.

OTHER TREASURES

In the summer of 1874, a small Chapel was added to the South side of the Church, and therein was built a beautiful altar for the exposition of the body of St. Constance Martyr. The Holy Relics are enclosed in a copper case beneath the waxen figure representing the saint.

The solemn transferral of these Relics took place on September 12, 1875. It began with a solemn procession—starting from the front of the Monastery and winding around to the Church. Four Deacons carried a waxen figure of St. Constance, clothed in a beautiful

robe, which Father Guido had obtained from Rome.

Arriving finally at the high altar in the Church, the officiating Prelate, Right Reverend Edward Fitzgerald, Bishop of Little Rock, and the Clergy venerated the Relics. All then withdrew, while a sermon was then preached in English and German.

After the sermon, the seals on the box containing the Relics were broken, and the Sacred Remains were transferred to a new copper

case. This was hermetically sealed by Bishop Fitzgerald using the seal of the Archbishop of Cincinnati. The next day, the new reliquary and waxen image were placed under the special altar.

This body was originally deposited in the Catacomb of St. Pontianus at Rome in the Third Century. It was subsequently placed in the Cathedral of Perugia. At the request of Pope Pius IX, it was given to Mrs. Sarah Peter for the Passionist Monastery Church, Mount Adams.

Mrs. Peter obtained this relic from Joachim Cardinal Pecci, later Leo XIII. Authenticating it, he stated: "In the ancient Parochial Church of San Angelo of this city, is religiously preserved the body of St. Constance Martyr, which being taken from the cemetery of Pontianus and authenticated, was sent by the Most Eminent and Most Reverend Lord Julius Mary Cardinal Di Sovaglia, Vicar General of His Holiness, to Alexander Mary Edward, Bishop of Perugia, in the year 1796, as appears from authenticated letters, to which we have added this. But lately, our Holy Father sent us word that he would be exceedingly grateful, if we would give the body of some holy martyr to the excellent lady, Mrs. Sarah Peter of North America. In order, therefore, to satisfy the piety of Mrs. Peter and to promote Catholic Religion in that part of



Bones of St. Constance

America we are sending the Sacred Remains of the Holy Martyr Constance to that excellent lady in an oblong wooden case, furnished with our six seals and with these letters. These Remains consist of thirty-five parts separated from one another, namely, the head, the bones of the arms and legs, and fragments.

"Given at Perugia in the Episcopal Palace, this Seventh of July, 1874, Cardinal Pecci, Bishop of Perugia."

A third treasure of the Church is a painting of the Blessed Virgin with the Divine Child in her arms. It is a reproduction of the celebrated painting in St. Mary Major's at Rome, which is said to have been painted by St. Luke. It is certainly one of the oldest paintings of the Blessed Virgin in existence. For centuries it was not allowed to be copied, but St. Francis Borgia succeeded in obtaining permission from the Pope to make two of them. One copy is now in the Chapel of St. Stanislaus at San Andrea del Quirinal in Rome, and the other, according to tradition, is ours. But, unfortunately, the picture is so black with age it is almost indiscernible.

THE CITY COMES EAST

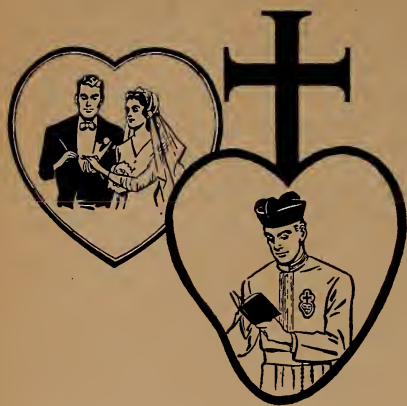
During the next few years, population trends swung East, and Mount Adams mushroomed with

homes. Holy Cross Parish grew by leaps and bounds, and the old frame Church became too small to accommodate everyone. Accordingly, in November, 1893, the Provincial, V. Rev. Fr. John Baptist and his consultants, Frs. Joseph and Robert, met in the Retreat of Holy Cross to size up the situation. They interviewed the Rector and most of the Fathers, asking what they thought of building a new and more beautiful Holy Cross. Since all were in favor of the project, it was approved by the Curia.

Easter Sunday, March 25, public services were held for the last time in the old Church. The following day the altars were removed, and the school hall was fixed up for temporary quarters. At the same time, the Choir was torn down and the Professed Recreation was transformed into a Choir, while another place was made the Chapel.

Owing to the want of sufficient room and the many workmen about the Monastery, the Philosophy students were sent to Normandy, Missouri, while a number of the Professed were transferred to other houses. Only a handful remained on the hill, and the Regular Observance was shortened. This decline, however, was only the hush before the dawn of a new and brighter day for us on Mount Adams!

(To be continued)



A Passionist Portrait

by

Fr. Stephen Mary

GOD has a way of shattering men's dreams, only to refashion the fragments into something splendid beyond imagining. Witness the life of Bernardine Anguillara. He was what we might call "a seven-sacrament man"—one of those rare individuals who have drunk God's grace at each of the seven springs of supernatural life. The taste of those living waters left him with an ever increasing thirst for God that was quenched only when he reached the well-springs of eternal life.

In the beginning all life was lovely for the younger son of Count Vincenzo Anguillara and his wife, Maria Francesca Luccarelli-Nicolai. Wealth shone in the very candlelight of their rich home at Bieda, near Viterbo, where Bernardine was born, June 21, 1711. But there was much of the clear,

white light of God's presence there, too, and very early it began to brighten the soul of young Bernardine.

There was no opposition from his father or his mother, no pressure of persuasion brought to bear against the blossoming of his hopes, when Bernardine told them that he would be a priest. They were Christians, this couple—great in love and deep in faith—and the news made them glad. "I will be a Carmelite," said Bernardine. "I will put on forever the white mantle of Our Lady!"

Vincenzo and Maria felt honored. Their older son, Robert, would carry on the family name and fortune, while their younger son would add to it the lustre of one dedicated to God. So it was arranged.

Then, suddenly one day, God jigsawed Bernardine's life, and left

him to piece together again the pattern of his happiness as best he could.

Robert died in Rome, at the age of thirty. There was no one but Bernardine to continue the family line. In face of that fact, he felt it his duty to remain in the world.

When he was twenty-one, Bernardine married a member of the Barbazzi family of Toscanella. His young bride seemed in all ways worthy of him, a woman capable of matching his holiness at each step of their life together. Long years later, when Bernardine had become a religious, her memory continued to hold its high inspiration for him. "Happy had it been for me," he would say, "had I known how to imitate the holy example of the companion whom Our Lord had given me."

Some years after their marriage, the young couple made the acquaintance of St. Paul of the Cross, during a mission which the Saint gave in their parish church at Bieda. It is worth remarking that he was so impressed by Madame Anguillara that he later wrote back to the parish priest for further information concerning her.

The life of Bernardine and his young wife ran in deep channels—and always towards eternity. Together they served the poor, together they frequented the Sacraments, together they spent much time in prayer. Not content with

prayer by day, they took turns rising for an hour's meditation during the night.

After ten years, God once more turned the page and bade Bernardine write anew. His wife died, in August, 1742, leaving him a young son and a heart heavy with grief. But a new joy was to come soon after, for within a few days, Bernardine's wife appeared to him in glory, assuring him that she walked already the lanes of eternal light, and adding that it was God's will that he should now become a priest.

Even during life, Madame Anguillara seems to have had a premonition of what the future held for her husband. She once donated a rich chasuble to the parish church, but before sending it to the rectory showed it to Bernardine with the remark, "With this chasuble I hope you will make a fine figure!" As a matter of fact, it was this very vestment which Bernardine wore, years later, when he celebrated his first Mass.

God had blessed Bernardine and his wife with two boys, one of whom died at an early age. The other, James, survived, and was to be present at his father's deathbed in 1767. For the education and care of this boy, Bernardine now made provision. It is likely, though not quite certain, that it was to the boy's grandfather, Count Anguillara himself, that Bernardine

entrusted the care of his son.

And so, at the age of thirty-one, Bernardine found himself once more walking the path of his first hopes. In December, 1743, he was ordained to the priesthood by the Bishop of Viterbo, and offered his first holy Mass on the Feast of St. John the Evangelist. His server was his own son, James.

For the next eight or nine years, Father Anguillara served in the diocese of Viterbo. During that period, his old desire for the religious life reawakened. St. Paul of the Cross was living at that time in the nearby Retreat of S. Angelo, and Father Anguillara's continual contact with the Saint served to deepen the influence of the friendship begun so many years before at Bieda.

Sometime in the spring of 1751, Father Anguillara—as had been his yearly custom since his ordination—came to S. Angelo to make the spiritual exercises. Afterward, while speaking to some of the religious, before taking his leave, he said with a laugh, "Do you know how it is? I wish to settle my son in life, and then to enter religion; all the more because I find that the Lenten diet, which heretofore has always done me harm, has, on the contrary, done me much good during these few days!" They thought he was joking. In his own mind, he was quite serious.

Count Anguillara had died a few

years before, and the responsibility for the family fortune had again devolved upon Bernardine's shoulders. But by 1751, his son, James, was old enough to marry and assume the headship and the title of the estate.

It left Bernardine free to walk the last years of his life utterly alone with God, as he had always prayed that he might. Our Holy Founder, at first, refused to accept him. Bernardine came again—and this time the door was opened. In April, 1751, he took the holy habit and the name, Bernardine of Jesus. He was not quite forty years old.

A few weeks after his profession, Father Bernardine was transferred to the Retreat of S. Maria del Cerro, and there he remained for the rest of his religious life.

He was a simple man—very quiet, very humble—with a refreshing sense of humor. As a novice, they set him to sweeping the church. They had to show him how. "There you are!", he laughed. "After forty years, I haven't yet learned how to use a broom!" Sometimes, during recreation, the conversation slipped imperceptibly into a somewhat worldly vein. Bernardine would immediately notice it, and do his best to change the subject. If he failed in this, he would remark, in that gentle, simple way of his, "If you will not talk of God, I shall go away!" No one seems ever to have taken offense at

the remark. They liked Bernardine. They recognized his sincerity.

His love of solitude and retirement from the world was remarkable in a man who had known its ways so well. He left the Retreat only when it was absolutely necessary to do so.

Once, while he was Rector of the Retreat of S. Maria del Cerro, Bernardine was obliged to go to his son's home in Canepina on business. His departure and return were reminiscent of a small whirlwind. With a young lay-brother as companion, Bernardine set out in the darkness of an early June morning. Twelve miles they walked to Viterbo, where Bernardine said Mass. After taking a bite to eat at the house of a benefactor, they were off again for Canepina, which they reached that evening. Without waiting for morning, Bernardine transacted the business immediately. Then, at dawn—in spite of the poor brother's protestation that he was worn out and aching from the previous day's march, and heedless of his son's and daughter-in-law's urgent invitation that he stay at least a few hours—Bernardine reversed his field, took the road back again, fasted until they reached Viterbo (where he again offered Mass), and reached the Retreat the same night.

He was truly a poor man at heart. He would allow of no exceptions in his favor. Often at

table he was so sick that he coughed up blood, but he did his best to hide the fact, and went right on eating the coarse food served to everyone. His spirit of poverty was a continual example to the others. When he died, they found nothing in his cell except the usual straw bed and wooden table, several chairs, three books, a crucifix, a rosary, and a small cane which he was obliged to use towards the close of his life.

For years he slept on the threshold of death. No one knew when the end would come, and those who guessed were always proven wrong. In 1760, Father Bernardine's condition was so poor that his superiors sent him to Canepina, to the home of his son, in the hope that the climate there might benefit his health. However, he became so dangerously ill at Canepina that they administered the Last Sacraments. His son knelt by his bedside, weeping, then suddenly Bernardine opened his eyes and whispered, "My son, do not disturb yourself. I shall recover and live for another seven years."

He did. For seven long years, life—such as it was—went on for Bernardine of Jesus. It was a time of pain and constant spitting of blood, and an ever deepening abandonment to God.

Then, in October, 1766, the last door began slowly, very slowly, to open.

For six months Bernardine kept to his bed. One of the religious, watching by his bedside, heard him remark to himself: "We must now prepare for a long journey."

"And what journey?", asked the priest.

"The journey to eternity," answered Bernardine.

The last days were filled with peace, in spite of the pain which racked him. To everyone who asked how he felt, Bernardine gave the same reply.

"Whether we die sooner or later, we must abandon ourselves to the mercy of God!"

To his son, James, who had hastened to his father's bedside, when the news of the latter's condition reached him, Bernardine gave these striking words of advice:

"Son," he whispered, "live in the holy fear of God. Be humble, and for that reason never speak of the nobility of your family. Al-

ways make your mental prayer, and keep yourself in peace. I leave you my paternal blessing..."

During those final hours, the small cell was crowded with men and many memories. Bernardine's superior was there, his fellow-priests were there, the lay-brothers and his son, James, were there—all praying that God might lead him gently down the last long journey that leads to Life. There, too, were the memories of a woman whom he had loved and who had wanted him to be a priest, and the memories of another son whose welcome awaited him in heaven.

Looking back, Bernardine found that the final piece had come into the puzzle, and in the light of that last great vision all shadows had disappeared. He turned, then, and stepped joyfully through the door—into the welcoming arms of God.

The day was April 5th. The year was 1767.

"Blessed art thou among women; for among women, on whose womb Eve, who was cursed, brought punishment, Mary being blest, rejoices, is honoured, and is looked up to. And woman now is truly made through grace the Mother of the living, who had been by nature the mother of the dying.... Heaven feels awe of God, Angels tremble at Him, the creature sustains Him not, nature sufficeth not; and yet one maiden so takes, receives, entertains him, as a guest within her breast, that, for the very hire of her home, and as the price of her womb, she asks, she obtains peace for the earth, glory for the heavens, salvation for the lost, life for the dead, a heavenly parentage for the earthly, the union of God Himself with human flesh."

St. Peter Chrysologus

The Substitute Subdeacon

by

Fr. Forrest, C. P.

MAY a young man in our Preparatory Seminary act as Subdeacon at a Solemn Mass? May a novice, or an untonsured student do so? What about a cleric in Minor Orders?

One often hears these questions discussed as Christmas and Easter draw near and a variety of solutions are offered. It might be interesting, then, to investigate both the General Law and our own Passionist Privilege on these points:

1. Who may act as substitute Subdeacon;
2. For what reasons;
3. With what restrictions.

WHO MAY SUBSTITUTE

In matters liturgical the Code of Canon Law refers us to the "liturgical books approved by the Latin Church."¹ It is in *Decreta Authentica Congregationis Sacrorum Rituum* that we find reference to our question of the substitute Subdeacon.²

The Sacred Congregation clearly states the General Law regarding *who* may take the place of an or-



dained Subdeacon: "Clericus . . . saltem sacra Tonsura initiatus."³ Pius X approved this decree along with its conclusion, "quibusvis privilegiis vel consuetudinibus . . . aliisque contrariis quibuscumque non obstantibus."⁴ That was in 1906. The very same Pius, however, on January 1, 1909, granted a special faculty to us Passionists *vivae vocis oraculo*.⁵ It reads: "Nobis facultas facta est

utendi, *in casu urgentis necessitatis*, ministerio alicuius Religiosi non tonsurati ad subdiaconatus officium in Missa solemniter exercendum, servatis tamen servandis, et attenta praecipue Religiosi qui eligitur idoneitate."⁶

Any of our Religious, then, even though they have not received First Tonsure, may function as Subdeacon at Solemn Mass. Those Passionists who are already tonsured, do not benefit by this Privilege. For them our restricted Privilege is quite unnecessary; they enjoy the broader faculty granted by the General Law. Our Privilege provides, rather, for any and all our

Religious who are not tonsured.

This means that lay-brothers as well as clerics are included within its ambit. They too come within the stipulation *alicuius Religiosi*. A lay-brother acting as Subdeacon at Solemn Mass might cause a bit of surprise in this Province. But our lay-brothers in other Provinces have actually done so on several occasions.

As for novices, they, of course, are not Religious. Yet Canon Law allows them to enjoy "all privileges . . . granted to the Institute."⁷ Without doubt, then, all Passionist novices may use this privilege. But they must be novices in the strict canonical sense.⁸ This fact excludes not only the young men in the Preparatory Seminary, but also those living in the Novitiate prior to their Vestition in the holy habit.

The wording of the Privilege points to one further limitation of the persons qualified to use it. The phrase, *attenta praecipue Religiosi qui eligitur idoneitate*, requires that no defect, physical or otherwise, should prevent the chosen person from performing his duties decorously.

FOR WHAT REASONS

In regard to the persons benefited, our Privilege is obviously broad; but it is restrictive in regard to the reasons for which it may be invoked. In demanding a "case of urgent necessity" it is far more stringent than the Gener-

al Law, which calls for merely a "reasonable cause" in order that a cleric may act as Subdeacon.⁹

All will readily agree that a "reasonable cause" definitely differs from an "urgent necessity." And even though everyone will not define each of these terms in exactly the same way, yet all will subscribe to certain general definitions. These definitions we will have to determine for ourselves since investigation shows that none of the usual commentaries on Canon Law and manuals of Moral Theology lay down broad definitions to cover all cases. Instead, they define each term relevantly to this or that point or canon. We will do the same in the present discussion.

A *case of urgent necessity* would seem to be present whenever Solemn Mass is prescribed by our Ritual. Solemn celebration of such Masses is to be "maintained, as far as possible."¹⁰ Therefore, any of our Religious could act as Subdeacon provided circumstances such as the following are verified:

1. If no legally qualified person (as specified above) is present.
2. If one would be obliged to undergo any notable *incommodum* due to advanced age, state of health, or some merely temporary indisposition, whether physical or nervous.
3. If an organist is needed, or singers, in sufficient number to insure a rendition fitted to sacred ceremonies.
4. If it is preferable that the few

Priests, who would otherwise be present, should go to the confessionals in accord with the Instruction issued by the S. Congr. of the Sacraments, "where frequent and daily communion is in vogue, frequent and *daily opportunity* for sacramental confession, as far as that is *possible*, must also be afforded."¹¹

A *reasonable cause*, permitting any canonically constituted cleric to function as Subdeacon, would seem to be any really existing reason, even though not a weighty one. This is in accord with the fact that the decree of 1906 mitigated the earlier legislation of 1890 demanding a case of *necessity*.¹² (This abrogated decree of 1890 is, oddly enough, the only one mentioned in even the latest edition of Noldin.¹³) These would seem to be reasonable causes: Any *incommodum* to him who would otherwise have to be Subdeacon; and, the presence of visiting parents.¹⁴

CERTAIN RESTRICTIONS

Though any Passionist novice, lay-brother or untonsured cleric may be Subdeacon at Solemn Mass, he may not do all those things done by the ordained Subdeacon. The phrase in the Privilege, *servatis tamen servandis*, indicates certain restrictions. These are enumerated in our *Collectio Facultatum et In-*

*dulgentiarum*¹⁵ which quotes verbatim all those mentioned in the General Law for clerics.¹⁶ These are:

1. He may not wear the maniple, even though otherwise vested as the ordinary subdeacon;
2. He may not wipe the chalice at the Offertory nor pour water into it (the deacon does this);
3. During the Canon, he may not touch the chalice, nor remove nor replace the pall;
4. After the ablution he may not purify the chalice (the celebrant does this), but "dresses" it in the customary manner and carries it to the credence.

Should he voluntarily and consciously do all *four* things prohibited,¹⁷ he would incur an irregularity *ex delicto*.¹⁸ He must, of course, have given sufficient reflexion and complete consent to what he knows to be seriously wrong.¹⁹ The reflexion, however, need not center in any way on the irregularity. Indeed, one can incur an irregularity of which he is completely ignorant,²⁰ provided he commit a grave and external sin.²¹ Should any Passionist ever have the misfortune to contract this irregularity, he would be gravely forbidden to receive First Tonsure or any Order until dispensed by the Holy See or, in certain circumstances, by our Superiors.

¹ Canon 2. ² 14 martii, 1906, n. 4181, I and II. ³ *Ibid.*, I. ⁴ *Ibid.*
⁵ *Collectio Facultatum et Indulgentiarum*, n. 80. ⁶ *Ibid.* ⁷ Canon 567, § 1.
⁸ Canons 553 and 542, § 1. ⁹ S. R. C., 14 martii, 1906, n. 4181, I. ¹⁰ Regulations, n. 210. ¹¹ S. C. Sac., 8 decembri, 1938, II, 2, a, (*italics ours*). Cf. Bouscaren, Canon Law Digest, II, p. 210. ¹² S. R. C., 17 julii, 1894, n. 3832,

Ius Particulare C.P.



ERECTION AND SUPPRESSION OF RETREATS

(Pt. I, T. III, Ch. II)

FACULTY OF ERECTING RETREATS

71. In the Bull, *Supremi Apostolatus*, Clement XIV gave our Congregation a most liberal grant with regard to the erection of Retreats. Therein he states: "We declare . . . that they may have and retain the solitary houses which they now possess, together with the adjoining acreage of garden. Furthermore, they may, with the due consent and permission of those respectively concerned, in accordance with the Apostolic Constitutions, acquire other similar houses, as well as erect new ones, together with an oratory, church, and modest campanile, in accordance with their institute."¹

Today this right is included in the Codex Juris Canonici; in Canon 495, 1, for Diocesan Religious, and in Canon 497, 1, as regards other Religious.

NECESSITY OF CONSENT OF THE HOLY SEE

72. In the year 1298, Pope Boniface VIII decreed that Mendicant Orders may not presume to accept new houses, or change, sell or transfer them without the special permission of the Holy See.² Pope Innocent X extended this law to all Orders, even those not mendicant, in Italy and the adjacent islands.³ However, since Congregations with simple vows were not included under this law, our superiors could found new Retreats without the consent of the Holy See.

In the year 1881, Pope Leo XIII, through the Constitution *Romanos Pontifices*, abrogating every contrary law, proclaimed that "religious, even those with simple vows, are forbidden to make any new foundations in mission territories, without having previously obtained

ad VII. ¹³ Noldin, III, n. 489, 1, a, 1940 ed. ¹⁴ Cf. Noldin, III, n. 64, 2. ¹⁵ Collectio Facultatum et Indulgentiarum, n. 80, footnote. ¹⁶ S. C. R., 14 martii, 1906, n. 4181, II. ¹⁷ Bouscaren-Ellis, Canon Law, p. 380. Cf. Vermeersch-Creusen, Epitome, II, n. 257. ¹⁸ Canon 985, § 7. ¹⁹ Canon 986. ²⁰ Canon 988. ²¹ Canon 986.

permission from the Holy See."⁴ England, the United States, and Latin America being at that time under the jurisdiction of the Sacred Congregation of the Propagation of the Faith, the question was raised whether our Congregation needed the permission of the Holy See to erect new retreats in those countries. The General Curia, on June 4, 1886, after examining the matter thoroughly, decided that "in virtue of the Constitution *Supremi Apostolatus*, we are exempt from the general law." Consequently, even after the Constitution of Leo XIII, we continued to make foundations throughout the world without the permission of the Holy See.

In this matter, however, the Code laid down a new law binding all Religious, making the consent of the Holy See requisite for the erection of each and every exempt house,⁵ which enactment had to be inserted in our Rules, when they were amended according to the Code.⁶

THE CONSENT OF THE BISHOP

73. According to the Bull *Supremi Apostolatus*, "the permission of those

persons respectively concerned in accordance with the Apostolic Constitutions" was required before we could erect a retreat. First among such must be mentioned the Bishop. In this regard Pejska writes: "Even the most ancient laws forbid the monks to build monasteries

without the approval of the Bishop."⁷ This ancient law the Council of Trent restored, thus revoking a contrary privilege enjoyed by the Regulars. In the words of the Council, "similar places may not be erected without the previous permission of the Bishop in whose diocese they are to be built."⁸

Pejska adds that "it is quite clear that Religious Congregations were not immune from this prohibitive law, to the disadvantage of the Orders."⁹ Hence, the consent of the Ordinary was always required of us when we wanted to erect a new retreat. The same is also abundantly clear from the history of our foundations.

According to Canon 491,1 this consent must be expressed in writing, and according to the common teaching, this is necessary for the validity of the erection. Likewise, this consent of the Bishop must be had before the petition is made to the Holy See. The Sacred Congregation will not issue the rescript of erection until it has seen the favorable report from the Ordinary of the place.

Canon 198 tells us who is meant by the Ordinary of the place. The Vicar General, as all canonists hold, cannot give permission to erect a religious house without a special mandate. Nor does it seem that the Vicar Capitular can do so, since the erection of a new religious house would imply some

change in the diocese. Canon 346 forbids the Vicar Capitular to make any change in the diocese. And such, we know, is the practice of the Sacred Congregation of Religious.

The necessity of obtaining permission of the Bishop is also clear from the Rule, in which the regulation of Canon 497 had to be inserted.¹⁰

**THE
PERMISSION
NECESSARY
FOR
TRANSFER**

74. Our particular law is silent on this point. As far as the general law is concerned, many authors hold that if the house is transferred from one place to another in the same city, neither the permission of the Holy See nor that of the Bishop is required, for the house in question remains juridically the same. "This doctrine," writes Fr. Larraona, "which was admitted in practice even after the Constitution *Romanos Pontifices* has received confirmation in the Code, as is clear from the actual text, and can also be learned from the several texts of the Code before the one now actually accepted;¹¹ unless of course the permission of erection was so limited as to exclude translation." There always remains the obligation of obtaining the permission of the Ordinary for the erection of a church in a certain and determined place, in accordance with Canon 1162,4.

If there is question of transfer-

ring a house from one city to another, all agree that such would be a juridically different house, and consequently all the formalities required for a new erection would be necessary.

**WHO MAY
ACCEPT
NEW
FOUNDATIONS**

75. The Rule leaves the entire matter of opening new retreats to the judgment and prudence of the Superior of the Congregation.¹² From the minutes of General Curia meetings, we can see that the consent of the Consultors also has always been required. This is in perfect agreement with the Rule, which obliges Father General never to undertake any important business without the consent of his Consultors.¹³ All would agree that the opening of a new Retreat should be classed among the more important business of the Congregation. Thus the Custom Book rightly says "The right to accept new foundations throughout the world, and of stipulating certain conditions therein, belongs to Fr. General and his Consultors."¹⁴

**THE PROVINCIAL
CURIA AND NEW
FOUNDATIONS**

76. Neither Rule nor custom gives Provincials any right with regard to the foundations of new retreats. The history of our early foundation shows that in former times only the General with the vote of his Curia could start or finish any negotiations for a

new retreat. However, after the Congregation had spread to distant lands, and been divided into many provinces, this procedure became impossible. Hence, the received practice today, forced by the very circumstances of things, is that the Fathers Provincial should open the negotiations for each new retreat in their respective Provinces, and then send a detailed report to the General Curia, in whose power alone the final approval remains. Since there is question of an important matter, the Provincials are bound to get the vote of their Consultors.

In order that the General Curia make a safe positive judgment, it must be in possession not only of "opportune information, but also of a map of the garden and the plans of the retreat to be erected, as well as a copy of the deed of the property."¹⁵ At times the General Curia has ordered a special consultation of all the superiors of the Province as we know to have happened with regard to a certain retreat in the United States.¹⁶

SOLEMN TAKING OF POSSESSION 77. With our early Fathers, it was customary to take solemn possession of a new retreat. There is a description of this ceremony to be found in our Annals, and the same is found here and there throughout the history of our early foundations. This function was reserved to the Father

General. The first instance of a case in which the solemn action was delegated occurs in the opening of the retreat of St. Maria in Puglia, near Paleano, when our Holy Founder delegated Father Provincial Thomas of the Side of Jesus. In his letter of delegation, Most Reverend Father General added: "The Provincial delegated shall take care that mention be made in the public document that he opened this house not on his own authority, but by our delegation. Nor may this pass as a precedent, for neither Provincials nor any others, save only the General, shall arrogate this act to himself."¹⁷

This act of solemnly taking possession, which was practiced by our early Fathers, fell into desuetude in the course of time, and today it seems to be left to the discretion of the Major Superiors.

78. In the old law, the **CONSENT OF OTHERS** Bishop could not give his consent for the erection of new foundations "until he had called in and heard the Priors and Procurators of the other convents in the same city or locality, as well as other interested parties." This was prescribed in the Constitution *Quoniam* of Clement VIII, Aug. 26, 1603, and was later confirmed by the Constitution *Cum alias* of Gregory XV, of August 17, 1622. Thus, beyond the pastor, the chapter and the civil magistrates, the Bishop

had to consult the regular superiors of convents situated within a radius of four miles. It was against this law, which caused us so many grave difficulties, in the early days, that Pius VI gave us the broad sweeping privilege by which we might erect new foundations with the sole permission of the Ordinary of the place, the consent of the regulars no longer being required. This faculty was given in an audience with the Subsecretary of the Sacred Congregation of Bishops and Regulars, on September 24, 1786. It was to go into effect, however, only after the issuance of Apostolic Letters to this effect, given in the form of a Brief. The Brief was given officially on August 30 of the following year. As early as December 17th of the same year, 1784, there was a declarative decree given to the effect that in virtue of the faculty mentioned, we possessed this privilege as proper to our Congregation, and that it was not to be understood as comprehended in the general communication of privileges with other religious orders or congregations.¹⁸

Today the Code is entirely silent about calling and consulting the regulars and other interested parties, save only when there is question of the erection of a new church.¹⁹ Consequently the old law may be said to have lost its force,²⁰ and thus our privilege, at the pres-

ent day, is of no value. For this reason it was dropped in the new collection of Faculties and Privileges.

HOW A RETREAT MAY CEASE TO EXIST

79. Once canonically erected, a Retreat is a moral person, and of its nature perpetual. There are two ways, however, in which it can lose its legal existence: by an act of legitimate authority, and by the very fact that there are no longer any members of the Community. In the latter case, it is required that there shall have been no members of the community for a hundred years. Hence, until this hundred years has elapsed, the Retreat is considered still to exist, and it can revive, without a new decree of erection, simply by the consent of the interested parties. If there is only one person left in the Retreat, all the rights are embodied in him.²¹

FORMALITIES FOR THE SUPPRESSION OF A RETREAT

80. Suppression is an act of legitimate authority, by which a moral person is deprived of legal existence and becomes juridically extinct.

Under the old law, our predecessors could suppress a Retreat on their own authority. This is clear from the existing documents. How-

ever, the consent of the Bishop was sought, and the laws of justice and equity observed. Today, the permission of the Holy See is required to suppress a retreat.²² This permission obtained, the act of suppression, as before the Code, lies with the General.

In present day Church Law, no mention is made of the necessity of consent on the part of the Bishop in connection with the suppression of a retreat, as there is in regard to erecting a new one. In practice however, the Holy See does not ordinarily grant the suppression of a retreat before it has heard from and obtained the consent of the Bishop. At times, on the other hand, even against the wish of the Bishop, upon the insistence of the Superiors, it has granted such a request, as happened in the case of a certain retreat, in 1918. Notwithstanding the opposition of the Bishop, the Sacred Congregation by command of His Holiness Pope Benedict XV (November 18) replied: "Let the Religious use their right."²³

PROPERTY OF SUPPRESSED RETREATS

80. In treating of the suppression of Religious Institutes and Provinc-

es, the Code gives norms regarding the distribution of the remaining property.²⁴ Likewise, in regard to the property of extinct houses, the Code in its preparatory forms carried the following: "The property of a suppressed house falls to the Province, safeguarding the laws of justice and foundations. If there is no province, then to the Institute as such; or if it is a question of a filial house, to the mother house." When the Code was finally promulgated this sentence was dropped.

In practice, the general norm of Canon 1501 is to be applied: "When a moral ecclesiastical body becomes extinct, its property falls back to the immediate superior, always safeguarding the will of founders and benefactors, as well as acquired rights." With us the property of a closed retreat is taken care of by the Provincial in favor of his Province, especially to help those retreats which stand in greater need.

Chapter Two. ¹ Bulla *Supremi Apostolatus*, § 4. ² Cap. un. in VI, 1.5, tit. 6. ³ Constit. *Instaurandae*, 15 Oct. 1652. ⁴ Const. *Romanos Pontifices*, 8 maii 1881; AAS., XIII, p. 481. ⁵ Can. 497. ⁶ Reg., n. 7. ⁷ Pejska, *Ius Relig.*, p. 51. ⁸ Conc. Trident., sess. 25, cap. 3, *De Regularibus*. ⁹ Pejska, l.c. ¹⁰ Reg., n. 7. ¹¹ Comm. pro. Rel., V, p. 419. Et sane, ait in nota citatus Auctor, in editione praeparatoria ann. 1914 textus ferebat: Ad erigendam et transferendam... sed postea subnotatum verbum consulto suppressum fuit. ¹² Reg., n. 6-7. ¹³ Reg., n. 253. ¹⁴ Sylloge, n. 144. ¹⁵ Consulta, 31 luglio 1891. ¹⁶ Consulta, 7 giugno 1882. ¹⁷ Annali, III, p. 238. ¹⁸ Cfr. Acta Congr., XIII, p. 67-68. ¹⁹ Can. 1162,3. ²⁰ Can. 6, 6. ²¹ Can. 102. ²² Can. 498; Reg., n. 7. ²³ Archiv. gener., Rescr. n. 4264/20. ²⁴ Can. 493 et 494,2. ²⁵ Cfr. Reg., n. 104; Sylloge, n. 202.



MISSIONARY FORUM

THE IDEAL MISSIONARY

POPE CLEMENT XIV honored the occasion of his elevation to the Papacy by proclaiming an extraordinary jubilee, in the year 1769. Provision was made that a mission be held in every church of the Eternal City during this period of grace. Father Paul had long since retired from active work. In his 75th year, weary with physical infirmity and the heavy responsibilities of his high office, he was hardly in condition to undertake the strenuous duties imposed by the exactions of preaching. However, he was prevailed upon to gather what strength he could and preach one more, the last, mission in his long and fruitful career, midst a setting of enthusiastic fervor seldom equalled even in the center of Christendom.

Santa Maria in Trastevere was the church allotted to him, where an expectant throng gathered that opening day, September 12, to see

and hear the man of God, Father Paul, Passionist. He did not appear. An attack of fever confined him to bed and another Father opened the mission. It was the expressed desire of the Holy Father that our saint should conduct this mission, therefore, God willed it, and Father Paul could not be stayed even by annoying illness. The old man rose from his sick bed and was carried to the platform. Inspiration begotten of the occasion was enough to tap hidden stores of strength. He preached his greatest mission.

The appealing sight of this venerable religious, leaning on a cane, obviously a sick man, stirred the beholders to tears. Indeed, a sermon in itself, this vision of a saint, worn by years of personal severities and with more than thirty years on mission platforms throughout Italy, standing beside the Crucifix of his Master, ready once more to tell of His love and mercy.

IDEALS

TRADITIONS

TECHNIQUES

SUGGESTIONS

EXAMPLES

LETTERS



One may wonder if this audience of simple folk took in the story behind the picture confronting it. Through Rome, his name was a household word, and his ability as an ardent advocate of Christ Crucified was known to simple and learned alike. Seemingly few saw in this his last appearance as a missionary, the end of an active lifetime of preaching begun more than a generation previously and carried on so consistently. Few were privileged to know all that went to make Father Paul the master that he was, and fewer still could gather in the greatness of soul radiating through the weak and wasting body before them.

In the annals of our Congregation this scene is perpetuated in loving memory as the crowning triumph of our Father and Founder, who in this moment wrote FINIS to active life and put the seal upon an ideal missionary of the Passion.

A genuinely successful man is

he who grasps a worthwhile idea, and lives it, in face of opposition and contradiction. How applicable to our proto-Passionist-missioner. Indeed, Paul Danei wrestled with a ponderous idea. It centered about God and himself—a puzzle, an intriguing problem. His dear good mother instilled into the budding soul of her child a deep love for the suffering Christ. From there he went on to fathom its meaning and application. To be alone and in prayer with his soul's interest, he shunned the multitude, seeking solitude in company of heavenly spirits. To love the bleeding Christ and follow Him in penance became an absorbing concern. No doubt he was odd in this strange manner of life, serious, perhaps abstracted or absent-minded, but all the while a mystic soul was in process of development. Later years have shown to what heights his contemplative spirit reached and the graces of suffering vouchsafed to one so utterly ab-



Pensionist Preparatory Seminary
701 Natural Bridge Road
St. Louis 20, Missouri
April 1 1948

Telephone:
EVergreen 2214

Dear Father Vincent,

Let me congratulate you on the "new look" the bulletin has taken on. A work of art and pleasing to the eye. Your editorial in the latest issue is of greater moment and heartening vital. As happy to know that you plan a Mission Forum wherein will appear worthwhile thoughts and possibly to our opus principals. May God bless this new venture. I pray for you the best success. Am offering herewith a little article that might be of help. At any rate it bespeaks my interest and willingness to cooperate.

Externally
Ernie D.

sorbed in God. But we get ahead of our story.

Meditation and contemplation brought to him the secrets of the heart of Christ. He impressively learned of divine love and the value of his soul to God, a soul to be returned to Him, a perfect holocaust. Thus solitude and penance were engendered and he would retire to the fastness of Monte Argentario, to suffer and pray, alone. The ghost of the hermit beckoned. Paul was eager to follow.

May it not be assumed, that, in intimate converse with God, the beauty and value of other souls, encumbered with dangers and needs were unfolded to him? That Christ's death for all, took on vital meaning wherein he must figure? The facts would point that way.

For he could not withstand the urge: "I must help Him with the harvest."

So, he, a layman, goes forth to exhort, to catechize, to instruct, even to preach, whatever the means, to communicate the message of the Savior. A marked example of what we today call Catholic Action. He could not remain alone in the sweet enjoyment of his precious solitude when souls were asking for the bread of God's enlightenment. He would take his mystic soul and go into the market place, give of its findings to the needy people, then back to the quiet of his retreat. An occupation that filled his days and nights, a pleasing task rendered to Him, his Beloved.

Here we notice the unfolding of

a love that completes all possible yearnings of which a human being may be capable. An absorption of the Mystical Body idea, so entrancing, that one can do no more than love God exhaustively, cherish the high quality of personal endowment and labor without let to bring others to union with Christ.

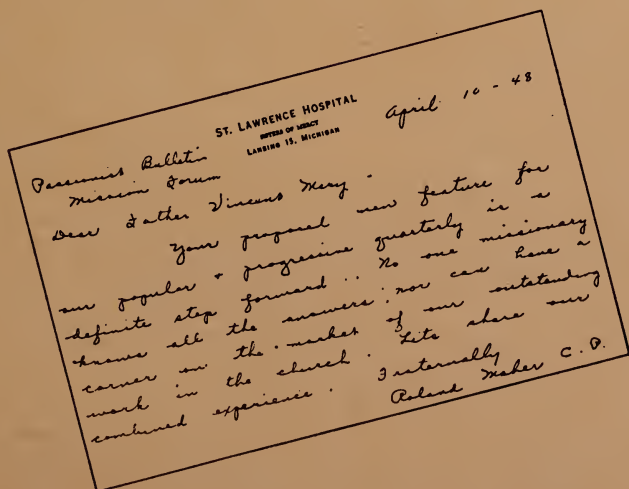
MYSTIC AND MISSIONARY

Paul Danei, then, would become a mystic and a missionary. Ideas not contradictory nor even contrary, but calling for full time energy. God in His divine plan enabled him to grasp both ideas fully, and to harmonize them into a component of excellent missionary quality. A "Hunter of Souls" panoplied in snuggest spiritual armor.

The dynamic, driving energy of Paul attracted associates, then came the little band to follow the contemplative life in solitude, in order to carry to the people the fruits of study, prayer, and penance. A useful joining of forces, complementing each other in the service of both God and man.

Came the day of priesthood with greater endowments, and the authority to preach, to absolve, and to offer the Holy Sacrifice. A plenitude of spiritual power was now his to minister in Christ's name. What more could this ardent man desire in order to carry to fulfillment that haunting idea? But he was not satisfied. He wanted more.

Father Paul was a man of vision but definitely not a visionary. Keen insight revealed the continuing and untiring love of the Savior





Sacred Heart Mission
1516 Hawthorn Road
Lawrence, N. Somerset

April 8, 1940

Dear Father Vincent,

There is an old and honored saying that "improvement is the test of vitality". The "Bicentenary Forum", as an added feature, is unquestionably an improvement on the "Passionist Bulletin" of Holy Cross Province. Let us hope it will add very much to its vitality.

The articles and matters discussed will be a long-needed combination of records of mission-aries and missions, a note of history for the students, a vivid mine of anecdotes for the older men, and "memorabilia" for all Passionists.

It will serve, too, to perpetuate how faithfully the fathers of the past carried out the unbroken traditions of Passionist missionary work. It will show how strictly they adhered to the prescriptions of the Holy Rule in regard to teaching the people to meditate on the Mysteries, Sufferings, and Death of our Lord Jesus Christ. The present day new activities and aims will be discussed with a view to having them permeated with the thought of Christ and His Sacred Passion.

Yours in the Sacred Passion,

Charles C.P.

that I should make a display of anything, except the cross of our Lord Jesus Christ, through which the world stands crucified to me, and I to the world."

MONASTIC LABORATORY

Technical training began, in what we may call the monastic laboratory. We know that a few assembled sermons do not constitute the wherewithal of a preacher of the Passion. Father Paul, too, recognized the fact. A long and orderly process calling for much personal formation with the aid of experienced guides and assistants, is called for before one may go forth properly equipped to represent Christ on the platform, and dispense His mercies in the Tribunal of Penance.

Our saintly and courageous Founder did not hesitate to undertake so worthy a venture. It would not be a pretentious and involved plan of organization, nor would he seek world wide notice. Few but good men gathered for the Cause was his ambition. A humble but canonical institute approved by Mother Church, it should be, with companionship of mutual edification and help. A community life for brothers, students, spiritual directors, lectors, preachers, all happily conspiring and co-operating to promote in the hearts of the faithful a love for the Crucified Christ.

for souls unto the end of time. Paul well knew that shortness of life would preclude his continued association with the laborers in the field. What to do? He would inspire others to carry on. He would leave them with his ideas and method as tried and true guarantees for effectiveness.

At once he set about the building of a community of men, and of women too, to keep alive his hunt for souls. The formula was simple enough: Keep Christ and Him Crucified before the people. Paul the Apostle all over again in boastful challenge to the gentile world: "We preach Christ Crucified." "I know nothing save Christ and Him Crucified." "God forbid

What could he not expect from missionaries going out from such a home to articulate the thought and prayer of their brethren, together with their own virtue, as they stood to teach, to preach, and to absolve, all in the name of the great lover of souls.

Yes, his inspiration caught up the souls of good women, who, eschewing an active ministry, would go into cloistral life, there to pray and suffer in penance, that the voices of our missionaries would be heard and listened to by souls in need of them. An integration of his plan, the Passionist nuns form a very realistic part in the development of a missionary, and be it noted, share a major part in his effectiveness.

PASSIONIST POLICY

The young man joining our ranks is given the outline and policy of St. Paul of the Cross, as handed down to us. He is taught that the purpose of the Congregation is, primarily, formation in personal holiness within the framework of a contemplative background. Then, a burning zeal to do for the souls of others, not only by a spiritual routine of prayer and mortification, but by intermittent forays into the world of men, as active preachers of the Passion.

For fifteen years these missionary candidates are in training within the monastic walls. A spiritual character develops under

qualified directors; minds are enlightened through standard courses conducted by competent professors; association with fellow religious instills the Passionist spirit—all opportunities—pointing to the day when, as Passionist priests, they are pronounced qualified to take their place beside the veterans in the field, and gradually supplant them, who, of necessity must eventually relinquish their task.

Not one phase in the rounding out of the missionary may be slighted, disparaged, nor neglected, without weakening the whole fabric of active work as engaged in by us.

Our Holy Founder's conception of a missionary was, we believe: "A man of God laboring for God." Nothing less. As a skilled surgeon



Sacred Heart Retreat
1924 Hensburg Road
Louisville 5, Kentucky

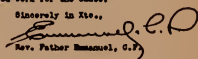
April 15, 1948,

Rev. Father Vincent Harg, C.F.,
Editor, "The Passionist",
1924 Hensburg Road,
Louisville 5,
Kentucky.

Dear Father Vincent:

Please accept congratulations in general, on the excellence of "The Passionist", and in particular with reference to your announced policy of conducting a forum for material concerning our great and proper work of the Mission. I am sure that this will be productive of much good, and may God bless and prosper you and your great good work for the cause!

Sincerely in Christ,


Rev. Father Emmanuel, C.F.

must handle a delicate operation, for a precious life is at stake; so, precious souls for whom Christ died, want the service of "Men of God." It may be said that personal holiness is predicated upon one's proper zeal for souls, and vice versa. There is no such person as a missionary who does not love and seek souls. Neither do we find a true preacher who neglects his own. Worldliness or secularism does not qualify him to chide, in the name of Christ the weaklings of the flock.

St. Paul had a marvelous impression of the Mystical Body and would become neither a dead branch nor atrophied member thereof. His mission spirit was begotten of its realistic ideal. It made him the mystic that he was and filled his days with yearning to be spent for Christ. Hence, the driving thought he would implant into the minds of his brethren, to become men of God, daily laboring for the spread of His Kingdom. The name Paul, given him at Baptism was not an accidental choice, nor was the title, "of the Cross," a meaningless phrase. That ardent apostle of the Mystical Body and soundest preacher of the Passion, Paul from Tarsus, led him in the way.

Constant exercise in self denial, humility, prayer, and study at home at the foot of the Crucifix, made him the greatest Passionist missionary of all time. Surely do

we miss the point and fall short of the ideal, did we think to excel otherwise.

St. Paul's zeal and unction on the platform, his tender kindness in the confessional, his pleadings alone with Christ, were but the virtuous evidence of a soul bursting with holy energy to make his Savior known and loved by all. Nothing could hinder this play of zeal, only a worn out body refused to cooperate further, and he was forced to give up, though not till that final outburst there on the balcony platform of St. Mary's across the Tiber.

To him was given the soul of an artist, living the dream he would paint for us, and so meticulously careful of detail. As faithful interpreter of Christ Crucified, he models for us his sons, urging that we properly interpret him. Our proficiency then as Passionist missionaries would seem to be gauged by the measure of our approach to his method and the manner of his life.

FOLLOWING THE PATTERN

The young missionary departing for his first venture is all atremble. "Have I my sermons well memorized?" "Shall I become nervous?" "Oh, I hope I shall not suffer stage fright." "What will the pastor and people think of me as a speaker?" "Dear God, don't let me fail."

We of the older generation know exactly how he feels. As we look back, it was the mechanics of the mission that startled us, too. How often and long we pored over manuscript, maybe, for the moment, forgetting the great objective. It is well thus to be concerned over the manner of presentation. Carelessness may come all too quickly.

However, back of all the flutter there is a story of years gone into remote preparation for the public appearance, that is not shattered nor improved by what happens today. Knowledge, and virtue, and vision, and zeal, stored up whilst reaching for this moment, will survive the ordeal of beginning. One who follows the pattern laid out by St. Paul of the Cross, must succeed.

Soon there develops composure, ease of expression, an absence of nervous fear, then he taps the deeper sources and comes up with the spirit of the genuine missionary. He is concerned with souls and not worried over manuscripts; he is emboldened to impersonate the gentle Savior and make palpable His mission of mercy; he not only preaches to men, he prays for them, does penance for them, that grace may penetrate and the confessional restore their peace of soul.

Our Holy Founder was no stranger to manuscripts. He wrote out his sermons and followed their outline. Nor was he adverse to the use of oratorical aids for effective

preaching. Pose, gesture, illustration, climax, whatever would fix attention and create impressions were well employed. Possessed with the gift of a good voice and eloquence, his style was warm and animated. Somehow, we cannot envision him descending to the cheap, the scurrilous, nor even the smart talk, savoring of wiseness, as he took his hearers through meditations on the eternal verities, or delineated for them the life of the Man of Sorrows. Paul on the platform as elsewhere, was a "Man of God."

20th CENTURY PASSIONISTS

With varying modes of thought and the moral "new look" changing with the times, one would expect a different approach in meeting the needs of the moment. Fundamentals, however, remain the same. The Eternal Truths still beg for a hearing. The story of Christ and sin must never be found lacking in the discourse of the Passionist missionary. Our Holy Founder would have it that way. And he is only too right.

Need we, his sons of the 20th Century apologize for the method in conducting missions handed down to us? Must there be incorporated an imaginary face lifting to popularize our gospel? Should we barter for new spiritual fads and ceremonial novelties that

pass with the mood? Assuredly not! All Passionist life from Prep school onward is slanted to form character befitting the missionary after the Paulacrucian ideal. The point worth reaching for is to follow the master and to keep in character. 'Tis the Passionist mission that beckons, and we may rightfully heed the call only as Passionist missionaries.

Paul Danei reached maturity as Paul the saint. His contemporary, Francis Mary de Voltaire advanced to the stature of a confirmed infidel. Both advocated systems of reform. St. Paul has handed on to us

his weapons to fight for the cause of Christ, whilst Voltaire is replaced by all the miseries conjured up in that unholy word Secularism. The challenge is there. Shall we accept it his way, or inject notions of our own?

"A large measure of preparation," says Father Ignatius Smith, O.P., "has to be made at the desk, but the most important preparation is made on the knees before God."

St. Paul of the Cross did just that. And he was the greatest of all!

Fr. Edwin, C. P.

Fr. Xavier's Naval Chapel in Alaska



1748-Ceccano-1948

BI-CENTENNIALS in the Congregation are rare occurrences. Go back two hundred years, and you are at the very beginnings of the Congregation. So, it was with fitting pride that the Retreat of Our Lady of Corniano, Ceccano, Italy, in the Province of the Sorrowful Mother, celebrated this year the second centenary of its foundation. Ceccano was the fourth retreat founded by our Holy Founder, and is one of the four of his originals still in existence today.

The chronicle of the foundation of the retreat at Ceccano bulges with incidents enough to fill a book. Many of them are sad, some of them very painful, all of them interesting.

The great preaching of Fr. Thomas of the Side of Jesus (Struzzieri), first Passionist Bishop, was responsible for the foundation at Ceccano. It was not to be the last. The brilliant missions of that extraordinary preacher brought frequent offers for foundations, among others, Paliano, Terracina, Falvaterra, and Vico. It was due to Paul of the Cross' foresight that kept Fr. Thomas on the missions at a time when the Congregation was expanding and in need of foundations. Thus it was Fr. Thomas to whom the devout people of Ceccano offered their pre-

cious sanctuary of Our Lady of the Dogwood Tree (S. Maria di Corniano), named for the miraculous image which had been discovered there in a dogwood tree. *La Badia*, as it was called by the devout Ceccanites, was not a real abbey, but a medieval settlement, about two miles from the city, which had once been dependent upon the great abbey of Monte Cassino. Now, its church was quite dilapidated, while its small monastery of three cells, had functioned as a horse barn for many years.

Happy over the prospect of a new foundation, the Saint delegated Fr. Thomas to inspect the site, and relay to him its possibilities for a Passionist foundation. In this situation, the deeply contemplative side of the holy missionary came to the fore. As he viewed the run-down establishment, he could envision, so the chronicles quaintly add, "one of those sacred deserts, once inhabited by holy monks, who dispensed almost entirely with the body and its necessities, and lived for God alone." The Founder's return mail found a letter filled with glowing descriptions of La Badia's many advantages.

The negotiations which would turn La Badia over to the Passionists took the remainder of that year. St. Paul hastened to make

the solemn installation of the new community soon after the new year, 1748. Selecting the nine members of the new community from the retreats of Vetralla and Soriano, Paul first preached them a short fervorino, encouraging them to the sacrifices which were surely awaiting them, and together they set out, barefooted, in mid-winter, for Ceccano. It was the 5th of January, and their destination eight days away.

One memorable incident marked that octave on the open road. Despite the fact that they were traveling, Fr. Paul was unwilling to omit the singing of Vespers on the vigil of the Epiphany. A wayside chapel lay opportunely along their route. When the door would not yield to force, Fr. Paul divided his group of traveling companions into two choirs on the porch, and solemnly intoned Vespers!

The 13th of January found their approach to Ceccano blocked by waiting crowds of people, to escort them joyfully into the city. Paul chose the next day, the Feast of the Holy Name, for the solemn installation of the new community.

January 14th awoke to the worst sort of weather. It was cloudy and snow was falling in great flakes. Undaunted, wearing his traditional gear for solemnities of this kind, a rope around his neck, a crown of thorns on his head, and carrying his cross on high, St. Paul of

the Cross led the procession of religious, clergy, Bishop and people to the new retreat. An hour's walk covered the three kilometers from Ceccano to our Lady of Corniano. Paul longed to see for the first time the sanctuary which Fr. Thomas had described as an earthly paradise!

As the procession advanced they pointed out to Fr. Paul the Church of Our Lady of Corniano in the distance. The Founder's face fell. La Badia was situated at the *base* of an 800 foot mountain, and worse yet, on the northern side, out of reach of the winter sun! This for his religious. This for his religious, whom he ever contended needed a high, open, healthy location! As the procession drew nearer, his expression did not change for the better. There before his eyes lay the miserable structure, its converted stables now divided by partitions into dormitory, refectory, and all the other offices of a retreat! He turned to take his religious back home at once. Aroused to action by the predicament, the Bishop and the local notables offered to build a new retreat immediately, if the Passionists would only stay. Paul said he would defer his decision until after Mass. An edifying spectacle was that Mass, during which the Saint shed many, many tears. God must have given His servant the realization of the great glory that retreat would

bring to His Holy Name, for after the Holy Sacrifice, the Founder delivered a fervent sermon, declaring that he would accept the retreat.

No sooner had the foundation been made than there arose that opposition, from within the Church itself, which was so characteristic of the early days of the Congregation. Paul had foreseen that there would be opposition. It had come with each of his foundations. He even considered it a sort of essential for the success of a foundation. But this persecution was destined to degenerate into open warfare against several of his retreats. Pamphlets were published, memorials sent to the Pope, warnings nailed to the very church doors, all to the effect that the members of the new Congregation were worse than Luther, Calvin and Mahomet! So desperate did the opposition become that the Saint wrote that he believed that never in the annals of any order in the Church could there be found a like to it. It was at this time that the opposition dispatched St. Leonard of Port Maurice to the Pope under obedience to relate the evils of the new Congregation. It was a master-stroke of strategy, for the Pope deeply esteemed St. Leonard, and had commanded his residence in

Rome, where he might come each Sunday afternoon to the Vatican for a conference! Pope Benedict was aghast at the recital. "What, would you have us tear up what we have just planted!" The Saint across the table, his obedience discharged, burst into tears, declaring his regret at what had happened, for, as he said, "I know that this work is the will of God." It was finally the Pope himself who took a hand in the strife, and appointed a special commission to judge of the affair. On April 22, 1750, it declared in favor of the Passionists.

So, the retreat of Our Lady of Corniano has ample reason to celebrate its bicentennial. On January 14th, 1948, at the conclusion of a Triduum, the whole city participated in an enthusiastic procession, which carried the statue of St. Paul of the Cross from the Retreat to the city and back again, retracing the steps of the famous procession which first made its way along the same route to La Badia. The three days previous to April 28th will see another triduum, and another procession will take place on the day itself, promising to be one of the most impressive and enthusiastic gatherings ever held in the Ceccano region.



PASSIONIST CUSTOMS

LECTOR AND DIRECTOR

Summary: I. Appointment. II. His duty and his attendance in choir. III. Permissions for a Lector-Director and for the Students. IV. Student funds. V. Use of Student funds for the church. VI. The Director instructs the Students in ceremonies. VII. Ordinary and extraordinary duties assigned to students. VIII. Care of the Director for his Students. IX. Harmony between Lector and Director. X. Method of direction.

I. The Lector, or teacher of the Students, is appointed by the General or Provincial. He should always be a learned and holy Priest. He is appointed at will by the Superiors, since in our Congregation the office of Lector is not an electoral office, nor does it confer any dignity or permanent title; rather, it is a temporary status *ad nutum*, and brings with it no prerogatives nor exemptions other than those determined by our Holy Rule and our Regulations. If the Lector is not also Director, he has no contact with the Students, except regarding studies. He ought to give no orders and impose no penances, except having a Student make culpa in the refectory if he has culpably neglected his studies. If anything worthy of correction happens, the Lector should inform the Director, who alone can remedy the situation.

II. The Lector is supposed to propose the moral case for the community to solve; and if there is ever a difficulty regarding some doctrine, he is required to give a modest explanation. Since he is

exempt from rising for Matins, it is customary for him to rise early for his preparation, Mass, and thanksgiving. Afterwards he goes to his cell to study. On holy days of obligation—when he still enjoys the dispensation from Matins, except if it be a first class feast—and on second class feasts, on which Mass is sung (although they are not feasts of obligation), he should assist at Prime and Tierce with the community: the same holds for days when the litany is to be said before Prime. During the annual vacations and the week of retreat he attends all the observance with the others. Likewise, on holy days of obligation he should be prepared to go out for Mass, or to celebrate at home at a designated time, or even to hear confessions when there is a crowd of penitents. But care must always be taken that study and classes are in no way impeded. By custom, the higher Superiors have allowed the Lector to keep a clock in his cell and also to receive and retain a stipend for his weekly free Mass, in order to buy books or school

supplies for himself or his students.

III. When the office of Lector and Director are joined (beyond what has been said of the Lector) all that follows concerning the Director applies also to the Lector. The Father Director is a priest appointed by the General or Provincial for the spiritual direction and exterior discipline of the Students. His office brings with it no distinction nor dispensation from the common observance. However, at the beginning of his term he receives all permissions needed for easily and correctly fulfilling his office; this holds for permission from both the higher Superiors and the local Superior. These permissions which he personally can make use of and can grant to his Students are limited to small things, such as drinking throughout the day, the use of tobacco, using mending materials, taking books from the library, buying materials and tools for use by our Students, viz., for making our signs, for binding books, for making cases for notes, for painting statues, etc.

IV. The Director also has permission to receive a stipend for his free Mass, but he must spend it all for the Students, for instance, for buying books, paper, ink, pens, paste-board, thread, and other things necessary or helpful. He should have on hand small quantities of edibles and strengthening

drink to give his Students when they need it. He should also buy some sweets and cookies for times when it is customary to give them to Students as relaxation for the mind. Note well, though, the cautions prescribed by the common Regulations regarding the use of this faculty the Directors have of retaining and spending money:—the sum is not to exceed the limits set by custom; this practice of buying things for the Students should not be allowed to introduce abuses against our spirit and our customary way of living; the money may not be spent for anything else than for things needed by the Students; it may not be used for buying clothing for the Clerics or for the Director himself; it is not to be given as a gift to seculars; finally, moderation must be preserved in buying sweets, wines, and liquors for the use of the Students, so this should be done rarely and on extraordinary days.

V. Directors also have power to buy additional furnishings for the church and sacristy; for this purpose they may accept generous Mass stipends which they will redeem as their weekly free Mass, or if any Student Priests volunteer, they may satisfy the obligations by their free Masses. The money thus acquired can then be used to purchase church furnishings or books for the library. This is a good and praiseworthy practice, as

long as the money is kept with some Superior and pressure is not brought to bear upon the Priests or Students to give up their free Mass for this purpose, for such would be manifestly contrary to the spirit and letter of the Holy Rule.

VI. According to the Regulations, the Director is to teach the young Clerics the ceremonies, both for the functions held in the church and also for all the duties they will have to fulfill when they have received Holy Orders, especially for celebrating Holy Mass. It is the duty of the Director, after an understanding with the Superior, to draw up the list of ministers for the sacred functions on solemnities, especially during Holy Week. He reads this, or has one of the Students read it, after evening recreation on the vigil. The list is then hung in a conspicuous place.

VII. He has a like understanding with the Superior regarding the manual offices which are taken care of by the Students, as prescribed in the Regulations. But the Superior and the Director should see to it that these offices are equally distributed among the Students, and in keeping with their abilities and state. Therefore, when there is a small number of Students, or some of them sickly, the local Superior should assign some of the offices usually given to the Clerics to the younger Priests and to those less occupied,

or to the Brothers. Contrariwise, if it happens that many of the Brothers are away from home, the Director should show himself and his Students willing to help out, at the wish of the Superior; they should not mind setting the table, serving meals, and washing the dishes and pots.

VIII. Since of the ordinary offices entrusted to the Students is the ringing of the bell for the community observance, the Director should watch that this is done in order and without disturbance. Whenever there is to be some change in the time for the bells, either regularly or for some extraordinary occasion, the Director should see the Superior in due time, so that it can be announced at the evening sentiment. Moreover, at the time when the Clerics are doing their offices, he should notice if they are doing them properly. The Director is supposed to provide anything necessary for doing the offices, such as brooms, brushes, rags, and so forth; each Cleric should ask for what he needs. The Director should likewise inquire about the personal needs of his Students, and then send them to the Superior or to the Brother to ask for what he needs, unless he himself prefers to get the permission or to accompany the Cleric. Such needs may be: to get clothing sewed, to receive attention from the infirmarian, to get something

to eat or drink; then the Director sends or accompanies him to the tailor, the infirmarian, the cook, or the refectorian respectively. In a word, the Director takes care of all the little needs of the Students, for it is our custom that the Students have the least possible relations with the professed.

IX. When the teaching and the direction are separated, the Director should do all in his power to work in accord with the Lector. No work should be given to the Students without the consent of the Lector, for such can sometimes be an impediment to studies; likewise, the Director cannot occupy them with other tasks during study time; neither can he penance them for neglect of study, nor make any change in the horarium, nor anything of the like. For experience has shown that when concord is

lacking between the Director and the Lector, then also there is no sign of the peace, order, and earnestness which the Clerics ought to have for sanctity and learning.

X. In regard to spiritual direction, let the Director remember to follow the customary practice of our Congregation, according to which he ought to give the Students all possible assistance, lest they cool in the fervor they had upon leaving the novitiate. Hence, at first they are to be treated much as during the novitiate, as far as their status allows. But as the years pass by, the exterior rigor is gradually mitigated as their interior zeal for virtue and sanctity is strengthened. Thus the young men will be ready to undertake the work of the sacred ministry, to the great glory and praise of our Congregation.

IMMACULATE CONCEPTION

A dew-drop of the darkness born, wherein no
shadow lies;
The Blossom of a barren thorn, whereof no petal dies;
A Rainbow-beauty passion-free,
Wherewith was veiled Deity.

— Fr. Tabb

"Lady, thou art so high and hast such worth,
That whoso desireth grace yet will not turn
to thee,
His longing seeketh to fly without wings."
— Dante, Canto 33, Paradiso



Followers of the Crucified

Fr. Stanislaus of the Sorrowful Virgin

Most Reverend Father Stanislaus of the Sorrowful Virgin (Aronne Ambrosini), Apostolic Prefect of Dodoma, of the Province of the Pure Heart of Mary, died, in the 65th year of his age and the 43rd of profession, on the 2nd of February, 1941, at Kondoa Irangi, Tanganyika, Africa.

THE list of our brethren who died during 1941 opens with the name of a man well-known through the whole congregation for holiness of life, the burdens he sustained, and the many services he rendered the Congregation. It is that of the Most Reverend Father Stanislaus of the Sorrowful Virgin, Prefect Apostolic of Dodoma.

His was a long life, truly rich in virtue and full of good works. Born at Milan, June 13, 1876, he was the son of Ambrogio Ambrosini and Antonietta Tarantola, and was given the Baptismal name of Aronne. From childhood he manifested unusual signs for a boy his age. His attendance at Church and the frequentation of the sacraments, his love for prayer, his purity of morals and holiness of

life made all ask of him: "What then will this child be?" (Lk. 1:66).

At the age of 14 he received the ecclesiastical habit, prepared for him by the hands of his saintly mother, of whose candor of soul, tender-heartedness and sweet inclination to piety his own was a reflection.

In the Minor Seminary of S. Peter Martyr and in the Lyceum of Monza, he was not only among the leaders for his keen mind and assiduity in study, but also for his practise of virtue. The venerable Msgr. Carlo Gorla, Major Penitentiary of the Dome at Milan, still remembers him and speaks of him as a St. Aloysius. Msgr. Pietro Gorla, Provost of St. Stephen's in Milan, calls him "the model of

clerics," and all his companions who survive him, none excepted, have the most expressive eulogies and praises for him, so much so that one of them, Canon Sonzini, could write in the journal *Luce* of Varese (Mar. 7, 1941): "He was the best of all."

It was during the vacation of 1896, at Castiglione, Olona, where he was living with Msgr. Ronchetti, then archpriest of a promising parish, that he became acquainted with the Passionist Fathers and he felt himself drawn to our Congregation. His contacts with Fr. Raphael of the S. Heart of Jesus, his spiritual direction and the reading of the life of our holy Founder were powerful influences which moved him to become a Passionist, caused him to triumph over all the difficulties which rose up to hinder his vocation, particularly the great love he had for his widowed mother whose fondest dream was that of seeing him a secular priest and of finishing her days with him.

He entered the Novitiate and was clothed in the holy habit on the 2nd of August, 1879, there to become a truly faithful imitator of St. Gabriel of the Sorrowful Virgin. His spirit of prayer, recollection, modesty, obedience, distaste for everything of earth was truly extraordinary, and singled him out for the admiration of the whole community.

He was professed on the 3rd of

August, and continued his studies at the Retreat of Pianezza, where he was ordained on the 19th of November, 1899. During this time and in the years 1900 and 1901 as a student priest, the same religious and Passionistic virtues shone forth in him. Never did anyone detect in him a single defect and to all he appeared as a model of every religious virtue.

Hence none marvelled that at the end of his Theology course he was quickly destined to direct and teach our young students. After he had given ample proof of himself in this capacity, he was chosen in the Provincial Chapter of 1905 for the office of Master of Novices, and was again confirmed in that office in 1908. After about a year and a half of this second term, he was called to Rome by Fr. General, Very Reverend Father Jeremias of St. Thomas, to direct the international house of philosophy, which Fr. General was then initiating. But in this office he remained only until July of 1911, when the Capitular Fathers of his province chose Fr. Stanislaus to the office of Provincial of the Province of the Heart of Mary. He was hardly 35 years old at the time!

From that day on one can in truth say that he always remained a Superior. At the end of his Provincialate, he was chosen to the post of Procurator General. Free in 1920, he returned to the Retreat

on Monte Argentaro, where he was soon withdrawn by Father General and made Visitor for the houses in Brazil.

In 1922 he was reelected Provincial of his own Province. From 1925 to 1931 he filled the post of Consultor General. In 1931 he was for the third time elected Provincial, and was confirmed therein from 1934 to 1937. His activity during these years was truly astounding and the labors which he took upon himself were extraordinary.

A Consultor to the Sacred Congregation of the Sacraments, he was destined to make the visitation of various religious institutes, and was sent by Fr. General, not only to Brazil, but also to Poland and Bulgaria. During his first term as Provincial he sought to turn the Retreat at Caravate into a retreat house for priests, and, with the aid of the Rector, now the Bishop of Agrigento, covered the expenses made necessary by the work. This project has undoubtedly brought forth great spiritual fruit for priests and redounded to the honor of the Congregation. In this term he likewise founded the Retreat of Rivergaro in order that he might accept a greater number of students.

While he was Procurator General, he enthusiastically bought the house in Ovada where our holy Founder was born, the house which

today constitutes a real treasure for the whole Congregation, and which was transformed by him into a small sanctuary and hospice for our religious.

Newly elected Provincial in 1922, Fr. Stanislaus overcame every difficulty in the way and obtained the Capuchin monastery in Ovada. Here he established the Passionist nuns.

In 1932 he founded the retreat at Carpesino. However, his greatest accomplishment was the foundation of the Mission of Dodoma in Tanganika.

For a long time he had dreamed of a mission in Africa and had been restless in his attempts to secure one. He considered himself the most fortunate man in the world, when, on the 1st of February, 1933, he obtained a rescript from the Propaganda Fide in virtue of which the aforesaid mission was confided to the care of the Province of the Heart of Mary. His heart was full to overflowing as he communicated the news to his religious and invited the most willing to volunteer. He chose those he deemed the most fitted, prepared them for their arduous undertaking, and finally accompanied them to Naples, where on the 11th of December he had the joy of seeing off the first contingent of Italian Passionists for the Continent of Africa, accompanied by a small band of Missionary Sisters, the

Sisters of Mercy of Verona.

During these same years he also dedicated himself to the ministry of the word, preaching especially to Religious, both nuns and priests. The Communities who heard him and the priests who took part in the exercises he directed, still remember today his burning words, the sublimity of his doctrine, and the extraordinary spiritual impress of his discourses. His retreats were styled by some as "days of paradise." His hours of Adoration to Jesus in the Blessed Sacrament, some of which were printed in a beautiful volume, contain many acts of beauty, and are an eloquent proof of his spirit of faith and of his great love for Jesus Christ.

Although he was almost always in office and bore the burdens of many an undertaking, yet he remains one of our religious who has left the greatest number of writings. In the midst of all this astounding activity he was always a Passionist Religious, rigidly observing his Rule, detached from those persons and things which savored of the world, a lover of solitude and recollection, cultivating the true interior life and prayer, ever ready for any sacrifice. Often sick, almost always indisposed, he made light of his ills, sought and granted himself no dispensations. What mattered it to him if he had a bad headache, which, at times, prevented sleep

for a whole night? He imposed upon his body and was one of the first to arrive at Matins. His mortification and spirit of poverty was the predominant note of his whole life. During the many years he was superior in so many diverse offices he was ever vigilant for the observance of the Rules, and charitable towards the religious, strong in principle, and broad in charity towards his sons.

Perhaps it might be too subjective a matter for discussion, but on the whole he was an outstanding superior, as is proven by the fact, quite rare in the Congregation, that for the last 35 years of his life, he was nearly always a major superior.

Thus we come to 1937, when in the May of that year, during the General Chapter, he was asked if, in view of the circumstances and the needs of our mission at Dodoma, he would consent to go there as Prefect. To this official request the good Father replied: "I ask nothing; I am old and I believe that I could live but a short time there, but if it is of advantage that I go, if such is the desire of of the Holy Father, then I am ready to leave immediately." A short time later came his nomination, and he prepared himself to depart. In vain did his friends counsel him to resign; to no purpose did his doctors point out that going to Africa would be suicide.

He was immovably set on doing the will of God, and on the 2nd of November, 1937, he departed for Africa aboard the Giuseppe Mazzini.

Upon his arrival at the Mission, every part of which was well known to him from his Provincial visitation there two years previously, he consecrated to it all his energies. In March 1938 he founded the minor seminary of Kondoa Irangi, and notwithstanding the grave illnesses which several times brought him to death's door, he journeyed from one mission residence to another to comfort the missionaries and spur them on to an ever increasing apostolate.

Finally his activity had to cease. During the second half of 1940 he became gravely ill, to the point of losing consciousness, in which condition he remained several months, ever lovingly attended by the Missionaries and the Sisters, until February 2, 1941 at eleven o'clock he passed away.

His funeral was a real triumph. Nearly the whole of christianity represented in Kondoa, Mondo, and Haubi participated in it; there were, moreover, several representatives from Kurio, Ovada, Farukua. From their far off mission stations came Fathers Emidius, Guglielmo, Fortunato, Valentio, Cipriano, and also the young Father Stanislaus from Mondo.

The notice of his death was com-

municated to the Sacred Congregation for the Propagation of the Faith by Fr. McCarty, Administrator of Affairs at the Apostolic Delegation at Mombassa. In transmitting it to our Father General by a letter of February 18, 1941 His Eminence, Msgr. Celso Costantini, Secretary of the Propagation, said: "The writer, while informing Your Reverence of this sad news, presents the most heartfelt condolences of the Propagation at the loss of so zealous a missionary who with such diligence and without thought of himself has poured his energy into the important field of the apostolate confided to him. This Sacred Congregation sends fervent prayers to the Most High that He give to the venerable Father Stanislaus, whose passing, through the visible disposition of Providence, has happened on the day of the Purification of the Blessed Virgin Mary, the merited repose of the just."

The notice of the death of Fr. Stanislaus spread rapidly through Italy and beyond, and awakened greatly the sorrow of his brethren and those who knew him. The Catholic press rendered high praise to the merits of our illustrious dead, particularly in Italy, where a long and enthusiastic article by the Very Rev. Msgr. Pietro Gorla, Provost of the Collegiate Basilica of St. Stephen Protomartyr at Milan, an intimate friend of Fr.

Stanislaus, appeared in L'Osservatore Romano, March 3-4, 1941. In all the retreats of the Province solemn funeral services were held. At Milan in the Basilica of St. Stephen on the 3rd of March, a solemn month's mind service was held in which the Very Rev. Fr. Provincial of the Province of Upper Italy and representatives of the retreats of Carvate, Carpesino and Cameri participated. Moreover, in the following month of June on the 40th anniversary of their ordination, the class-mates of Fr. Stanislaus held at Carvate a memorial service together with funeral office and a fitting discourse.

It will not be amiss to list the many writings of this great Passionist. Among his ascetical works there is a Collection of prayers and practical devotions for use in the Congregation; an Hour of Adoration for Priests; a Manual of the Archconfraternity of the Passion; the Diary of our Holy Founder; a book of devotions to the Blessed Sacrament; a book of instructions for Novices; another Hour of Adoration for Priests; a book of instructions for Passionist Lay Brothers; a catechism for religious. Among his hagiographical works are listed a life of our Holy Founder, one of St. Gabriel, and one of Blessed Vincent Strambi. Other important writings include his work on "The Passionist Missionary", a treasury of instruction in three volumes; his two archeological works, one concerned with Scala Sancta, the other with the Basilica of Sts. John and Paul, which brought him notable fame. Three smaller works are a guide to the Passion Play of Turin, a work on the Passionist Congregations, and his Allocution to the Missionaries departing for Africa. Finally, his indefatigable pen gave forth many articles for our reviews and for other Catholic dailies.

Confr. Bernard of Jesus and Mary

Confrater Bernard of Jesus and Mary (Patrick Ryan) of the Province of St. Patrick, died on the 3rd of February, 1941, in the 22nd year of his life and the 3rd of his profession, at the retreat of Mt. Argus, Dublin.

With profound sorrow we announce the death of Confr. Bernard of Jesus and Mary on February 3, 1941. When death cuts off one who is on the threshold of life, we quickly grasp its meaning. This is verified especially in the case of a student preparing for the priest-

Concluding this brief resume of the virtues and labors of the Most Rev. Fr. Stanislaus of the Sorrowful Virgin, we reverently salute this true son of St. Paul of the Cross whose life was a continual sacrifice and whose death constituted a true immolation, similar to that of martyrdom. From heaven, where he enjoys repose in God, after so many hardships, may he continue to love and bless his mother, the Congregation, the Province which he directed for so many years, and finally the African Missions which he loved and for which he sacrificed his very life.

hood. Then the hundred rosy dreams of youth are suddenly dispersed, and the splendid promise of the future, with its generous hopes for the apostolate in behalf of souls, are destined never to be realized. According to human calculations, life would seem to be

the greatest gift, but Divine Providence disposes otherwise, and if we realize that "for those who love God all things work together unto good," then we have nothing left to do but bow our head in humility and submission.

Patrick Ryan, in religion Confr. Bernard of Jesus and Mary, was born in Bathgar (Dublin) in 1919. He was educated by the Brothers of the Christian Schools in Singe Street (Dublin), where his fine abilities gave the greatest hopes for his future. His success in literary studies at Feis merited for him a gold medal. His intense piety inclined him to the religious life, and in 1937 he asked to be accepted into our Congregation. The year of Novitiate he completed in a praiseworthy manner, and pronounced his vows on the 23rd of January, 1938, at the retreat of Enniskillen. From there he was transferred to Mt. Argus for his ecclesiastical studies.

His religious life was brief, but there was fulfilled in him what is said in the book of Wisdom 4:8-9: "For venerable old age is not that of a long time, nor counted by the number of years; but the understanding of a man is grey hairs. And a spotless life is old age." A conscientious student, Confr. Bernard consecrated all his strength to the faithful accomplishment of his daily duties. Being a character at once calm and reserved, he edified his companions with his evident fervor. When struck down by illness he did not utter a single word of lament or impatience, but showed himself fully resigned to the Divine Will. Notwithstanding the best of care, his health went from bad to worse as the days progressed, and finally the last sacraments had to be administered. The short time yet remaining he spent in preparing for death, which then seemed inevitable. The Lord called him to Himself in the afternoon of the 3rd of February.

Fr. Placid of the Holy Family

Fr. Placid of the Holy Family (John Hubert Stevens) of the Province of St. Joseph, died on the 8th of February, 1941, in the 62nd year of his age and the 46th of profession, at the retreat of Sutton, Lancashire, England.

The Province of St. Joseph suffered a great loss with the death of Fr. Placid of the Holy Family, which occurred on the 8th of February in our retreat at Sutton.

This excellent religious, a Highlander by birth, was born on the

19th of May, 1879, at Baarlo (Limbourg), son of Alphonse Stevens and Gertrude Marie Van Bergen, and was named John Hubert. He entered our Congregation at the age of 15, and pronounced his religious vows on the 10th of June,

1895, and was ordained a priest on December 21, 1901. His studies were pursued in Belgium, France, and Palestine. Endowed with a ready talent and vast culture, he was soon to be employed in the office of Lector. Among his students was His Excellency, Msgr. Leo Peter Kierkels, at present Apostolic Delegate to the East Indies. Later he was Rector at Mook in Holland, and one of the first collaborators on our review: *Golgotha*.

During the European War of 1914-1918, Fr. Placid passed over to the Province of St. Joseph, spending himself in the task of giving spiritual assistance to the numberless refugees who had fled to London from the Continent. He remained in the same retreat at London to exercise an intense apostolate; he collaborated, likewise, on the periodical *The Cross*, for which, among other things, he published a series of articles entitled, *In the Land of the Bible*, illustrating Palestinian places and customs, thus putting to profit the personal experiences gained during the six years he had lived in Palestine. At

the close of 1923, he was called to Rome by Most Rev. Fr. General, Silvius of St. Bernard, to teach Sacred Scripture to our young students at our retreat of Sts. John and Paul. There he remained only two years, however, finding it too difficult to be deprived of that variegated spiritual activity to which he had been so accustomed in London.

After his return to England, he was stationed again at London, and then at Sutton. In these last years, as he felt the force of his strength ebbing, he had of necessity to limit the horizon open to his zeal, and it was very shortly that he recognized the nearness of death. Indeed, it was not long in coming. He died on February 8, 1941.

An able linguist, a skillful musician, an edifying religious, Fr. Placid endeared himself to all with his affability and lovable character. He was especially beloved by the parishioners of Highgate (London), among whom he had exercised so zealously his sacerdotal ministry, performing also the duty of chaplain of the College of St. Aloysius.





GENERAL CURIA

(unofficial)

Most Reverend Father General, after the Canonical Visitation of the Spanish Houses, visited Fatima. On the Feast of the Immaculate Conception and in the place where Mary appeared so often, His Paternity offered the Holy Sacrifice of the Mass in honor of the Mother of God. Then with great satisfaction he consecrated our Congregation to the Immaculate Heart of Mary, the Queen of the Holy Rosary, as the Holy Father had done some years past for the whole world. He prayed that our Lord would concede that the maternal influence of Mary would strongly be felt in the en-

tire Congregation. This, Father General felt, would lead to a renewal of fervor and an ever increasing zeal towards the attaining of the grand ideals of our Holy Vocation as Passionists.

Father General assisted at the blessing of the newly installed electrical organ in our church at Scala Sancta, Rome.

Every First Friday of the month one of our Fathers speaks over the Vatican Radio at 8:30 P.M. on the mystery of the Redemption.

THE PROVINCE OF ST. PAUL OF THE CROSS

(East U.S.A.)

"Catholic News and Views" recently brought into the lime-light the work and worth of one of our priests of this province. "Catholic News and Views" is a radio program sponsored by Notre

Dame University and broadcast over station WHOT of South Bend, Ind. A special feature of this program is to single out a Catholic cleric, religious or layman of outstanding achievement

and relate for the edification of all the story of his work for God and country. The subject so chosen is called "The Catholic Personality of the Week." It was this honor that was conferred upon Fr. Julian Endler, Pastor of St. Joseph's Mission, New Bern, N. Carolina, in consideration of the excellent work he has accomplished for the physical, mental and spiritual welfare of the Negroes of New Bern. Fr. Julian's achievements in New Bern were held up as a shining example of the magnificent work that is being done by a whole army of self-sacrificing religious of both sexes for the salvation of souls in the mission districts of our vast country. This broadcast was heard over WHOT on Oct. 19th, 1947. For this interesting item we are indebted to *The North Carolina Catholic* and its issue of Oct. 29th, 1947.

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Two priests of our province who are still in the chaplain corps of the U. S. Army have lately been heard from. These are Fr. Patrick Joseph MacDwyer. Both are stationed at Air Command posts in Alaska. The Dec. 7th, 1947 issue of the *Tablet* of the Brooklyn, N.Y., brought news of Fr. Patrick Joseph and his activity in Alaskan Air Command posts at Adak. He has been active in giving missions to the service men at that distant place. We have received interesting photographs showing him among the air force personnel for whom he was conducting the exercises of the mission.

Fr. Patrick Joseph was received into the Air Command as Chaplain in March 1941. In Dec. 1946 he was ac-

cepted for his present post in Alaska after he had volunteered for service there. During the years of his stay in Alaska Fr. Patrick Joseph has become something of a veteran flyer himself—or at least a veteran traveler by air. He has stories to tell of a couple of crack-ups and near crack-ups when he and his companions narrowly escaped death.

Fr. Albinus, Fr. Patrick Joseph's confere in Alaska, is stationed at Mile 26 Air Field. He recently had the exciting experience of flying over the North Pole and wrote home about it to Auburn, N. Y. His letter was published in the *Citizen-Advertiser* of his home town. Of his flight over the North Pole Fr. Albinus wrote in part as follows: "... There were 16 of us flying in the *Northern Star* on the night of January 22nd. I was the only one in the aircraft who did not contribute any scientific usefulness. All the others, because of their months of training and years of flying experience, were able to make important contributions toward bringing that plane up to the North Pole and back again.... It was a very clear night. We had a wonderful but distant view of [the Pole] from 12,000 feet. The most satisfying aspect of the flight for me was the fact that it was perhaps the first time that the hand of a priest had been raised to invoke the blessing of God on this wild frozen ocean to implore the Almighty and all Merciful Creator of it so to control the elements as safely to return to Alaska the flyers whose duty it was to fly over this great open space north of America..."

Frs. Albinus and Patrick Joseph

often meet each other in the comings and goings of their official duties. They are pleasant meetings that serve to keep up contact with their brethren back home and assuage their sense of exile in the distant frozen North.

* * *

The New York Times in its issue of Feb. 25th, 1948 carried a news item about our esteemed confrere, Fr. Fabian Flynn. It announced Fr. Fabian's sailing on the previous day aboard the Holland-American Liner for Germany, where he will continue his work as a delegate for the War Relief Services of the National Catholic Welfare Conference. He will return to Freiburg, where his official quarters are located with the Caritas Verband of Germany.

Fr. Fabian began this work in Germany in Sept. 1946, and has continued in it until now, except for the few months of his visit here during the late fall and winter. It will be recalled that our superiors gave the services of Fr. Fabian for this work at the request of Cardinal Stritch of Chicago, who appointed Fr. Fabian as the representative of the American Hierarchy, which had been licensed to operate in the American occupation zone in Germany. Fr. Fabian's chaplain activities during the war were a good preparation for his present position. He accompanied our troops on their invasions of Africa, Sicily and Normandy and ministered to them within his own military outfit during the campaigns in France and Germany. After the end of hostilities he was appointed Catholic chaplain to the American personnel of the International Tribunal that tried the Nazi war criminals at Nueremburg.

Through his contacts with important people in the American and German Hierarchy and with American civilians and army men of high responsibility, his personal worth and efficiency became common knowledge and led to his appointment to his present important post.

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In a former issue of the *Bulletin* it was mentioned that the recent jubilee celebration of Very Reverend Fr. Provincial Gabriel was honored by the presence of two Benedictine monks from England. Some interesting facts about these monks were published which are worthy of notice here.

These two Benedictines, personalities of genuine spiritual and intellectual culture, were the Right Reverend Lord Abbot of Prinknash, Wilfrid Upton, O.S.B., and Reverend Dom Norbert Cowin, O.S.B., Subprior of Prinknash Abbey, Gloucester, England. These English monks were the objects of special interest because of their distinguished position and because they are famous converts to the Catholic Church from the Anglican Church. They are former Anglican monks who followed the rule of St. Benedict at the well-known Caldey Abbey. In 1913, together with twenty-two of their Anglican confreres at Caldey they entered the Catholic Church. The immediate occasion of their submission to the Catholic Church was the command of their Anglican superiors to discontinue the practice of reserving the Blessed Sacrament and of reciting the office of the Immaculate Conception of the B. V. Mary. These commands finally convinced them that they could not serve God according to

their conscience except within the fold of the Catholic Church. Accordingly twenty-four of their monastic community made corporate submission to the Catholic Church on March 15th, 1913, and were also admitted as a body into the Order of St. Benedict. The community however did not remain at Caldey. Financial reverses following the first world war forced them to sell Caldey Abbey, the new tenants being the Trappists who still reside there.

The community then moved to Gloucester and to Prinknash Abbey, their present home, which was donated to them in 1927. From then on the community began to flourish. The original group of twenty-four members has now grown to eighty, monks and lay-brothers. From Prinknash another community has been established near Aldershot at Farborough Abbey. Next year another group will be sent to Scotland to occupy another old thirteenth-century Abbey that has been donated to the Order.

Abbot Upson came to this country for a lecture tour with the hope of raising funds for the expansion of his order in England. The present time seems specially opportune for this because of the large number of former servicemen who are entering the monastery, a trend that amounts to a real religious movement since the war.

* * *

This year's priestly ordination in Union City, N. J. was notable for the small number of ordinands as compared with the usual size of ordination classes. Moreover, it was notable also for the fact that the Most Reverend Bishop McNulty, the lately consecrated auxiliary of the Newark Arch-

diocese, was the ordaining prelate. This ordination was the first occasion on which the newly consecrated Bishop conferred sacred orders. This ordination was held on Feb. 25th in our Monastery Church of St. Michael, in Union City, N. J.

The new Priests are Fr. Chrysostom Ryan, a native of Union City who was reared in St. Michael's Parish, Fr. Kevin McClosky, Fr. Justinian Gilligan, Fr. Berard Tierney and Fr. Fintan Lombard. After the ordination mass the more than six hundred people who assisted in the church received the blessing of each of the new Priests at the altar-rail. Several of our superiors and religious from other retreats were present. There were also many visiting priests, religious and secular, as well as numerous religious women of various sisterhoods, who witnessed the ordination. The young priests were permitted as usual to return to their home parishes for the celebration of their first Solemn High Masses.

* * *

The Lent of this year in St. Joseph's Parish, Union City, N. J., with its famous Passion play was notable for the fact that during this the thirty-fourth consecutive playing season of *Veronica's Veil* occurred the one-thousandth showing of that famous production. This interesting event was marked by a special celebration in the parish church, and consisted of a solemn high mass, a sermon and presentation of special testimonials.

The mass was celebrated by the Rev. Benjamin Wirtz, the present pastor of St. Joseph's, the deacon was Fr. Conrad and the sub-deacon was Fr.

Bernard. Very Reverend Fr. Provincial Gabriel was the preacher for the occasion. Fr. Frederick, now the Provincial's secretary and former pastor of St. Joseph's and one-time producer of the play, acted as Master of ceremonies.

The guests of special interest for the occasion of course were Frs. Conrad and Bernard, who are the founders of the play and the present flourishing Veronica's Veil Organization. Sharing the lime-light with them were three lay workers who have been with the organization from the beginning. These were the two Schreck brothers, William and Charles, the former being the stage-manager and the latter electrician. These two have reported for duty at every one of the thousand performances of the Passion play. The third veteran worker for the play is Miss Anna Schreiner who has been in charge of the costume wardrobe of the production from the beginning. At the celebration in the church special testimonials and gifts were presented at the altar-rail to these three veterans of the drama in recognition of their self-sacrificing labor and fidelity.

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On March 14th, 1948, the Rotogravure Section of the *Springfield Republican* devoted two full pages to a picture-and-text story to the Passionist Congregation and life as exemplified in our Retreat of Our Lady of Sorrows in Springfield, Mass.

The two-page spread is unusually

well-done both in the photography and in the text. The retreat work for the laymen of the city and diocese is especially emphasized, while the private and monastic life of the retreat are extremely well pictured and described. The photographic work was done by Ed. Schimtter, a staff photographer of the *Springfield Republican*. A prominent place is given to a bird's-eye view of the monastery and grounds, a picture that was evidently taken from an airplane. The laymen's retreat work is aptly covered by views of the retreatants assembled for retreat conferences, kneeling in adoration before the Blessed Sacrament or attending mass in the chapel, relaxing in the monastery garden or in the recreation room indoors or having a private interview with the spiritual adviser.

The glimpses of monastic life there given show the religious at the work of their daily routine, some at their work in the kitchen or in the tailor-shop or shoe-shop or in the pharmacy or engaged in special tasks, such as the excellent picture of Fr. Conrad in the library engaged in the exercise of his fine gift for painting in oils. The explanatory text, evidently done by one of our priests, is praiseworthy for the excellent manner in which it explains the external daily routine of our monastic life.

The text gives the information that this is the twenty-fifth anniversary year of the founding of the house and that plans are entertained for the enlargement of the retreat house.

PROVINCE OF ST. MICHAEL

(France)

The French monthly, *REVUE DE LA PASSION*, still reaches us regularly. The fine material which it consistently contains on the Passion is a tribute to our French brethren. But it is not of interest to us only in this but also for the news items which it furnishes.

From the pages of the *REVUE* we learn that on December 20th last, two of our students received the Subdiaconate. One of them, Father Andre-Marie, is a veteran of the no-

torious prison camp of Buchenwald. It is not surprising that a period of convalescence was required for him before finishing his studies.

Another issue publishes a letter from one of the French Passionist Missionaries in Africa, expressing the dire need for more men if the poor natives are to be reached ahead of the Mohammedans. Apparently the zeal of the Moslems is a challenge. There also seems to be a great need for more material support.

PALESTINE

We were glad to hear that Father John, C.P. preached a very successful mission in Bethlehem in his native Arabian language. All this in spite of the unsettled conditions in the Holy Land. At Bethany things are going

well, keeping their observance and good health. But, of course, the cost of living has risen and a certain amount of danger is always present, being so close to Jerusalem.

IMMACULATE HEART OF MARY PROVINCE

(N. Italy)

It is recorded that our Holy Founder, St. Paul, had often expressed his wish to have a Retreat in the Diocese of Mondovi (N. Italy, directly South of Turin). As a matter of fact many of the first members of our Congregation were from that territory, among whom were Father John Baptist of St. Vincent Ferrer, the first Father General after St. Paul. The news that December 14th, 1947 a Retreat was opened in Mondovi brings to our mind the word of the Psalmist: "Thou hast given him his heart's desire: and hast not withholden from him the will of his lips".

And more than this. Not merely with the factual founding of a Re-

treat in this territory, but also the manner of formal opening must have been most pleasing to our Holy Founder and increased his joy in heaven: It was an exact replica of what our Founder did and would have done. At 9 o'clock the procession started from the Church in connection with the Cottolengo House for the Poor Aged. It was made up of the Father Provincial of the Province, V. Rev. Jeremias of St. Paul of the Cross, followed by his religious and also members of other Orders and Congregations. After the Religious came the Bishop assisted by two Canons. Then followed a large crowd of the laity, in spite of the fact that no invitations

had been sent out. Father Provincial headed the procession with a crown of thorns on his brow and rope and Cross on shoulder. It did cause wonderment and edification as it would in any other country.

Upon the arrival at the new Retreat His Excellency blessed the chapel and said the first Mass therein. After the Gospel he addressed the crowd of faithful welcoming the Sons of St. Paul into his Diocese and wishing them all God's Blessing. In the afternoon the Philosophy Students from Pianezza put on a musico-literary program in honor of the guests and benefactors. The festivities were closed with a Eucharistic Procession through the halls of the new Retreat.

This new Retreat is only one wing of what is hoped to be the complete building and the plans also call for a new church in connection with the house.

The Province is now looking forward to a grand celebration, June 5th, 6th, and 7th, to commemorate the second crowning of the *Nostra Signora delle Rocche* in the Retreat Church of Molare. The first crowning took place August 10th, 1823, and at that time a beautiful commemorative

Medal was struck to perpetuate the memory of the event.

Gleanings from letters sent by students of the Province confirm what we read in our papers as to the political situation in Italy. Also that poverty in consequence of the war still causes much privation and suffering in and out of the convent walls, but, we hasten to add, we get the impression from the letters that our Brothers of the Immaculate Heart of Mary Province are following the advice of our Holy Father the Pope in using this suffering as a means of sanctification.

There is also interesting and welcome news that the Province is taking up the Lay Retreat Movement. The Provincial and Novitiate House at Caravate can accommodate from 60 to 70 Retreatants, so far, however, it seems, only Clergy Retreats were held.

We must add a few words of praise to the Students of Philosophy for their publication "Gabriel". It gives abundant news of the Congregation and also shows quite a bit of study of the history of our Congregation. At present the paper is running a series on the early history of the Passionists in America.

IMMACULATE CONCEPTION PROVINCE

(Argentina)

The strenuous preparatory work done by our Fathers in Buenos Aires for a worthy celebration of St. Patrick's Day were assuredly crowned with success. "The Standard", a daily of the city, gave the occasion full-page prominence in picture and text. Prior to the solemn High Mass at 11:00 A.M. the Argentina Navy Band played Irish

airs outside the portico of our Holy Cross Church. The church was filled to overcapacity with faithful in honor of St. Patrick. Outstanding figures attending the Holy Mass were: His Excellency Dr. Hanlon, C.P., Bishop of Catamarca, the Honorable Mr. Matthew Murphy, Irish Minister to Argentina, Very Reverend Father Domi-

nic Moore, C.P., Provincial of the Immaculate Conception Province. Besides the members of the Passionist Community were also Pallotine and Salesian Fathers, a group of Christian Brothers lately come from Ireland and a host of the secular clergy. The sermon was delivered by Rev. Fr. Joseph Brennan, S.S. Perosi's "Second Pontifical" Mass was sung by a select Men and Boy's Choir of Holy Cross Parish. The entire ceremony was broadcast from the church with Fr. Luis Dona, C.P. as commentator. At the conclusion of the service the Navy Band escorted the 350 guests to the banquet in Holy Cross Hall. Principal speakers during the luncheon were V. Rev. Father Peter, C.P., Rector of Holy Cross Retreat and the Honorable Irish Minister. Shortly after the

banquet a public Concert was held at Keating Institute. Following this, at 4:30 a Sacred Concert was held at Holy Cross Church followed by Benediction with the Blessed Sacrament. These festivities were rounded off by tea and refreshments and the day was closed with an entertainment in the Salon Principe before 500 guests who were glad to have the Irish Minister in their midst.

* * * * *

On March 14 Bishop Charles Hanlon, C.P., ordained Father Celestine Buttery to the Holy Priesthood. The ceremony took place in the Novitiate House, St. Paul of the Cross, in Capitan, Sarmiento. Father Celestine is a member of the Province of St. Patrick, but for reasons of health is staying in Argentina.

HOLY CROSS PROVINCE

IMMACULATE CONCEPTION RETREAT (Chicago)

The first week of Lent brought us nearly as many visitors as Chapter time does. Very Reverend Father Gabriel, Provincial of our Eastern Province of St. Paul of the Cross, with his secretary, Father Frederick, spent a few days with us. Then Missionaries from the four corners of the Province streamed in to begin reconverting Chicago. Within two days ten of them appeared to join those of our own Retreat in preaching the nearby missions.

Father Thomas laid over here for a few weeks on his way back from Minnesota to recuperate from the very serious heart attack he under-

went in the course of a retreat at St. Mary's in Winona. He finally came through with a long-promised impersonation of Fr. Fidelis Kent Stone, which the "good" Students managed to draw out of him. Fr. David Knott fooled all of us by making it home from Loretto Hospital for the feast of St. Gabriel. He looks better than ever, and is grateful to God that he can say Mass every morning. Brother Stephen surely had a full house of sick and convalescents to greet him when he and Brother Joseph switched posts. For, as soon as V. Rev. Fr. Julius arrived for a mission, he was laid low by a case of the "mumps", which kept him quarantined and bedridden for three weeks. On Feb. 29th Fr. Jude was anointed by V. Rev. Fr. Rector. He has been on the very

brink of death several times since, and the doctor says he cannot last much longer.

Fr. Benet was called upon to substitute in giving Fr. Julius's mission, and with only a few hours notice! It just goes to show the wisdom of the old Boy Scout motto: *Semper paratus!* And speaking of missions, report trickled in here by way of the secular priests that the big six-men mission at St. Leo's on Chicago's south side (where they have one *every year!*) was positively the best ever!

"Laetare" Sunday set the Mass of St. Thomas on the liturgical shelf till next year, but it didn't deprive us of a very fine sermon, which was delivered by Fr. Joseph Mary. V. Rev. Fr. Rector sang the High Mass at 8:15, and the Symposium followed later in the morning. The upper class of Theologians had the stage, and did a grand job of laying the foundation of what Fr. Joseph Mary intends should become "a great monument and tradition" here in Immaculate Conception Retreat to the honor of the great Angelic Doctor.

On March 14th we were saddened to hear of the death of Mrs. Ryan, the mother of Father Donald and Brother Stephen, both of our community here. The Students sang the requiem Mass for her on the 17th at Nativity Church.

Fr. Quentin Olwell spent a few days with us, and gave the students some hair-raising stories of his many years among the Chinese. Our Holy Week services went off so smoothly that we were rather sorry to see it all over. Easter Matins and Solemn Mass were topped off with a bit of choice harmo-

ny at Solemn Vespers, and then we rolled up the music for a well-earned day of rejoicing on the traditional Easter Monday whole day.

HOLY CROSS MONASTERY

(*Cincinnati*)

Once again, on Good Friday, our monastery was the silent witness of the public profession of faith of thousands of devout pilgrims making their way up the numerous, steep, stone steps of Immaculata's Church, and on over to Holy Cross' venerated shrines, the life-size, outdoor Crucifix, and the Grotto of Lourdes. Despite very heavy rains the men and women, young and old, continued to swell the number of pious visitors until the total number surpassed by a goodly margin those of the past few years. The secular newspapers contributed their share towards the good cause by giving advance publicity to the event. A timely note was struck in the write-up by bringing out the idea of making the pilgrimage as public prayer to obtain God's intervention to avoid war. When at 12:01 A.M. of Good Friday the Pastor of Immaculata Church, Rev. Fr. Kenny Lynch, C.P., blessed the steps that constitute the early stage of the procession, and led the first large crowd of already waiting pilgrims, it was estimated that as many as 800 people made the steps with him. That made good news-copy and was written up on the front page of the daily papers with a large photograph of the Pastor. The radio also caught the spirit of the day and at 9:00 A.M. the event was broadcast over a national hook-up. It was estimated

that 40,000 people climbed the steps that day.

Less spectacular and less publicized, although more than the work of a day and just as important in the work for souls, our retreat-movement is growing apace. February 27-29 were memorable days; for it was then that we hit our banner retreat. 29 men from the parish of St. Bernard in Dayton, Kentucky, were the retreatants. Our record to date shows 26 retreats held, with an attendance of 427 men. Our average, then, is better than 16 men per week. The prayers of the brethren are requested that God may continue to bless the work.

This June will see the Diamond Jubilee of our monastery's foundation. Plans for the celebration are slowly progressing. At present, however, we can only say that Most Rev. Bishop Rehring is to sing the Pontifical Mass; and in all probability His Excellency the Archbishop of Cincinnati will also be present.

SACRED HEART RETREAT

(Louisville)

On Holy Saturday death visited the home of Confrater Jordan, taking away his father who had been ill for about a week. The Grimes family deeply appreciated the considerate sympathy and the many kindnesses shown by Father Rector and the Community. The Solemn Mass of Requiem was celebrated in St. Agnes Church by Rev. Fr. Gilbert, C.P., assisted by Very Rev. Fr. Rector and Rev. Fr. Camillus as deacon and subdeacon respectively.

On April 10th the Bosco Club, with headquarters at St. Xavier High

School, was entertained by Father Rector and the Students. Sixty-four boys enjoyed the "Passionist Day" which consisted of a tour of the Church and Monastery, talks, Benediction, games, and refreshments. Of the sixty-four boys, forty-four expressed their desire to receive further information about the Passionist life.

The day before the Solemnity of St. Joseph, April 13, Father Cormac received the sad news of his Mother's death. We extend our sympathies to Fathers Kenny and Cormac.

OUR LADY OF GOOD COUNSEL RETREAT

(St. Louis)

When you are in St. Louis, call COLfax 4609, or 4610. Evergreen 3214 is a thing of the past. The recent installation of a new two-way phone makes it now possible to place or receive two calls at once. As a result, there has been a change of both number and exchange. Mark this down in your Ordo.

Another welcome innovation was the removal of the old street-car which ran behind the Preparatory Seminary. February 22 marked the last run on the now outmoded tracks. In their place, paralleling their route, are the new City Limits Buses. Both divisions run in front of the Monastery, but take divergent routes at the "wedge" west of the Seminary. One goes to Carson Road, the other to Ferguson.

There has been a welcome and enthusiastic resumption of the Days of Recollection at the Monastery. Capably directed by Fr. Germain, masterfully preached by Fr. Regis, these exercises are receiving a notable popu-

larity among the men who make them. Brothers Bernard and David very successfully took care of the bodily needs of those present. Three of these Days of Recollection have been held recently.

Father Claude is still in St. John's Hospital, dividing his days between rally and relapse. We sincerely hope for his complete recovery in the near future.

ST. FRANCIS RETREAT (St. Paul, Ks.)

A mile down and a mile over is a very simple direction to follow, provided one is good at judging how many fence posts he must pass before coming to the first mile turn. In the joy of celebrating Rev. Fr. Master's Feastday, the Novices were not so good. Sunday afternoon they started on their way to visit the Church at South Mound. That is, they were on their way until they missed the turn from the paved highway and found themselves stuck fast in the mud—new monastery car to the contrary



Brs. John, Michael, Thomas & George

notwithstanding. All pushing was to no avail. A Kansas farmer and his team of horses were then called to the rescue.

The town of St. Paul was proud to see another of its sons dedicate his life to God in holy Religion. On Feb. 24, Rev. Fr. Christopher received the Profession of Brother Michael and delivered the customary sermon for the solemn occasion. Many of Brother's relatives and friends attended the ceremony.

Very Rev. Fr. Provincial, accompanied by Rev. Fr. Gordian, Provincial Secretary, arrived on March 5th, to conduct the annual Visitation. This was Fr. Gordian's first visit to our retreat in Kansas and both weather and grounds made it surprising and memorable. Fr. Paul almost missed the Very Rev. Fr. Visitor due to a snowstorm met on his return from a Forty Hours in the western part of the state.

Just prior to the Visitation, Fr. Mathew, Sr., succumbed to a touch of pneumonia after bravely struggling with a cold and the strain of a hurried journey to Cincinnati. Rev. Fr. Master and the Novices kept vigil at his



Frs. Efbert and Faustinus, Bro. Leo with Father, Mother, Brother and Sister-in-Law.

bedside for a day or two and then found their services no longer required.

Father Edward was also on the sick list. After an enforced rest taken at Mount Carmel Hospital, he is again with the community.

Spring time means seed time in the Novitiate as elsewhere. Brother Philip and his Brother Planters have whipped the garden acres from their winter idleness into a rippling expanse of furrows that promise a rich harvest.

Fr. Cyprian has recently received a second army house to be used as a Parish Hall at Erie. We say a "second" because the first house was stolen en route. It had been transferred from the south and was last seen near Joplin, Mo. Army officials, however, made good the loss; the new house received is, in addition, better constructed and more suited as a hall.

MATER DOLOROSA RETREAT

(Sierra Madre)

The "Sierra Madre News" carried a picture of the proposed new retreat house on its front page for April 1st. But before the new building is seen on the hill above the monastery, Fathers Rector, Isidore and Bartholomew will have attended hundreds of organizational meetings. A "fiesta" is planned for the early part of June as a step towards raising the needed funds.

A gratifying number of priests from the city and outlying suburbs have been making the monthly Recollections Days. Fathers Basil and Reginald have been giving the conferences.

During Holy Week two Hungarian refugees—Premonstratensian Canons

from Budapest—stayed at the Monastery. Their Abbey founded by the brother of Queen Elizabeth of Hungary has been destroyed by the Communists, and the Fathers are here in search of a place to make a new establishment.

We can thank God we have our own water supply direct from the mountains, as the prolonged dry season this Winter has created quite a problem for some sections of California. In Santa Barbara, for instance, there is a \$300.00 fine for "wasting" water for such purposes as washing your car or sprinkling the lawn. And the shortage of electrical power has necessitated the adoption of daylight-saving time.

Soon after Easter we said goodbye to genial Father Declan as he left for Detroit to begin the arduous spadework of organizing laymen's retreats at St. Paul's monastery. Fr. Isidore is now ably assisted by Fr. Lucian.

ST. PAUL'S RETREAT

(Detroit)

Recently we obtained a wire-recorder. The advantages of this machine for purposes of Sacred Eloquence can hardly be overemphasized. It is enlightening and slightly disheartening to hear your own voice so accurately recorded. In the short time we have had it, the recorder has been used to much advantage by priests and students alike. The spool of wire that came with the machine had a sermon by a Jehovah's Witness recorded on it!

As usual here, Holy Week was an extremely busy one. On Good Friday there were 18 Tre Ore's, and others had to be turned down because of lack of men. Many of the Priests had to



Mater Dolorosa Retreat, Sierra Madre, with proposed Retreat House

preach two and three times on Good Friday. Despite the abundance of work, all the Liturgical functions were held in the Chapel here.

The former members of our Prep school living here in Detroit, have banded themselves together into an "Alumni Association". The object of the club is "mutual friendship and benefit for the members as well as spiritual and temporal aid to the Prep". Already, several members of the club have done a lot of good for souls. At the meetings various kinds of Catholic Action are treated, Catholic books discussed, etc. The temporal aid to the Prep will consist in supplying small items like sports equipment. The spiritual aid is in the form of prayers and sacrifices offered for the Prep students.

ST. JOSEPH RETREAT

(Birmingham)

The recent Lenten Season kept our small community pretty busy. Three of us: Fathers Ralph, Cornelius and Damian conducted Missions in Louisiana, where we learned that about 13 Passionists were in that field during Lent. It is gratifying to know that the Sons of St. Paul of the Cross are still much in demand in this section.

We had a quiet celebration on Easter Monday here at the Retreat. It was a pleasure to have the community from Holy Family Mission at Ensley with us, since an occasion like this is about the only time we can all get together. Unfortunately, Father Edmund, C.P., from St. Mary Mission could not be with us due to a previous engagement.

HOLY NAME RETREAT

(Houston)

Fr. Aloysius is regaining his health. He has been home from the hospital for a few weeks and hopes that he will completely convalesce... The three missionaries, Frs. Stanislaus, George, and Philip, were kept very busy during Lent. There can be no doubt about it that both priests and people of this area are enthusiastic about the Passionist Missions. The men not only satisfy Pastors but are asked back for more work. Monsignor Rapp, for instance, was so delighted with the mission given by Fathers Philip and Walter that he wants Philip back for the Sacred Heart Novena.

Our little community learned with sorrow that Fr. Philip is to leave us for California. We shall be sorry to lose him for many reasons. His cheerfulness is an asset to any community, but especially to a small group where elbows rub. The priests and people of Texas will miss him, too.

The work of organizing our retreat work here progresses steadily if slowly. Twelve men from St. Mary's parish came on April 4th for the second day of recollection. Fr. Conleth has talked to several groups of men and has been invariably met with great interest. A set of slides on the retreat movement and the Houston project is being made. Several requests are already in for the lecture.

Building plans are still a little uncertain. Fr. Neil has promised to come in April to finish the plans and to start some essential landscaping, draining, etc., on the property. Since



Pioneer Christ the King Retreat,
Sacramento, California



our twenty acres are about 95% wooded, it will be no small task to clear roads, walks, and the location of

the new building. It is hoped that a drive for funds can be gotten under way in September.

OUR PARISHES

IMMACULATE CONCEPTION

(Chicago)

Noteworthy among the many parish activities of Immaculate Conception was an open meeting of St. Paul of the Cross Council, Knights of Columbus on Tuesday evening, Feb. 17th. The special feature of this meeting was a lecture on Theresa Neumann given by J. Daurer, a non-Catholic.

The predicted success of Immaculate Conception's pre-Lenten Carnival was indeed phenomenal. The net proceeds of the two-day festivities amounted to \$3,716.05. A grand demonstration of true parish spirit indeed!

But there is yet more. The Propagation of the Faith Collection amounted to \$719.09. The Diocesan Director, Fr. Lawler, wrote: "This is

First Day of Recollection at Holy Name Retreat House, Houston, Texas.
Group of men from All Saints Parish. Fr. Conleth gave the talks,
February 29, 1948.



an extremely generous response, and we would deeply appreciate your letting your people know how grateful we are".

ST. ANN
(*St. Louis*)

Early fall of '48 should see the beginning of the new St. Ann's Church. The outcome of a recent visit of the Archbishop to St. Ann's was his approval and authorization to proceed immediately with the plans and specifications for the new structure.

The interest of the people of St. Ann's in responding readily to the constant demands on their charity is truly admirable. To the Maryknoll Sisters, they gave the handsome sum of \$663.17; to the Bishops' War Relief fund, \$2,000. The Ladies' Sodality are certainly going to see to it that the Mother of God has a fitting shrine in the new Church. Their latest evidence of this consisted in a donation of \$2,000 towards the construction of the Blessed Virgin's altar in the new Church.

The Sports teams at St. Ann's are a match for any. The flaming torch of success was held high during this past season. Four out of six basketball teams won trophies in their divisions, but lost out for city championships. But give them time. They'll have a gym of their own soon.

Through the courtesy of Father Bertrand we have the following and interesting incident. It indicates that St. Paul, Our Holy Founder, is still interested in St. Ann's Parish. "John Max, a non-Catholic, married a Catholic woman about sixteen years ago. He now has three children, the last

of which was born in August 1947. Mr. Max is a fine gentleman and his wife and children have sought his conversion for years. He himself went to Holy Mass every Sunday, observed the laws of abstinence and would help his children with their catechism. Along the line somewhere he read the life of St. Paul of the Cross and conceived a great admiration for Him. Last summer when the last baby proved to be a boy, Mr. Max insisted that it be named Paul. Yesterday evening (April 6th) he had his first instruction in preparation for his reception into Holy Mother Church. He is anxious to receive his first Holy Communion on the Feast of our Holy Founder, which desire he will see fulfilled. It will mean frequent instruction and finishing afterward, but I will receive him in time for the accomplishment of his request."

HOLY CROSS
(*Cincinnati*)

Lent was a very edifying one this year at Holy Cross Church, vouched for by the good attendance at Holy Mass and Communion. The Lenten Course was preached by Fr. Anthony Maher, who delivered a series of six sermons on Marriage and the Home. The sermons were highly praised by young and old, and the good crowds each Monday night attested the popularity of Fr. Anthony's splendid series of talks. Easter Sunday brought a fitting climax, when a class of 30 children received their First Holy Communion at the 9 A.M. Mass.

In accordance with the Most Rev. Archbishop's request for parish devotions for the Conversion of Russia and

for Peace, Holy Cross will have Exposition of the Most Blessed Sacrament each Sunday during April, from 3:30 to 4:30 P.M., and each Friday evening from 7 to 8.

Most Rev. Bishop Rehring will confer Confirmation at Holy Cross Church on the evening of Tuesday, April 20.

ST. AGNES (Louisville)

Plans are proceeding satisfactorily for the new school, and the architect hopes to break ground for the building some time in early June. The new structure will be built on the site of the old, frame building, which was opened by Father Cletus Brady January 7, 1914. It will have eight class-rooms, two music rooms and a library; it will be up-to-date in every respect. For the present, the hall will not be built, but the parish hopes to be able to add this important unit in a few years.

HOLY FAMILY (Ensley)

The Missionary's greatest joy is seeing the growth of the spiritual life among his flock. So it is at Holy Family Mission. During Lent this year the number of Holy Communions reached an all-time high, necessitating an order of 600 extra hosts from the Passionist Nuns at Owensboro, Ky. The Colored Catholics there received their full share of Lenten Sermons and Services. Father Mel preached the Lenten Course. Father Canisius preached the Forty Hours, which opened on Passion Sunday, and there were many non-catholics present at

both the processions to witness Catholic devotion to the Blessed Sacrament. The climax of course, came with Holy Week, when 31 newly-baptized converts made their first Communion on Holy Thursday. The Altar Boys, so many now that there aren't enough cassocks for all to be present at the Solemn Functions, were trained for Holy Week Services by Father Mel. Only one incident came to mar the beauty of the Ceremonies: Father Eustace, who was giving the Tre Ore, after the Mass of the Presanctified, and a Sermon on the Passion, was overcome by the long fast. Father Ludger had to replace him half-way through the Stations. Easter Sunday, despite the snow flurries, brought the largest Sunday Mass attendance ever, many of whom were non-catholics, who went away greatly impressed with the beauty of the services and the excellent singing of the High School Choir.

Easter Monday saw the arrival of the new Tape Recorder, donated by Wally Maher, the radio star, and brother of Fr. Daniel Maher, C.P. Fr. Daniel arrived on Easter Monday on his way back to Cincinnati, after his Lenten Missions in the South, and made the first recording on the new machine, which gives a fine quality of reproduction. The new Tape Recorder is a professional model, the same type that is used by the Radio Studios for their transcriptions. We are deeply grateful to Wally Maher for his fine gift.

We advise that you read the Mission Broadcast, which is being expertly edited by Fr. Ludger, at Ensley. It's just four pages, but we guarantee

you'll not skip a line. The news is interesting, and the articles and observations carry a lively punch.

ST. GEMMA

(Detroit)

From a spiritual standpoint, we see a remarkable progress. From Jan. 1st to Palm Sunday, 1500 Communions were received. From Palm Sunday to Easter inclusive, we estimate that seven hundred altar breads were used. More than 100 parishioners went to Holy Communion at the Solemn Mass on Holy Thursday. At the four parish Masses on Easter Sunday, more than 400 Communions were distributed. This short survey is a good sign of the spiritual life of the parish. It shows an ardent love for our dear Lord and a real piety on the part of the people in the most important act of their Catholic life. And we must mention the fidelity of the group who braved bad weather and worse roads to come to the weekly Lenten services. The Community was deeply edified by the people who came to all the Holy Week services; by those who spent time in adoration on Holy Thursday even to the late hours of the night; by the overflow crowd present at the Tre Ore service in the afternoon, and the congregation at the evening services of Good Friday. The Solemn Mass on Holy Saturday saw the chapel well filled with parishioners. Easter Sunday brought many people of the parish and many friends of the monastery to the four Masses.

Looking at the parish from a financial view, we see a decided increase in the Sunday collections. Our Sunday collection (ordinarily one—and no

seat money!) now averages over \$100.00. In spite of rainy Sundays and Davison Avenue a quagmire, our people came to Mass and the collection did not suffer a deficit. The final count of the Easter collection was \$310.00.

We have no adverse comment to make about the parishioners; rather must we praise them for their generosity. In proportion to their numbers our people and the friends of the monastery who come to the Sunday Mass, are far more generous than those in our populous parishes. The collections cover the expenses with a small amount left over. Our expenditures are rather high as we need equipment to help the parish function efficiently. The bills are being paid, and when a parish of three months' existence can do that, the parishioners deserve great praise.

As to the parish societies, we are happy to announce that both the Ladies Sodality and the Men's Club are fully organized and functioning as parish units. On Low Sunday the Sodality had the privilege of receiving Holy Communion in a group. Thirty members (out of the 35 on the roster) approached the Communion rail as one society—the first in St. Gemma's Parish. The first Sunday of each month has been chosen by the Sodality as its Communion Sunday. And to promote the social life of the parish, the Sodality will sponsor a Card Party in the evening of April 16th. At present writing, the party is judged to be a success, for all the committees have been working hard at their respective duties.

The Men's Club manifests an ener-

getic spirit, and an earnest desire to promote the spiritual, material and social life of the parish. Our club has completed its plans for a parish carnival to be held on the 25th, 26th, and 27th of June. For the time being the Club must interest itself in bringing the Archdiocesan-Development-Fund Campaign to a successful conclusion in the parish. Then the Club will proceed to a completion of details for the carnival.

Amongst the many things of which we are justly proud is the Baptism of

our first convert. His Baptism was the seventh administered since the beginning of the parish in January. The first Marriage to be recorded took place on April 3rd. Also we must mention that our group of altar boys have progressed so well that they were allowed to serve Mass for the first time on Easter Sunday. Though the youngsters added a few rubrics of their own invention, they did very well. Finally, a Parish Bulletin has made its debut and will be of much service.

ST. GABRIEL PROVINCE

(Belgium)

The beginning of the New Year of 1948 added another periodical to the list of Passionist publications throughout the world. It appears under the title "Revue Passioniste", and is published by the Fathers of the Belgian Province under the editorship of Father Evaristus, C.P.

Its end in view is the Paulacrucian ideal: To promote devotion to the Passion of our Lord Jesus Christ and the Sorrows of His Blessed Mother; in this instance by means of the written word, and thus to effect a rebuttal against the rising waves of materialism that have unfurled themselves upon humanity, and to check the infiltration of the principles of godlessness.

In its first issue, the "Revue" carried a list of all the Passionist publications throughout the world. To date, statistics report a total of thirty-one, including "The Passionist."

The "Passionist" extends heartiest congratulations to the editorial staff

of the "Revue", with the fond hope that it shall flourish mightily.

The January and February issues carried an interesting account of the return trip to the Belgian Congo of four of our missionary Fathers last August. It appeared in the form of a diary written by Father Raymond, C.P., to his sisters.

We hear much these days of the movement in France to have priests go down into the coal mines to aid and succor the mine laborers. In a way, the Passionists have made a start. Fathers Charles and Thomas recently preached a mission in the coal-mining town of Harchies, Hainaut. Afterwards two engineers graciously took them through one of the mines, and the fathers saw for themselves the almost inhuman hardships men are undergoing in the bowels of the earth. We hope they will have more such graphic experiences to relate in successive issues of the "Revue".

MOTHER OF HOLY HOPE PROVINCE

(Holland)

Our Province of the Holy Hope in Holland has acquired another piece of property in Mook. It lies along the River Maas, and contains that part of the convent of the Franciscan Sisters which was not destroyed in the war. The deed was signed on February 10th of this year; after a considerable amount of renovation the building will be used as a seminary. The lower classes of our minor seminary in Haastrecht will be transferred there as soon as possible. Then too, a part of the building is to be used for the new Congregation of Passionist Sisters: the Passionist Missionary Sisters of St. Gemma. This new Congregation is awaiting its approval from Rome; its purpose is to help our missionaries in Borneo. The future home of our seminarians and missionary Sisters is the front wing of the former Franciscan convent. It dates from 1923, and contains, besides a series of parlors and guest rooms, several large halls. The convent was a scene of bitter fighting in 1944. On Sept. 17th of that year, the 81st American Airborne Division under General Gavin landed in and around Mook, but on the 19th quite a number of Germans invaded the village again. Two hundred of them took over the convent, and the Americans directed their artillery at it. The twenty Sisters with their chaplain fled to the cellars; the chaplain saved the Blessed Sacrament from the burning chapel at the risk of his life and communicated himself and the Sisters. Soon the American soldiers invaded the convent and the fighting

went on from cellar to attic. The Sisters were promised safety by the Americans, and they in turn cared for the American wounded. But the convent was burning furiously by then, and they were forced to flee to our Mater Dolorosa Monastery, where they remained for eight months in that part of the house arranged for them. Our Father Emile Frohe, who helped the Americans as an interpreter, persuaded the remnant of Germans to surrender—175 of the 200 had been killed or wounded.

The news which comes from Bulgaria via the Province of Holy Hope is sad and disheartening. This is in sharp contrast to the scenes of joy and splendor which took place in Rouse, Bulgaria last Fall, when Fr. Eugene Bossilkov, C.P. was consecrated Bishop of Nicopolis. Msgr. Bassilkov succeeded Msgr. Damian Theelen, C.P. who died on August 6th, 1947. He was notified of his appointment on Aug. 27th (the reading in the refectory was interrupted to read the papal document; but silence was not broken, the regular reading continued as usual, and only at recreation were warm congratulations given to the Bishop-elect). On Oct. 4, 1947 Msgr. Bossilkov returned from his preparatory retreat in Sofia to Rouse for his consecration. The natives of Rouse watched a pageant the likes of which they never saw before. Headed by the precessional cross, an imposing procession moved toward the Railroad Depot. Following the cross came the clergy; then the girls of the episcopal

college preceded by their own banner. After these marched the choir of the Cathedral; then the faithful. As soon as his Lordship stepped from the train, the waiting crowd burst into a thundering ovation. Then the procession re-formed and marched to the Cathedral, where the choir greeted the bishop with a four-voiced 'Sacerdos et Pontifex'. After a short visit to the Blessed Sacrament, the Bishop addressed a few words of thanks to the congregation. The next day the Papal Delegate to Bulgaria, Don Francisco Galloni, arrived in Rousse. Then came Msgr. Ivan Romanov, the consecrator; and the two co-consecrators: Msgr. Johan Garoufalov and Msgr. Kiril Kourtev, together with priests from Sofia and Plovdiv. Throngs of lay people arrive in Rousse, aided by the thirty percent reduction in rail fare for this event. The greater part of our Passionist Pastors also, with most of their parishioners.

Oct. 8th was the red letter day. While the mixed choir, under the able direction of Father Henricus, C.P., sang a 'Sacerdos et Pontifex', the procession entered the Cathedral. Preceded by small girls dressed in white, marched some forty priests: seculars, Capuchins, Assumptionists and Passionists. His Lordship followed, accompanied by his consecrator and co-consecrators. Don Galloni, the Papal Delegate, occupied the seat of honor in the sanctuary. During the Mass, the choir rendered to perfection the Missa in honorem Sancti Francisci by Pilcher. The 'Te Deum' intoned at the end of the ceremony by the consecrator was taken up by the choir in a splendid composition made for this

particular occasion by Father Henricus, C.P. Then the newly consecrated Bishop gave his first blessing, and there arose from the congregation a tremendous 'Mnogaja letta'—ad multos annos. A sumptuous banquet followed in the boarding school of the 'Dames de Sion'; besides the four bishops, there were present the ministers of France and Italy and the consul of Roumania, the mayor of Rousse, and of course the Commissar of Food Supply in Rousse who saw to it that the supply was equal to the occasion. The usual toasts were given, but the toast of the mayor of Rousse, an inveterate Communist, was rather unusual. He proclaimed the complete freedom of religion in Bulgaria, and the loyal cooperation between civil and religious powers. Christ, he said, was the greatest communist of all times. Christ as man, and if you choose as God (sic), had the greatest love for mankind. Then the communist mayor embraced the bishop and announced: 'Look, I, a communist, and a Catholic Bishop, both followers of Christ, we embrace each other; the conclusion follows: cooperation under every aspect is possible'.

But the scene is now changed; the 'cooperative' Communists are showing their true colors. They have started a full-fledged persecution in our diocese of Nicapolis. Our brethren in Holland report that so far no Passionist in Bulgaria has been killed, but several have been beaten, and one of them, Fr. Nicholas, is working in the stone quarries as a political prisoner for selling a pig without the necessary formalities. Msgr. Bossilkov, foreseeing that his imprisonment

may not be far off, has appointed Fr. Evarist Kuypers as Pro-Vicar. Others have been cited before the peoples' tribunal for certain passages in their sermons, and at least one has had his rectory looted. The Sisters of Bardaski Geran were ordered to leave their convent within 15 days, and all their belongings, stable and moveable, have been confiscated. The Congregation of the Children of Mary is prohibited; and all children are forbidden to visit the church during school days or even to play in the neighborhood of the church or rectory. The priests are forbidden to teach catechism in schools; and, to make the situation airtight, the authorities often organize work days on Sundays on which all the people, including children, are forbidden to go to church. Mail is opened by the communists; there is no freedom of speech; even some christians have apostatized in order to gain credit with the Reds. Truly could Father Evarist write: 'The persecution is in full swing. No crucifix in the school. No prayers. It is forbidden to speak about God, heaven, or hell. The books containing the name of God have been disproved. Only the communist organization for youth

is permitted'. The Church in Bulgaria is beginning her Passion.

Back to Holland and the Province of Holy Hope. On the night of March 6th-7th, 20,000 men went to Amsterdam to honor the Blessed Sacrament. They marched in procession along the same route which their ancestors followed before the Protestant persecutions of the XVI century. About 200 men from around our Monastery of Mook participated.—During Lent 29 of our priests conducted Lenten courses in 48 churches throughout Holland.—Fr. Raphael, C.P. was appointed religious Superior of our men in Borneo, and left for his post on May 27, 1947. Soon after his arrival there he visited our far flung missions, traveling sometimes in native boats, mere hollowed-out trees, and sometimes by jeep over almost impassable jungle roads. Father hopes to build and staff a boarding school for boys and another for girls in Ketapang, and also start several primary schools in the 'jungle'.—We have received several copies of the 'Gemma-Bode', a small periodical dedicated to fostering devotion to St. Gemma. It is good to see such zeal for that lovable 'Passionist' Saint.



ST. PATRICK PROVINCE

(Ireland)

On Holy Thursday, Fr. Edmund, C.P., Editor of "The Cross" gave an address on the Passion from Radio Eireann. He took as his title "Because it was His own Will." Similarly on Holy Saturday Fr. Michael, C.P. gave a talk over the Radio on the Resurrection, entitled "The Sign of Jonas the Prophet."

"Retreat Souvenir with Practical Resolutions" by Fr. Victor, C.P. and translated by Father Edmund, C.P. (see THE PASSIONIST, 1948, No. II page 179) is now available from the Newman Bookshop, Westminster, Md. Its companion, "Monthly Recollection" by the same author and translator, is having its fifth edition thus making approximately 31,000 copies in less than two years.

Our Father Bonaventure, since his departure from Palestine, has been spending most of his time in Ireland and England. His Reverence grows enthusiastic in his descriptions of our Retreats on the Emerald Isle. In part he writes: "Cloonamahon is our new foundation here. In Pre-Reformation days there must have been a monastery in these parts. Our property is far over a hundred acres, though most of it is bog-land. The present Monastery was formerly a Sanatorium for tuberculosis patients. There are nine students of second Philosophy here and ten Fathers and one Brother. Fr. Stephen Lafferty, former Australian Provincial and my traveling companion from Sydney to Los Angeles in 1939, is Rector here, and, of course,

I had to come up here to enjoy the absolute solitude of St. Joseph's and the great hospitality of its Rector and Brethren. We are nine miles from Sligo and three miles from the village of Collooney. We can see for miles to all sides, to the mountains in the distance. Our Monastery at Enniskillen is about a two hours drive from here and is similarly located. Our Holy Founder would be pleased with the solitude of both places."

Father Bonaventure is expected in this country some time in April.



St. Joseph Retreat,
Cloonamahon, Ireland.

GERMAN VICE-PROVINCE

We are happy to be able to write that our Brethren in Germany are struggling along in spite of adverse conditions. The food situation is still acute.

If conditions permit, V. Rev. Father Malcolm will conduct the Canonical Visitation of the Vice-Province some time in late April or May. According to present plans one of the



Part of Community at Holy Trinity Retreat, Schwarzenfeld, Germany.



Work of Bomb on one of buildings at St. Gabriel Retreat, Munich, Germany.

clerics will be raised to the Holy Priesthood by His Eminence, Cardinal Faulhaber. The respective Confrater had completed his Philosophy as early as 1940, but the war interrupted his studies to this late date.

Two of the young Fathers are still in Russian imprisonment. In the first part of February a card was received from one of them, wherein he expressed his opinion that he would be released within the course of this year. May it be so!

From the Pasing-Munich Retreat we hear that during one of the bombing hours the barn was directly hit. (see picture). The whole Community plus others, neighbors, etc., were in the cellar of the very building. The only harm they got was the shock and little scratches contracted whilst emerging from the ruins after the danger was past.

POLISH VICE-PROVINCE

In a letter dated January 20, 1948 we were happy to be informed that all the three Retreats of Poland were in operation. However, the burden of the letter contained an account of the experiences during the late War.

The Retreat at Przasnysz, Sts. James and Ann, is a historical building having been built by a brother of St. Stanislaus Koska. At present it is the Vice-Provincial house. During the late war, as soon as the German troops entered the territory, the Church and practically the whole Retreat was requisitioned to harbor the troops. A few small rooms were left for the religious. But even this small concession did not last long. It was decided that the monastery and Church be used as a granary. Thus all the religious were put out. Seven of them were taken to the concentration camp in Dzialdowo. These religious probably ended their lives by being shot with some fifty priests of the diocese of Plock. The Retreat of

Sts. James and Ann is within this diocese. The religious who were killed in this concentration camp are Fathers Silvius, Joseph, Salvator, Ceslau and Lawrence; Brothers Thadeus and Leonard. Previous to this Brother Anthony (he was in Sts. John and Paul from 1938-1939) was killed in this same camp at an earlier date. Brother Wenceslaus was killed in the Dachau Camp. During the reign of the Germans at the Retreat there was an attempt made to remove the large crucifix at the entrance of the church, but, the populace reported that by some quasi-miraculous intervention they did not succeed. After the Retreat of the Germans and the return of our Religious hardly more than the four walls were found to be left. The beautiful bells from the Church tower had been removed, the enclosure wall torn down as well as all the several smaller supplementary houses around the main building. There was no glass in the windows, no stove, etc., even

Retreat of Sts. James & Ann, Przasnysz, Poland.





doors were missing. But undaunted, our Brethren set to work to adapt the house once more to our needs. Especially Father Bernard outdid himself not only in manual work but also in his heroic charity in ministering to the people both spiritual and, as far as possible, materially. Crowds from distances came to go to Confession to the "Padres". After five months Father Bernard succumbed and died a holy death. The populace call upon his intercession as of a Saint.

A second Retreat that was occupied by the Germans during the war is that of the Patronage of St. Joseph in Sadowie-Golgatha. This is the Novitiate house. During the occupation the Germans used it as a school for the "Hitlerjugend". Consequently the building as such was not damaged, but extensive alterations were necessary to make it serve their purposes. It is situated on a little hill in perfect solitude. It was built in 1933 and that

↑ Sts. James & Ann Retreat,
(partial view), Poland

↓ Patronage of St. Joseph Retreat
Sadowie-Golgata, Poland





Assumption C.P. Church
Rawa-Maz., Poland

same Jubilee Year three large Crosses of heavy Oak were erected on the monastery property and thus the word Golgatha was added to the name of the village. During the seizure of the Germans, of course, these crosses were removed and destroyed. But in Pentecost week of 1947 they were re-erected by the zealous Father Superior Leo with the help of the neighboring populace. A very impressive ceremony was held on this occasion to impress again that the Cross always triumphs.

The most fortunate of the three Retreats in the Vice-Province was that of the Assumption in Rawa Mazowiecka. It seems providential that this Retreat was opened in 1939 very

shortly before the outbreak of the war. It served as refuge for our religious. Being in the territory of the so-called "General Government" our religious were left in possession. In fact during those very years, i.e., during the German occupation, the Church was being frescoed, pews put in, and other improvements made. Soon after the war an organ was installed in the Church, and a heating system in the Retreat. The Superior of this retreat during the war, Father Stanislaus, was also very often busy giving retreats and missions.

Not all the Fathers took refuge in this Retreat of the Assumption. Some of them, e.g., Father Zdzislaw, remained or went to places where there were no priests to administer to the faithful, heroically risking their lives. To the outside world they appeared as laborers or clerks in stores. Poland during the German occupation lived in the catacombs in great part.

Last July V. Rev. Father Martin, General Consultor, held the Canonical Visitation in the Vice-Province. Grad-



Assumption Retreat,
Rawa-Maz., Poland

ually our Brethren now are regaining the time lost during the war. They have re-opened the Preparatory Seminary and the Novitiate. The Novitiate has three Brother Novices and two Postulants. Cleric Novices are expected to be in the Novitiate during the course of this year. Last No-

vember two Brothers made their temporary Profession.

We owe this information to the kindness of Father Michael. Those of us who were in Rome during the thirties will remember him as among the Polish Students. Our prayers go to the Polish Vice-Province!

CHINA

We were very happy to receive a letter from Father William, written February 12th. Among other things we take the liberty to quote: "... for us out here, so far from the monastery and its life, *THE PASSIONIST* is a necessity..... Conditions over here are rapidly deteriorating, especially economically and politically. Inflation has us all in the stratosphere—with oxygen masks. We're still breathing though. Communists are operating within 200 miles of us. It seems only a miracle will keep them from marching sooner or later into the rice bowl

of China—Hunan. We are in the hands of the Lord... no sense crossing bridges until we come to them, but don't be surprised if alarming news reaches you... Everyone sees the ground being prepared locally for the grand "Take over". True, it may be delayed months, perhaps a year or more; but the abuses that exist demand some sort of house-cleaning. In times like these it is such a consolation to know that we are kept in your good prayers. God will bless this charity, I know."

PASSIONIST NUNS

OUR LADY OF SORROWS CONVENT (Pittsburgh)

The double feast of St. Joseph and of Our Lady of Sorrows saw the return of Mother M. Catherine (Mother Vicar) from the hospital. At that time she seemed greatly improved, but it was not long until her condition began to grow increasingly worse in consequence of a cerebral hemorrhage. The end of her earthly sojourn came

Friday morning, April 9th. Mother Catherine was one of the original group that came from Italy to make the Pittsburgh foundation.

Pentecost of this year will bring with it an indication of the continued blessing of the Holy Spirit on the community. On that day the holy habit will be conferred on Miss Mary Sasso, who will receive the name of Sister M. Antonette of the Holy Trinity.

ST. JOSEPH'S MONASTERY (Owensboro)

St. Joseph has again shown his practical, and, we are tempted to say, his material interest in the little Community of Nuns in Owensboro. On his very Feastday, March 19th, the enclosure wall received its finishing touches. As a consequence the Nuns are now able to be in their garden undisturbed. They are busy cleaning up the debris and also preparing their vegetable garden.

Moreover, St. Joseph is not restricting his activities for the Nuns in Owensboro. Beyond the generous results of the pre-Lenten social, sponsored by the Gemma Auxiliary, very lately two benefactors of Louisville provided the Nuns with the latest model Singer Sewing machine and an entire office equipment—desk, chairs, etc.

Through the kindness of our Nuns at St. Joseph's we have a letter from our Nuns in Tielt, Belgium, describing how they had the privilege of having the Statue of Fatima for one night. The letter also tells of the visit of His Excellency, Archbishop Leo Kierkels, C.P., in their Monastery.

MARYDALE (Erlanger)

We are fortunate to have the pleasure to offer our readers a picture of the Choir where our Marydale Nuns pray so much for us. The photo was sent to THE PASSIONIST and requested to be published as a gesture of gratitude to Fathers Valentine and Raphael for the new benches, one of which is visible on the picture. The Nuns give unstinted praise to the ex-

pert craftsmanship of Father Raphael who made them.

Plans for the new Convent in Marydale are progressing and have the approval and encouragement of the Local Ordinary. All realize that building just now will be quite an undertaking and prayer must play an important part and for prayer our Nuns are asking us.

But, Father Nicholas, the worthy chaplain for our Nuns in Marydale, is a big step ahead of the Sisters: He has his "mansion" all complete. His new residence, a 17-foot square house was originally used as a place to shoe horses and to shelter pedigreed dogs, according to "The Messenger", official newspaper of the Covington Diocese. Conversion into a three-room cottage



Passionist Nuns' Choir,
Erlanger, Ky.

was accomplished with the help of some men from the Erlanger St. Henry Parish. Both diocesan and secular papers gave publicity to this new and unique cottage of a quondam "dog-house".

IMMACULATE CONCEPTION
CONVENT
(St. Louis)

We are happy to inform the readers of the *Passionist* that after nearly three months of waiting we are now in our own little convent of the Immaculate Conception. We had our

hearts set on getting here for the feast of our dear little brother St. Gabriel since it would be exactly ten years on that day that the Corleys had first visited the Passionist Monastery at Normandy and expressed their desire of giving their property at Kirkwood for a contemplative community of nuns. Up until the 26th of February it seemed as though our desire could not be realized since with the exception of the room which was to be the chapel everything was in great disorder. All our hopes centered around the chapel; if only we could

First Holy Mass in Passionist Nuns' Chapel, St. Louis, Mo.
V. Rev. Fr. Kyran, celebrant.



get it presentable so as to be able to have Mass there daily we would be content to suffer all the other inconveniences. On the afternoon of the 26th the altar was brought out with a promise that it would be set up on the morrow. This seemed to be an indication that God wanted us there for the feast of St. Gabriel, so we made our preparations accordingly. The following morning we bade farewell to the dear Daughters of Charity who had been our gracious hostesses since Dec. 9th. When Rev. Father Cronan, C.P. came to Merillac Seminary for us at a little after nine, most of the sisters of the motherhouse accompanied us to the car much the same as if we had been their own dear sisters going off to a foreign mission. No words could express the gratitude we feel towards them. Our stay with them was a source of edification and inspiration to us the while they provided for our every need, and now that we are in our own little home they continue to bestow on us all manner of charity from provisions for our table to books for our library. Only God can reward such charity as theirs.

When we arrived at our home on S. Geyer Road we found a good Maryknoll sister and eight postulants at work (they had been there the day previous also) cleaning windows, scrubbing cupboards and scraping floors. What a help they were to us! We put in a busy day unpacking trunks and boxes, arranging the pieces of antique furniture which had been left in the house and trying to get some semblance of order about the place. Late that evening when we finally found ourselves alone we gave

each room a final sweeping and scrubbing, pressed and laid out the vestments, arranged the altar and set up the beds which had been left for us. It was well nigh Matin time.

Next morning Very Rev. Father Kyran, C.P. assisted by Rev. Father Emil, C.P. blessed the altar, celebrated holy Mass and reserved the Blessed Sacrament. Imagine if you can the ineffable consolation that was ours at witnessing the first offering of the Holy Sacrifice in this poor little dwelling. And now everything seemed to take on a new significance. The material poverty mattered little for we were rich, infinitely rich in Him.

We wish all the brethren could see our lovely little chapel. The altar is of very simple construction in two shades of oak, its only decorative feature being a beautiful Passion sign and a white Alpha and Omega. The drapes are dark red velvet while over all is a canopy of red and gold. St. Paul of the Cross is on the wall to the right of the altar while St. Gabriel is on the epistle side. Our tiny stations of the cross are very devotional. The afternoon of the 28th we began the regular observance with Compline and thanks be to God we have been able to keep it up with the exception of a few occasions when we had to give place to the workmen in order that they might complete their work in one place or another. By means of their work together with that of the Nuns who have occasionally turned carpenters and painters, things have been progressing nicely since the first Mass.

Very Rev. Father Rector has been

untiring in his efforts on our behalf and also very gracious in permitting the other religious to help us. From the beginning several of the Fathers have been invaluable in advising and planning the work of alterations and additions; one of the Fathers laid the new flooring in our second floor rooms, another took care of the electrical work, some of the Brothers did plumbing work while others rendered help with the cleaning of floors etc. The boys from the preparatory school dug the foundation for our new addition while still another group accompanied by one of the Fathers came out weekly to clear and clean up the premises. Probably we shall know only in heaven just how much we are

indebted to them. They shall always have a first place in our prayers.

March 18th we received our first postulant. She came all the way from Pittsburgh to join us.

Even though we are few in number we kept Holy Week and its offices with what solemnity we could under the circumstances. We had a joyous Easter. We are finding that the days are too short for the many things which we must accomplish before the strict enclosure can be established. We are now petitioning dear St. Joseph to take up with heaven the matter of our fence. We would be grateful if all the brethren would add their importunities to ours to obtain this favor for us.

PASSIONIST SISTERS

On April 3, with the joyous Alleluias of Eastertide echoing their hearts, two novices pronounced their vows at Mount Saint Joseph, Bristol, and one young lady was vested with the holy habit of the Passionist Sisters. The newly professed are Sister Mary Francis of the Blessed Sacrament, formerly Madeline Pursella of St. Francis Parish, Wakefield, and Sister Marie Bernadette of Jesus and Mary, formerly Patricia Callanan of the Assumption Parish, Providence. The novice is Sister Ann Joseph, (Mary Burns) of the Assumption Parish, Providence.

Holy Mass was celebrated in the convent chapel at 10:00 o'clock by Rev. P. Connelly, S.S.C. The Reception and Profession ceremonies followed successively with Rev. W. Kelly,

Superior of St. Columban's Seminary, Bristol officiating. Rev. Fr. Jude C.P. read the Passion at the Profession and preached a very inspiring sermon. Seated in the sanctuary were Rev. C. Curran, pastor of St. Mary's Bristol; Rev. J. Greenan, pastor of St. Francis, Wakefield; Rev. J. Doyle, Rev. R. Dyer, and Rev. J. Lavin, S.S.C. Passionist Sisters from Providence and Wakefield were present, also relatives and friends of the newly professed and novice.

The near approach of the opening of the Retreat House in Peacedale makes the need of willing workers the more urgent. Now that the scholastic year is drawing to a close may God bless many young ladies with Passionist vocations.



IN THE March issue of "The Priest" our Father Cornelius gives us a bit of his vast experience on and reactions after non-Catholic Missions. His theme is "Why there is so much prejudice against the Catholic Church." He cites ten reasons why and suggests eight methods of meeting them. Against some the only possible remedy is his number eight: "A memento at every Mass."

* * *

The Reverend Richard Kugelman, C.P., Lector of Sacred Scripture in our Union City Monastery read a paper during the Denver Meeting of the Catholic Biblical Association, August 27-28, 1947. "The Catholic Biblical Quarterly", January 1948, Vol. X., carried this article, entitled "I Cor., 7:36-38".

* * *

Some idea of the kind of wheels that are being set rolling in our work of organizing the Retreat work can be had from the two four-page leaflets that have been printed and are being distributed. They are meant to explain retreats in general, and Holy Name Retreat in particular. Page one of the first leaflet states simply that the Passionist Fathers are conducting retreats for men, which as yet are but "Days of Recollection." Then, very

cogent reasons are given to answer the query "Why Retreats?" A striking quotation from "This Tremendous Lover" by Fr. Eugene Boylan, O.Cist. R., makes evident the universal need of retreats today. Page two has a paragraph on the Passionist Fathers and their work or preaching the Sufferings and Death of Christ by means of missions and retreats. Page three gives the necessary information for making Reservations; and also the cordial approval of Bishop Byrne of Galveston to the Passionist Fathers' work "especially to found and conduct laymen's retreats in the diocese of Galveston." Page four is a map of Houston's environs, showing the highways adjacent to and the exact location of Holy Name Retreat House. The second leaflet is substantially the same but has the added feature of an invitation to Catholic Men to share in a great work for God. It naturally makes provision for good-will offerings toward the building of the new Holy Name Retreat House.

* * *

Almost everything that Father Fidelis Rice, C.P. (Province of St. Paul of the Cross) touches seems to turn out successfully and, we must add, he touches many things. This makes us a bit hesitant to call atten-

tion to a small Pamphlet which bears his name and the Imprimatur of His Excellency Archbishop Ritter (January 16, 1948), as well as of our own Father Provincial. We do not know if he produced many other things that have never come to our notice. We will risk being incomplete in preference of saying nothing at all. There is question of a tiny Passionist Vocational Pamphlet. It offers the life of St. Paul of the Cross in broad outlines and also our ideals and the external practicing of them, giving quite in detail our daily horarium. May it bring many good young men to the ranks of our Holy Founder whom God wants there.

* * *

Four years ago our Father Godfrey's vocational pamphlets attracted the attention of the "Queen's Work", and since then they have requested manuscripts. "What You Ought to Know Before Marriage", a pre-nuptial instruction written as a Pastoral Theology assignment for Fr. Hubert, is the first one given them.

The pamphlet was published in March, 1948, and in its 31 pages Father Godfrey shows how the wrong approach to marriage is the probable reason for so many divorces. He then explains what Catholic young couples should know before taking the important step and suggests a number of character tests.

This pamphlet is not only the first one that the "Queen's Work" has published from a C.P. author, but also the first one of a religious nature that was not written by an S.J.

* * *

"The Love of God and the Cross of

Jesus", one of the larger works of Garrigou-Lagrange, is now being translated into English. The first volume has been on the market for some time. It ought to be in every Passionist Library since it is a solid study of the relation of the Passion of Jesus to the fundamental act of the Love of God.

* * *

FATHER DOMINIC BARBERI—by Denis Gwynn.

Indicative of the popularity which Venerable Dominic enjoys in English circles is the new life of him written by Denis Gwynn. The author is especially qualified for such a work, since he is recognized as an authority in the history of the period of Catholic Revival. Throughout the work he shows an intimate familiarity with the background of Father Dominic's labors. Wiseman, Spencer, Philipps, Newman and others appear in his pages as characters well known to him. The reader cannot escape the feeling that this work is accurate.

Mr. Gwynn derives his material largely from previous works on Father Dominic and from historical works on the period, as well as from Lives of prominent contemporaries. He designates his sources accurately in each instance.

Perhaps the most striking feature of the book is the manner in which it traces Father Dominic's vocation to preach the gospel in England. Dominic had received a promise from God early in life that such was to be his mission, yet he had to wait patiently for twenty six years before it began to be realized. His is certainly one of

the most striking examples of faith in God's providence in the history of the Saints. In reading of it, one feels convinced that God used him so effectively for His glory because he was so humbly submissive to His will.

We hope that this new life of Ven. Dominic will win for him the honor which he deserves. In fact, it should help greatly to further his cause, for to know him is to love and admire him, and the popular acclaim is a powerful aid to hasten the processes.

The title of the book is **FATHER DOMINIC BARBERI**. It is sold by Desmond and Stapleton for \$3.00.

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"The Passionist" wishes to thank the Novices in St. Paul, Kansas, for their setting up a table of contents of "The Bulletin", numbers 1-26.

* * *

Fathers Louis Maillet, C.P. and Lucian Morel, C.P., Province of St. Paul of the Cross, conducted what is believed to have been the first French Passionist Mission in Canada. It was a four week Mission, held in St. Margaret Mary Parish, Montreal, and closed on Palm Sunday last. The method of St. Paul of the Cross, especially the frequent appeals made to the Sacred Passion impressed the French Canadians deeply.

* * *

"The Catholic Chronicle" diocesan weekly of the Toledo Diocese brought the news to us that during Lent Father Godfrey Reilly, C.P., of the Pro-

vince of St. Paul of the Cross conducted an eight-day mission for deaf mutes. We are told that Father preaches to his audience with sound and sign.

* * *

"The Catholic Theological Society of America", founded June 25, 1946, has as its secretary Rev. Augustine P. Hennessy, C.P., The Sign, Union City, N. J. The Society welcomes new members and any information can be obtained from the Reverend Secretary.

* * *

Father Voste, O.P., S.T.M., S.Scr. D., gave the Passionists special mention in his article of March this year in the Homiletic Review. The article in question is headed: "The Growing Popularity of the New Psalter". We quote from the end of the article, page 414: "It gives me the greatest pleasure to set down here a list of the Passionist monasteries that have already adopted the new text in choir. If that means a special mention for the humble Passionists, it is what their excellent spirit fully deserves." Then follows the enumeration of the several Provinces or houses that have adopted the new version of the Psalms for choir use. 1) Sts. John and Paul in Rome. 2) Province of the Immaculate Heart of Mary, N. Italy. 3) Two Retreats in the Pieta Province, S. Italy. 4) Province of the Holy Family, Spain, Cuba, Mexico, Venezuela. 5) Province of St. Gabriel, Belgium. 6) Province of Holy Cross!



WORKS OF MINISTRY

(The following enumeration does not pretend to be complete, but all is recorded that has come to our notice and has not been published in a former issue of THE PASSIONIST).

MISSIONS

Feb. 1-8	Lumby, B.C., Canada	Sacred Heart	Fr. Aiden
Feb. 8-15	Balboa Island Lampoc, Calif.	St. John Vianney La Purissima Mission	Fr. Edward Fr. Jerome
Feb. 15-22	Newport Beach, Calif. Los Angeles, Calif. Long Beach, Calif. Logan, Utah Revelstoke, B.C., Canada Little York, Texas Chicago, Ill.	O. L. of Victory St. Raphael St. Matthew St. Thomas Aquinas St. Francis Assisi Sacred Heart S. Marie Adolorata	Fr. Edward Fr. Dunstan Frs. Carl & Declan Fr. Basil Fr. Aiden Fr. Stanislaus Fr. Norbert
Feb. 29-March 7	Tacoma, Wash. Tooele, Utah Venice, Calif.	St. Patrick St. Margaret St. Mark	Fr. Aiden Fr. Basil Fr. Roderic
Feb. 29-March 14	Compton, Calif.	O. L. of Victory	Frs. Edward & Dunstan
Feb. 29-March 19	Houston, Texas	St. Nicholas	Fr. Stanislaus
March 7-21	Ontario, Calif.	St. George	Frs. Declan & Carl
March 9-12	Osoyoos, B.C., Canada	St. Ann	Fr. Aiden
March 14-21	Grand Forks, B.C., Canada New Orleans, La.	Sacred Heart Holy Ghost	Fr. Aiden Fr. George
March 17-21	Fort Sid, Okla. San Gabriel, Calif. Coalinga, Calif.	Port Chapel Old Mission St. Paul	Fr. Brendan Fr. Edward Fr. Basil
April 11-18	Johnston City, Ill. River Grove, Ill. Chicago, Ill. Meyersville, Texas	St. Paul St. Cyprian Our Lady of Mercy Sts. Peter & Paul	Fr. Edwin Fr. Alban Fr. Matthias Fr. Philip
April 18-25	Houston, Texas Clyde, Kansas Eldin, Iowa Altoona, Minn.	St. Teresa St. John St. Aloysius St. Mary	Frs. Stanislaus & Philip Fr. Terrence Fr. Paschal Fr. Emmanuel
April 25-May 2	Eddyville, Iowa Dallas, Texas	St. Mary St. Peter	Fr. Paschal Fr. George

RETREATS

Jan. 25-Feb. 1	O'Fallon, Mo.	Precious Blood Sisters	Fr. Stanislaus
Feb. 5-9	Beaumont, Texas	-----	Fr. Philip
March 3-12	Webster Groves, Mo.	St. Joseph Convent	Fr. Joyce
March 19-25	Mankato, Minn.	Good Counsel Academy	Fr. Joyce
March 21-24	Kankakee, Ill.	St. Joseph Seminary	Fr. Kenneth
March 21-27	Cincinnati, Ohio	Good Samaritan Hospital	Fr. Valentine
April 4-13	Cleveland, Ohio	Franciscan Nuns of Bl. Sacrament	Fr. Gilbert
April 20-29	Davenport, Iowa	Mercy Hospital	Fr. Kevin
April 23-May 2	San Antonio, Texas	Santa Rosa Convent	Fr. Stanislaus
May 7-16	Ft. Scott, Kans.	Mercy Sisters	Fr. Edwin

LAY RETREATS

Feb. 2-7	Louisville, Ky.	St. Jos. Infirmary Nurses	Fr. Anthony Mah.
Feb. 6-8	Alhambra, Calif.	Carmelite Retreat House	Fr. Dunstan
Feb. 11-13	Mankato, Minn.	High School, Lady of G. Counsel	Fr. Kevin
Feb. 24-26	Detroit, Mich.	-----	Fr. Henry
Feb. 25-27	Des Moines, Iowa	-----	Fr. Howard
March 1-3	St. Vincent, Ky.	St. Vincent Academy	Fr. Gilbert
March 2-4	Latonia, Ky.	-----	Fr. Howard
March 5-7	Owensboro, Ky.	At Passionist Nuns Convent	Fr. Alfred
March 14-17	Omaha, Nebr.	Sacred Heart High School	Fr. Kenneth
March 17-19	Cincinnati, Ohio	-----	Fr. Howard
March 21-24	Kankakee, Ill.	-----	Fr. Kenneth
March 22-24	San Diego, Calif.	Our Lady of Grace Academy	Fr. Carl
	Cincinnati, Ohio	-----	Fr. Howard
April 1-4	St. Louis, Mo.	-----	Fr. Howard
April 11-13	St. Paul, Kansas	St. Francis High School	Fr. Robert Felix
April 13-16	Chicago, Ill.	St. Martin High School	Fr. Henry
April 14-16	Woodstock, Ill.	-----	Fr. Howard
April 19-22	Fort Scott, Kansas	Nurses, Mercy Hospital	Fr. Robert Felix

In the Mater Dolorosa Retreat House, Sierra Madre a Laymen's Retreat was conducted every week-end by Father Bartholomew, except the one of March 12-14 which was conducted by Fr. Jerome.

NOVENAS

March 1-9	St. Louis, Mo.	St. Francis Orphanage	Fr. Wm. Joseph
March 10-19	Summit, Ill.	St. Joseph	Fr. Gilbert
March 11-19	Peoria, Ill.	St. Joseph	Fr. Henry

TRIDUUM

March 17-20	Omaha, Nebr.	Sacred Heart	Fr. Kenneth
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FORTY HOURS

Feb. 8-10	Arcadia, Calif.	Holy Angels	Fr. Lucian
	Pittsburgh, Kansas	St. Mary	Fr. Terrence
Feb. 29-March 2	Parsons, Kansas	St. Patrick	Fr. Egbert
	Terre Haute, Ind.	St. Margaret Mary	Fr. Anthony Mal.
March 7-9	Hoisington, Kans.	St. John	Fr. Paul
	Terre Haute, Ind.	St. Ann	Fr. Anthony Mal.
March 12-14	Coffeyville, Kans.	Holy Name	Fr. Egbert
	Flagherty, Ky.	St. Martin	Fr. Anthony Mal.
March 21-23	Los Angeles, Calif.	Resurrection	Fr. Lucian
April 4-6	Louisville, Ky.	St. Columba	Fr. Marion
April 11-13	Arkansas City, Kans.	Sacred Heart	Fr. Agatho
	Bowling Green, Ky.	St. Joseph	Fr. Flannon
	St. Joseph, Ky.	St. Alphonsus	Fr. Anthony Mal.
April 18-20	Holy Cross, Ky.	Holy Cross	Fr. Anthony Mal.
	McQuady, Ky.	St. Mary	Fr. Flannon

DAYS OF RECOLLECTION

Feb. 3	Beaumont, Texas	-----	Fr. Philip
Feb. 8	St. Louis Monastery	Men from Pine Lawn	Fr. Regis
Feb. 22	St. Louis Monastery	Holy Family Parish Men	Fr. Regis

March 14	St. Louis Monastery	Men from St. Pius Parish	Fr. Regis
April 18	St. Paul, Kansas	Women of St.	
		Francis Parish	Fr. Robert Felix
	Louisville, Ky.	Mercy Academy	Fr. Howard

Immaculate Conception Retreat, Chicago reports that three Recollection Days were conducted by one of its members.

CONFERENCES TO SISTERS

March 7	Louisville, Ky.	Sacred Heart Academy	Fr. Vincent Mary
	Louisville, Ky.	Loretta Academy	Fr. Gilbert
	Louisville, Ky.	Mt. St. Agnes	Fr. Andrew
	Louisville, Ky.	St. Joseph Infirmary	Fr. Vincent Mary
	Louisville, Ky.	Sts. Mary & Elizabeth	Fr. Vincent Mary
March 30	St. Paul, Kans.	Sisters of St. Joseph	Fr. Egbert
March 10	Louisville, Ky.	Good Shepherd Nuns	Fr. Andrew
March 21	Louisville, Ky.	Sacred Heart Home	Fr. Julius
	Louisville, Ky.	Mercy Academy	Fr. Julius
April 2	Parsons, Kans.	Mercy Hospital	Fr. Cyprian
April 3, 4	Joplin, Mo.	Sisters of Mercy	Fr. Egbert
April 4	Louisville, Ky.	St. Joseph Infirmary	Fr. Vincent Mary
	Louisville, Ky.	Sts. Mary & Elizabeth	Fr. Thomas
	Louisville, Ky.	Sacred Heart Academy	Fr. Camillus
April 5	Iola, Kans.	Sisters of St. Joseph	Fr. Egbert
April 6	Louisville, Ky.	Good Shepherd Nuns	Fr. Julius
April 6	Fort Scott, Kans.	Sisters of Mercy	Fr. Egbert
April 7	Louisville, Ky.	Little Sisters of the Poor	Fr. Julius
April 18	Louisville, Ky.	Sacred Heart Home	Fr. Julius

Immaculate Conception Retreat, Chicago, reports five Conferences.

CONFERENCES TO LAITY

March 30	Ft. Scott, Kans.	Nurses of Mercy Hospital	Fr. Robert Felix
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LENTEN COURSES

Los Angeles, Calif.	St. Kevin	Fr. Bartholomew
Los Angeles, Calif.	All Saints	Fr. Lucian
Los Angeles, Calif.	St. Rita	Fr. Lambert

TRE ORE

Altadena, Calif.	St. Elizabeth	Fr. Dunstan
Ontario, Oregon	Bl. Sacrament	Fr. Basil
Arcadia, Calif.	Holy Angels	Fr. Edward
Los Angeles, Calif.	Precious Blood	Fr. Roderic
Pomona, Calif.	St. Joseph	Fr. Bartholomew
Long Beach, Calif.	St. Matthew	Fr. Isidore
Pittsburgh, Kans.	St. Mary	Fr. Robert Felix
Clay Center, Kans.	Sts. Peter & Paul	Fr. Brendan
Louisville, Ky.	St. Agnes	Fr. Julius
New Orleans, La.	Incarnate Word	Fr. Silvius
St. Paul, Minn.	-----	Fr. Arnold
St. Louis, Mo.	St. John	Fr. Emmanuel
Poplar Bluff, Mo.	Sacred Heart	Fr. Flannon

Immaculate Conception Retreat, Chicago, reports six Lenten Courses.

WHO IS WHO AND WHERE

HOLY CROSS PROVINCE, APRIL 1948

ROME

Malcolm 1
Barnabas

CHICAGO

James Patrick 2
Joseph 3
Neil 4
Herman 5
Kilian 7
Cyril M
Augustine
David K
Norbert
Alban
Richard 9
Matthias
Conrad 12
Joseph M 13
Sebastian
Alan 40
Kenneth
Donald 10
Jeremias
Gordian 18
Henry
Howard 17
Benet
Paul F 10
Wm. Gail 14
Leo Patrick
Roger 19

Students

Carrol
Randal
Firmian
Clyde
Loran
Simon
Melvin
Emmet
Kent
Kenan
Ward
Bernardine
Dominic

Brothers

Joseph 22
Stephen 31
Leo 23

CINCINNATI

Valentine 5
Colum 7
Aurelius
Alphonsus
Raphael
Bernard
Arthur 9
Gregory
Timothy
Nicholas 15
Claude
Daniel
Anthony Mah 27
Joyce
Leopold
Aelred
Kenny 9
Francis
Charles G. 25
Thaddeus 10

Brothers

Anthony 21, 22
William 24

LOUISVILLE

Julius 5
Emmanuel 7
Isidore
Charles C
Lawrence
Anselm 9
Andrew
Maurice 29
Thomas
Anthony Mal
Gilbert 39
Hubert 42
Marion
Camillus 41
Austin
Arnold
Silvius
Alfred
Vincent M 16
Cormac 10
Flannon
Godfrey
Joel
Leon

Campion

John Bapt.
Noel
Forrest
Keith
Raymond
Fergus
Stephen

Students

Jordan
Owen
Rene
Warren
Columban
Alvin

Brothers

Luke 23, 24
Gabriel 31
Casimir 22
Denis 21

ST. LOUIS

Kyran 5
Walter 7
Celestine 44
Edwin
Bertrand 9
Herbert 45
Edgar 45
Ervan 45
Regis 45
Finian 10
Elmer 45
Nathaniel 10
Ernest 45
Germain 45
Cyprian 45
James 45
William Jos 45
Emil 45
Cronan 45
Roch 39

Brothers

James 43
Bernard 21
Conrad 24
David 23
Regis 22, 31

ST. PAUL

Robert Felix 5
Faustinus 6
Egbert 7
Matthew M
Hyacinth
Edward
Agatho
Christopher 9
Brendan
Sylvester
Kevin
Cyprian Fr. 9
Terence
Paschal
Miles 10
Paul 11
Brothers
Louis 24
Philip 21
John 22, 31
Michael 24

Novices

Myron
Denis
Albert
Eugene
Meinrad
Bruce
Berchmans
Rian
Bro. Novices
Thomas
George

DES MOINES

Bernard Mary 5
Canute 7
Alexander
Ignatius
Julian
Mark
Urban
Louis
Malachy
Martin
Hilary
Paulinus
Peter

Fidelis
Conell
Quentin
Nilus
Ronan

Brothers

Aloysius 24
Columban 22
Gilbert
Theodore 21

DETROIT

Clarence 5
Wilfred 7
Benedict
Adalbert
Fabian 34
John Philip
David Ferl
Alexis
Justin
Gerald
Linus
Boniface
Gerard
Ferdinand
Roland
Patrick 9
Theophane
Robert 32
Matthew V 39
Cyril Jab
Ignatius B. 35
Harold
Cajetan 36
Frederick 37
John 38

Students

Venard
Caspar
Benedict Jos.
John Mary
Peter Claver
Giles
Luke
Bruno
Clement
Paul Mary
August Paul

Joachim
Bede
Barry
John Francis
Marvin
Victor
Gail
Aquinas
John Gab.

Brothers

Romuald 23
Felix 22, 31
Lawrence 24
Nicholas 21

SIERRA MADRE

Lambert 5
Dunstan 7
Reginald
Leo 9

Basil
Philip
Aidan
Ed. Guido
Roderick
Jerome
Bartholomew 27
Isidore R 25
Lucian
Carl
Declan 26

Brothers

Richard 22
Gerald 21
Patrick 24

BIRMINGHAM

Ralph 8
Cornelius
Leonard

Damian
Brice
Bro. Henry 33

ENSLEY

Eustace 8
Ludger
Canisius
Mel

FAIRFIELD

Edmund

SA'MENTO

Angelo 8
Gabriel
Pius

HOUSTON

Aloysius 8
Stanislaus

George
Conleth 30
Bro. Daniel 33

IRELAND

Bonaventure

CHINA

William W 20
Cyprian L 20
James L/bt 20
Francis Fl 20
Harold Trav 20

UNIVERSITY

Gregory Jos 28

CHAPLAINS

Xavier
Brian
Nicholas G.
Vincent X

REFERENCES

1. First Gen. Consultor SS. Giovanni e Paolo Rome (147), Italy
2. Provincial
3. I Consultor
4. II Consultor
5. Rector
6. Master of Novices
7. Vicar
8. Superior
9. Pastor
10. Assistant
11. Vice Master
12. Lector of Church History.
13. Lector of I and II Dogma Passion
14. Chaplain at Dunning
15. Chaplain for Passionist Nuns
16. Lector of Moral III, Can. Law IV, Liturgy III, Asceticism III, and V
17. Director of Girls' Vocational Club
18. Provincial Secretary
19. Director of Students
Lector of Scripture I and II
20. Catholic Mission
Passionist Fathers, Yuanling, Hunan China
21. Cook
22. Tailor, Infirmarian
23. Refectorian
24. Outside Brothers
25. Director of Retreatants
26. Assistant Director of Retreatants
27. Retreat Master
28. Montreal
29. Lector of S. Eloquence
30. Retreat Organizer
31. Porter
32. Lector of History
33. All around Brother
34. Chaplain at Maybury Sanatorium
35. Lector of English, S. Passion and Public Speaking
36. Lector of Phil. I; Hist. of Phil. II
37. Lector of Phil. II; Hist. of Phil. I.
38. Lector of Phil. III
39. Director
40. Sign Fieldman
41. Lector of Scripture III and IV Passion III and IV
42. Lector of Can. Law III, Moral IV Pastoral Theol. and Catechetics
43. Assistant Cook
44. Chaplain at St. Vincent's
45. Lector

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1948 The *W. A. W.* PASSIONIST

BULLETIN OF HOLY CROSS PROVINCE



Vol. I



No. 4

MOTHER OF HOLY HOPE
JULY 9, 1948

THE PASSIONIST

Bulletin of Holy Cross Province

Vol. I, No. 4

July, 1948

Published bimonthly at the Sacred Heart Retreat, 1924 Newburg Road, Louisville 5, Ky., U.S.A. Issued each January, March, May, July, September and November. Financed by free-will offerings from readers. There is no Copyright. The paper is a private publication "pro manuscripto."

IN THIS ISSUE

Letter of Fr. General	289	Palestine	349
Vox Patris	296	Province of Immaculate Heart	351
A Passionist Madonna	302	Province of Holy Cross	354
History of Holy Cross	306	St. Ann's Parish	366
Mission Forum	314	Mother of Holy Hope Province	371
Passionist Customs	323	Passionist Nuns	377
Ius Particulare	325	Passionist Sisters	377
Obituaries	328	Varia	379
General Curia	332	Works of Ministry	380
Provincial Curia	339	Who's Who	383

"The Passionist" aims at a deeper knowledge of the purpose of our Congregation and at a closer attainment of said purpose. Cooperation is invited. Consequently, contributions by any member of the Congregation along the lines of news, past or present, of general or provincial interest; articles dogmatic, ascetical, canonical or of historical value for us, are welcome. Also photographs of recent or historic C.P. events are helpful towards the ideal "The Passionist" strives to reach. Especially at present does "The Passionist" wish to establish and conduct the Missionary Forum.

Dedication of Our Congregation to The Immaculate Heart of Mary

ALBERT OF THE SORROWFUL Virgin, Superior General of the Congregation of the Most Holy Cross and Passion of Our Lord Jesus Christ, peace and blessing to all the members of the said Congregation.

The outstanding love of Mary for our humble Congregation on the one hand, and the filial devotion towards the Immaculate Mother of God which the Congregation of the Passion has always offered on the other, fully justify our calling her "Queen of our Congregation" as we do in the litany, according to the prescription of the Thirty-third General Chapter.

If we look at the beginnings of our Congregation it is abundantly clear that our Blessed Mother was the guide and strength of our Holy Founder, St. Paul of the Cross. She it was who gently invited him to the solitary life. She it was who, appearing to him vested in mourning garb with the Sign of the Passion on her heart, suggested how Paul and his followers should dress



Most Reverend Father General

in memory of the Passion and Death of Jesus Christ. She it was who led him to Monte Argentaro and on September 8, 1721, kept him there miraculously, despite his intentions to sail for Rome, and showed him the very spot where the first Retreat of his Congregation should rise. She it was who inspired him to prostrate before her ancient image in the Borgian Chapel of St. Mary Major Basilica to vow ever to promote in the

hearts of the faithful devotion to the Passion of our Lord. Finally, it was she who wonderfully protected and defended St. Paul of the Cross against all opponents who tried to frustrate the work God had committed to him, and made it possible for the Congregation to be established and spread to such an extent that our Founder lived to see the happy day on which the Holy See not only solemnly approved the work but even, we might say, crowned it with many and special privileges.

Quite fittingly, then, could St. Paul at the climax of his life give his soul peacefully back to God, calling down the maternal blessing of Mary upon all the members of the Congregation and leaving them under her protecting mantle.

Nor did Mary in the course of time desist from showing her benign favor upon the Congregation. Under the most trying circumstances she preserved it and made it flourish, even adorning it with blossoms of sanctity. We need merely recall our Venerable Father Dominic of the Mother of God, whom Mary in a wonderful manner called to the apostolate of England, and St. Gabriel of the Sorrowful Virgin, exemplar of youth, whom she rendered most renowned by his virtues and miracles.

On account of so many blessings bestowed upon our humble Con-

gregation with all right we acknowledge and salute the Blessed Mother as "Queen of our Congregation." Again, if we glance at the great devotion which the Congregation of the Passion, according to its legislation and the example of its Holy Founder, ever offers to Mary, we have a second title whereby we can justly call her "Queen of our Congregation."

In our Holy Rule we find the following: "Let them cultivate a pious and ardent devotion to the Immaculate Virgin Mother of God, strive to imitate her sublime virtues and to merit her seasonable protection amidst so many dangers" (#126). Again we read: "They should honor with due devotion the Blessed Mary, Mother of God, ever a Virgin. Let them have her for chief patroness, constantly commemorate the most bitter sorrows which she suffered during the Passion and Death of her Son, and promote her veneration both by word and example" (#174). It is prescribed, furthermore, that every evening "after receiving the blessing of the Superior, the brethren shall recite in the Church or some other fitting place a third part of the Rosary of the Blessed Mary, ever Virgin, with the other customary prayers"—among which we find "the antiphon of the Immaculate Conception of the Blessed Virgin Mary, *Tota pulchra es, Maria.*" Thus with these praises and

prayers we most fittingly close the day.

We can also call to mind the custom of reciting the Angelus after Matins, at noon, and in the evening; of reciting the *Hail Mary* on bended knee when entering or leaving our cell (Regulation #43); of responding *Ave Maria* when we hear anyone knocking at the door of our cell (Regulation #50); of the greeting of our Blessed Mother so often during recreation and on walks with the words *May Jesus and Mary be praised*. From all of this it appears that a member of our Congregation has the Blessed Mother ever before his eyes and often repeats her holy name in his heart and with his lips.

And what should I say about the Feasts of Mary that recur so often in our calendar—particularly the Solemnities of the Seven Dolors and the Assumption, for which latter Feast we prepare in a special novena and by abstaining from fruit for at least fifteen days? What of the many prayers and mortifications of our students and novices by which with special care the Congregation wishes to implant in their hearts a deep love for Mary?

Moreover, who knows how many of our members, hidden from earthly eyes, have sanctified themselves by loving greatly the Immaculate Virgin, especially as the Sorrowful Mother. How great is the number

of men who have been inflamed with the love of Mary by these very brethren of ours who foster such a personal love to Mary.

In this vein of thought many names come to mind. After our Holy Founder there spontaneously appears his venerable brother, John Baptist of St. Michael the Archangel... then Blessed Vincent Mary Strambi and Venerable Dominic of the Mother of God and St. Gabriel of the Sorrowful Virgin... Fr. Charles of St. Andrew, Confrater Galilaeo Nicolini, and, last but not least, Brother James of St. Aloysius of whom we read that he constantly wore a small chain about his foot, thus to profess himself even exteriorly as the slave of the Queen of Heaven.

With our whole hearts, therefore, we acknowledge and call upon Mary as the Queen of our Congregation.

What we have said, most beloved, is in view of confiding and consecrating our Congregation to the Immaculate Heart of Blessed Mary ever Virgin. For the Heart of the most benign Mother is the source of that outstanding love which She has ever shown us from our very beginnings. It may also be called the vault of divine treasures, since God has proclaimed his dearest Mother the Mediatrix of all graces.

Our Holy Father, Pope Pius XII, set the example when on October 31, 1942, he dedicated the Universal

Church and the entire human race to the Immaculate Heart of Blessed Mary ever Virgin, that She with Her maternal love and protection would accelerate the triumph of the Kingdom of God and grant Truth, Life and Peace to all nations (A. A.S. Vol. XXXIV, p. 325).

We ourselves, also, when in the month of December 1947 we were privileged to visit the sanctuary of Fatima in Portugal, prostrate at the feet of the renowned statue of Blessed Virgin Mary, with a joyful heart offered and confided ourselves and the entire Congregation to the undefiled Heart of the Divine Mother. Beyond this it is Our wish that in a solemn rite the entire Community of each of our Retreats assemble in the Church and recite the act of consecration of the whole Congregation to the Immaculate Heart of the Blessed Virgin Mary.

The particular reasons that have moved us to this consecration are manifold: In the first place, the far spread of our Congregation over the whole world. Even if on the one hand the increased number of members, houses, works of the ministry, and apostolate fills us with joy, on the other hand this very fact increases Our cares and renders more difficult the vigilance of the Shepherd. To whom, then, could We better confide our Congregation than to the maternal Heart of our Queen, our Foundress, and most mighty helper? We cry

to Her: "Remember thy congregation which thou hast possessed from the beginning" (Ps. 73,2); "Look down from heaven, and see, and visit this vineyard: and perfect the same which thy right hand hath planted" (Ps. 79,15-16).

We also desire that all the Brethren, confided and dedicated to the Heart of the Divine Mother, preserve perfect mutual charity, notwithstanding the diversity of language, nationality, place, and custom, in accordance with the most ardent desire of our Holy Founder expressed on his death bed: "Above all things I recommend to you most earnestly fraternal charity; love one another in holy charity." This, our Lord in a special manner asked to be done in memory of Himself, when He said: By this all men shall know that you are my disciples, if you have charity for one another" (Bl. Vincent's Life of St. Paul).

May the multitude of Passionists, then, with the help of the Mother of God, have one heart and one soul (Acts 4,32) and be as a shining example to the modern world so horribly torn apart by hatred, dissension, and war.

Another reason that moved Us to have this consecration made was that the most Blessed Virgin would preserve this her Congregation in the spirit which She infused into the soul of our Holy Founder; namely, the spirit of prayer, soli-

tude, and poverty. We know, and in the last General Chapter we saw, that some members led by a false desire either to promote the Glory of God and the salvation of souls more efficaciously, or to achieve more efficiently the glory and growth of our Congregation, were inclined to undue active work and to neglect and make little of the acts of the regular observance, especially mental prayer. His Excellency, the President of the Thirty-fifth General Chapter most opportunely called attention to the fact that there are chiefly two dangers that threaten our Congregation today: Excessive activity and excessive expansion (Acta Congregat. Vol. XV, p. 245). However, we now are confident that Our Congregation once recommended and dedicated to the Immaculate Heart of Mary will be safeguarded from both mentioned evils. In the Heart of the Divine Mother we have, moreover, not only a refuge but also an example—an example of a life in poverty, in hiddenness with Christ, sublime in the contemplation of the divine.

Beautifully St. Ambrose writes in his explanation of the Gospel words *Mary...went into the hill country with haste* (Luke 1,39): "Mary remained secluded, was little in public, remained with her relative three months. She had come to perform an office of charity, and she restricted herself to that office

of Charity. She remained three months, not that she was drawn to be in a strange home, but because she did not wish to be seen frequently in public (St. Ambrose, in Luke, Hom. 1)."

That the Heart of the Virgin was unencumbered by temporal things and solely fixed in God is intimated by the repeated words of St. Luke: *But Mary kept all these words, pondering them in her heart* (Luke 2, 19,51). What She had seen and heard of Christ She carefully considered in her mind and thus in joyful contemplation perfected Her soul.

But especially as she *stood by the cross of Jesus, his mother* (John 19,25) suffering in Her heart all that He suffered in body and soul, is She an example for us to imitate, if we wish to walk worthy of the vocation in which we are called (Eph. 4,1).

May the Heart of our most lovable Mother by Her protection and example ever preserve, guard, and increase for every Passionist the spirit of prayer, solitude and poverty.

Not to mention other reasons, it was our desire to dedicate our Congregation to the Immaculate Heart of Mary that She might gloriously overcome all the opposition of the enemies of God and His Holy Church all over the world, but especially in Europe. Who cannot see, that today more than in any past

time perverse men, truly precursors of antichrist, try with all artifices to oppose the Catholic Church and, if it were possible, to delete the very Name of God from the face of the earth? Therefore their hostile endeavors are directed in a special way against the religious Orders who are the elect divisions of Christ's army. But even in this dark hour the gates of hell shall not prevail (Math. 16,18), but we must more and more implore the divine help through the intercession of the Most Blessed Virgin Mary whom the Church most pertinently describes as *terrible as an army set in array* (Cant. 6,3.). Under her most powerful protection glorious victories have been made over the powers of darkness. The divine Mother Herself has deigned to suggest and to show the devotion to her Heart, especially a consecration to It, as a means to overcome the present day enemies of the christian name. Therefore, accepting the suggestion of so great a Mother and following the example of the Supreme Pontiff it is decreed that Our entire Congregation be consecrated to the Immaculate Heart of the Blessed Mary Virgin, even as since 1872 it has been consecrated to the Most Sacred Heart of Jesus.

We read in the acts of the General Curia under the date of October 7th of said year: "To draw more abundant blessings from heaven for

our Congregation and to conciliate the special protection of God during these tragic times, the Most Reverend Father General and his Consultors have decreed that the Congregation be consecrated in a special way to the Divine Heart of Jesus in the manner and with the formula to be sent soon to each Provincial Superior. Furthermore, it was decided that this act of consecration in the current year be recited on November 21, the feast of the Presentation of Mary, and then be renewed every first Friday of the month during the customary Chapter in the choir."

The mentioned consecration was sent to the Provincial Superiors with a letter October 13th by the Most Reverend Father General, Dominic of the Name of Mary. In this letter, relating the hardships and dangers which the Congregation was going through in Italy, Father General placed the greatest hope in the protection of the Most Sacred Heart of Jesus and the intercession of the Blessed Virgin Mary.

Similarly, the present General Curia in a meeting of March 30th of the past year decided, in view of the terrible times, that on an opportune day the act of consecrating our Congregation to the Maternal Heart of Mary be read solemnly in all our Churches, in order thus to obtain more copiously the protection of the Blessed Virgin. Fur-

thermore, it was decided that this act of consecration be renewed every year on the Feast of the Immaculate Heart of Mary, after the spiritual reading in the choir, as it is customary to renew the consecration to the Sacred Heart of Jesus every first Friday of the month.

We therefore command in virtue of these letters that in the Italian Provinces on May 31st of the present year, in the other Provinces on a day to be set by the respective Provincial Superiors, in every Retreat, the Superior read the act of consecration of our Congregation to the Immaculate Heart of Mary, the whole religious Community kneeling before the Most Blessed Sacrament solemnly exposed. The formula for this act of consecration will be received in due time and it is to be used in the future every year for the renewal of this consecration on the Feast of the Immaculate Heart of Mary, August 22nd. This renewal is to be made in the choir after the public spiritual reading.

Most beloved, that this consecration of our Congregation be really acceptable to our Queen and that it bring forth the rich fruits that We expect, let each one of you more zealously foster a devotion to Mary according to the prescriptions and suggestions of our Holy Rule. Let each one strive especially to conform his heart day by day more perfectly to the undefiled

Heart of the most benign Mother. Therefore, let each Passionist be resplendent with the greatest purity, obey his Superiors in all humility and simplicity of heart, diligently observe the Rules, revere and follow the holy traditions we have received from those that have gone before us, and burn with Charity for God and man.

Then the Congregation of the Passion, following in the footsteps of our Holy Founder and under the auspices of the Queen of Heaven, will be brilliant before God and all men, not so much in regard to the large number of members or the multiplicity of external works, but in fervor of spirit and in efficacy of the apostolate—the apostolate of reminding the faithful, by word and example, of Christ Crucified and of the Sorrows of Blessed Mary ever Virgin.

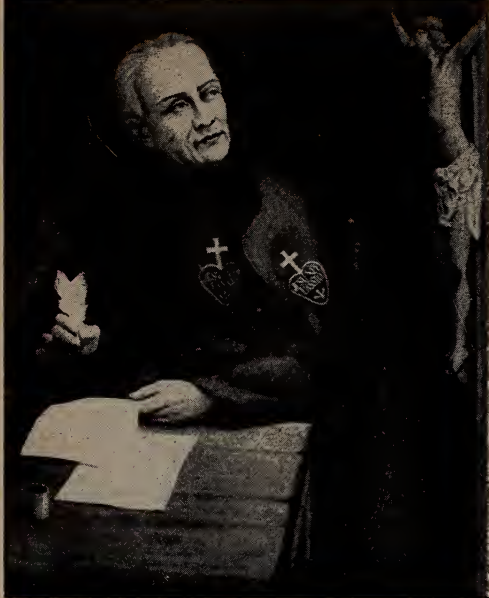
May the Queen of our Congregation lovingly foster this wish of Ours and We with our whole heart impart Our blessing to all of you now confided to Her Maternal Heart.

Given at Rome, in the Retreat of Sts. John and Paul on the 25th day of March, 1948.

Albert of the Sorrowful Virgin
Superior General, C.P.

L.S.

Hyacinth of the Sacred Crucified
Secretary General, C.P.



VOX PATRIS

PAUL OF THE CROSS, General of the Congregation of Discalced Clerics fighting under the standard of Our Lord's Passion.

To the beloved brethren of the Retreat of..., dearest sons in Christ, Greetings in the Lord.

At the General Chapter canonically convoked in the Retreat of St. Michael the Archangel according to the prescript of the Rule We were again chosen, through no merit of Our own but according to the disposition of Divine Providence, as supreme ruler of this young Congregation distinguished by the special title of Our Lord's Passion. We yield Our shoulders to the

weight of such a burden. We are fearful at Our own weakness yet strengthened by a constant hope in the Lord and power of His strength, in Whom we can do all things. God has made known His Will; so We devote Our feeble efforts to this heavy responsibility for the greater glory of God and the progress of the Congregation. Therefore to all you members of our Congregation, to our beloved brethren and dearest sons in Christ, to those of you signed with the sacerdotal seal, to those of you enrolled in the army of clerics, to those of you living our life as lay-brothers, We announce Our election. *Obsecrantes vos ex animo per charitatem Spiritus Sancti, primum omnium fieri obsecrationes, orationes, postulationes* (ad Deum pro nobis)

(The Second General Chapter had again elected St. Paul General despite his protests. The day the Chapter closed, March 12, 1753, he sent out this circular letter. The original was written in Latin and included the references to quotations from Holy Scripture).

fideliter adiuvantes nos in orationibus vestris (Ad Tim. 2—Ad Rom. 13). Beseeching you from our heart through the love of the Holy Spirit that first of all supplications, prayers and intercessions be made to God for us, faithfully aiding us in your prayers. And so, just as We will render a strict account of your souls, which have been especially committed to Our care, to Christ the Lord, the Supreme Prince of Pastors who *de Pastorum manibus requiret* (Ezech. 34) will require from the hands of the shepherd the blood of His sheep, thus will We be able to fulfill such an office with that holiness, prudence, and vigilance which befits it. Then not one sheep of our little flock will perish, either by the original vigor of the observance declining or by the fervor of some religious growing cold. Furthermore, and this is very important, the great work of our Congregation will not be destroyed through Our fault, as We know We have deserved. And therefore, dearly beloved, we must pray without ceasing and in one spirit that *Deus Optimus Maximus ostendat in saeculis supervenientibus divitias Gratiae suae in bonitate super nos* (Eph. 2) the Great God will have all future ages see the surpassing richness of his grace, in that, by His clemency He may raise this very young Congregation, still in its infancy, to Solemn Vows by the power of the

Apostolic See. Then it can spread through the whole world and, firmly established according to Our desire in the Catholic Church, it may stand unconquerable as a wall of God to hold back the enemies of the Cross of Christ. All of us as true and undaunted workers in the Lord's Vineyard can wipe out the abundant vices of the people and burning with divine love we can imprint on the hearts of the faithful devotion to Our Lord's Passion which is too often forgotten.

Because many evils trouble Us on all sides in Our advancing age, *foris pugnae, intus timores* (2 ad Cor. 7) conflict without and anxiety within, therefore *ne tristitiam habeamus super tristitiam* (Phil. 2) lest we have anxiety added to anxiety and lest we be forced to go groaning under the yoke of so great a burden, We beseech you again and again in the Lord, dearly beloved, that you turn neither to the right nor to the left from the norm of our Institute. Instead, make the journey of your perfection straightaway, and thus strive to lighten Our load. The Apostle says that we ought *alter alterius onera portare* (Galat. 6) to bear one another's burdens. Labor therefore to bear Our burden with zeal equal to Ours and with all your hearts. You will do this if you show a prompt obedience and true humility when We will have imposed anything in an attempt to satisfy the obliga-

tions of Our charge in the manner of a vigilant shepherd. "To us belongs care, to you, obedience; to us, the vigilance of a shepherd, to you, the humility of the flock" as St. Augustine says (Serm. de verbis Evang. Joann. tom. 5). What you have done so well during the past six years that We, although unworthy, held this same office, that you will certainly not refuse to do in even greater degree in Our declining years because of the excellent virtue We have noted in you.

Since this is so, beloved brethren in Christ, We wish now to lay before you the deepest feelings of Our heart. Although We seem to have ascended again to the post of Supreme Guardian of the Congregation, We really do not consider ourselves as General or Superior but as your most devoted servant, seeking *non ministrari, sed ministrare* (Matth. 20) not to be served but to serve. But because you are *gaudium nostrum et corona nostra* (Philipp. 4) *et habeamus vos in corde* (Philipp. 2) our delight and our crown and we have you fixed in our heart. We must admit that we love our dearest and very beloved sons in Christ with sincere, fatherly affection and *in visceribus Jesu Christi omnes vos ita cupere* (Philipp. Ib.) I long for all of you with the tenderness of Jesus Christ Himself. And so, moved by our great affection now *absentes quidem corpore, praesentes autem*

spiritu (1 Corb. 5) absent in body but present in spirit, We throw Our arms around each and all of you, priests, clerics and lay-brothers, and paternally embrace you in the most intimate union of charity. We sincerely protest from the bottom of Our heart that we are ever prepared to further the progress of your souls without sparing ourselves even the most difficult labors. Indeed, because *charitas Christi urget nos* (2 Cor. 5) the charity of Christ impels us, We as a good shepherd do not fear to lay down Our life for you, Our sheep, in so far as might be necessary and in accord with the inspiration of Divine Grace. Therefore dearest sons in Christ, come to Us with filial confidence as a benevolent Father in your spiritual and corporal needs. In this object of our ardent desires We will discern faithful and sincere sons of this Congregation. With due solicitude and in the best way We can, We will use all Our ability both to help and to give comfort.

Further, *dilectissimi et desideratissimi filii* (Philipp. 4), *obsecramus vos omnes in Domino, ut digne ambuletis vocatione, qua vocati estis* (Eph. 4). *Induite vos sicut electi Dei, sancti et dilecti, viscera misericordiae, benignitatem, humilitatem, modestiam, patientiam*, (Coloss. 3) *Charitate fraternitatis invicem diligentes, honore invicem praevenientes* (Ad Rom. 12), *nihil*

per contentionem neque per inanem gloriam, sed in humilitate superiores sibi invicem arbitrantur (Philipp. 2); *ita autem, ut super omnia haec charitatem habeatis quod est vinculum perfectionis* (Coloss. 3) "O my brethren, so greatly loved and longed for, we plead with you to live as befits men called to such a vocation as yours. You are God's chosen people, holy and well beloved; the livery you wear must be tender compassion, kindness, humility, gentleness and patience, eager to preserve that unity the Spirit gives you, whose bond is peace. You must never act in a spirit of factiousness or of ambition; each of you must have humility to think others better men than himself. And to crown all this have charity; that is the bond which makes us perfect." Each of you must strive earnestly for charity, so that according to the vows you have made you may attain it. *In simplicitate igitur cordis vestri sicut Christo non ad oculum servientes, quasi hominibus placentes sed ut servi Christi facientes voluntatem Dei ex animo* (Eph. 6), *obedite Praepositis vestris et subiaceat eis. Hoc enim iustum est. Ipsi enim pervigilant, quasi rationem pro animabus vestris reddituri, ut cum gaudio hoc faciant et non gementes* (Haebr. 13), *(adeoque illos), quia Deum spernit, nemo spernere praesumat* (Luc. 10). "Singlemindedly, not with that show of service which

tries to win human favour, but in the character of Christ's slaves, you do what is God's will with all their heart, obey those who have charge of you, and yield to their will; they are keeping unwearied watch over your souls, because they know they will have an account to give. See to it that theirs is a grateful task, not a laborious effort. (Therefore, as regards Superiors) let no one presume to despise them, because thus he despises God." But rather, as is fitting, let all heed them with due docility of heart, for thus *non hominem, sed per hominem Deum, fide scripturarum, quisque audire gloriatur* each will glory in hearing not man but God through man by faith in the Scriptures. But at the same time, *nolite, Patres, (forte per imprudentiam vestram) ad indignationem provocare* (Coloss. 3) Fathers, do not provoke to anger your children in Christ by your chance imprudence, that they may not be discouraged. When they are distrustful of you, they will not disclose the secrets of their hearts even when troubled by interior anguish. Thus they fall into irreparable evils.

Therefore, *dilectissimi nobis in Christo filii carissimi, rogamus vos et obsecramus in Domino Jesu Christo ut quemadmodum (per Constitutiones et Regulas) accepistis a Nobis quomodo vos oporteat ambulare et placere Deo, sic et ambuletis* (Thessal. 3) most dearly beloved

sons in Christ we beseech and exhort you in the Lord Jesus Christ that, as you have received from Us in the Rules and Constitutions how you ought to walk and please God, so walk. By a special gift of God you have been withdrawn from all things into fortresses of the Lord and have been chosen to fight under the unconquerable standard of the life giving Passion *et fidem servare et cursum vestrum consummare* (2 Timot. 4) as also to keep the faith and finish your course. Strive with the alacrity of a very strong soul that finally, after overcoming many trials, you may be worthy to receive the incorruptible crown of justice which is stored away for you by the just Judge. Dearly beloved, *de hoc semper in cunctis orationibus nostris pro omnibus vobis deprecationem facimus, confidentes hoc ipsum, quod qui caepit opus bonum et ipse perficiet* (Philipp. 1) in our prayers we always make supplication for all of you, confident that he who has begun a good work in you will bring it to perfection. Our prayer is that the little flock of our Congregation will increase and that you *in charitate* (non ficta) *radicati et fundati* (Ephes. 3), (Christi gratissimus) *bonus odor facti* (Corint. 2) rooted in and founded on love unfeigned and having become the most fragrant odor of Christ, will be able to comprehend the value of your high vocation and will be able to

preach Jesus and Him Crucified very fervently to Christians and Infidels. May God hear this Our prayer which We humbly pour forth before Him continually. We earnestly beg you to join Us in this prayer.

Behold, when the dreaded moment of the Last Day comes, the heavenly Householder will ask an account of Our stewardship. It is He Who willed the recent planting of this vine of our Congregation in the field of His Church (planted with variety); it is He Who has given it over into Our care. Oh that We may be able to answer that We have not lost anyone nor, through Our fault, have any of those plants perished which should be as *oliva fructifera in domo Dei et sicut palma florescere* (Psalm. 31-91—Iuxta sigillum nostrum) the fruit bearing olive tree in the house of God and should flourish as the palm—none, that is, except perhaps one which resisted Our careful cultivation because of very great malice, one which refused to bring forth fruits worthy of penance and perfection. Therefore, dearly beloved, *nolite deficere benefacientes* (2 Tessal. 3) (sed) *cum metu et tremore salutem vestram operamini* (Philipp. 2), *satagentis magis ut per opera vestra bona certam vocationem et electionem faciatis* (2 Petr. 1) never weary of doing good but you must work out your salvation in fear and trem-

bling and strive even more by good works to make your calling and election sure. Therefore, *induimini Dominum nostrum Jesum Christum* (Roman. 13) *qui exemplum dedit nobis, ut quemadmodum ipse fecit, ita et nos faciamus* (Ioann. 13) put on our Lord Jesus Christ who set us an example, that as he did so we also should do. Pray continually for Us and for the Congregation. For Our part, We place all of you to be kept in the Tabernacle of the open side of our very sweet Christ Jesus, in His Heart and that of our most loving and sorrowing Mother Mary. Moved by the purest paternal love We pray *that ipse Deus pacis santificet vos per omnia*

(1 Tessal. 5) *et pax Dei, quae exsuperat omnem sensum custodiat corda vestra et intelligentias vestras in Christo Jesu* (Philipp. 4) the God of peace may sanctify you wholly and may the peace of God, which surpasses all our thinking, watch over your hearts and minds in Christ Jesus.

So may it be. We exhort you in the Lord to read this letter of Ours attentively. In testimony of Our love for you We subscribe it in our own hand and authenticate it with the seal of our Congregation.

Given from our solitary house of St. Michael the Archangel, in the Territory of Vetralla, March 12, 1753.

Paolo della Croce

Peter M. of the Wounds of Jesus,
Secretary

Let us persevere unceasingly in our hope, and in the pledge of our righteousness, that is, in Christ Jesus, "Who bore our sins in his own Body upon the tree, who did no sin, neither was guile found in his mouth," (1 Pet. 2,24) but for our sakes, that we might live in him, endured all things. Let us then be imitators of his endurance and if we suffer for his name's sake, let us glorify Him. For this is the example which He gave us in Himself, and this is what we have believed.

St. Polycarp, Epistle to the Phillippians, viii, 1.

A Passionist Madonna

by

Fr. Stephen Mary, C. .

ON a winter evening in late December, 1848, a young man stepped down from the Dover coach into the damp and murky dusk of the London streets. The dim light cast by the sputtering lamp hanging above the inn door covered his face with quick, changing shadows. It was a young face, the face of an intellectual and deeply spiritual man. But few people, if any, took notice. London was either sleeping, or still engrossed in its beef and ale. The unknown traveler slipped off into the night as quietly as he had come, bearing back into the heart of his native England the burning light of a newly found faith, the fresh intensity of his recent ordination, and a packet of pictures. . . .

Vincent Mary Louis Zelli-Pazzaglia was leaving. He made up his mind definitely on that point as he walked down the corridor of Sts. John and Paul, in Rome, sometime in the summer of 1777. It did not matter that his father had sent him to Rome to receive the education proper to his state, and to become, if possible, a priest and a prelate. It did not matter that

the Pope himself, a great friend of the family, had ordered Vincent to remain with the Passionists on the Coelian Hill until such time as His Holiness should grant him permission to leave. The only thing that mattered to young Vincent was that it was a mighty hot summer, and he was tired of the eternal bells and drab walls of the place. But, being the son of a nobleman, Vincent was polite even in his disobedience. So he set off down the hall for the cell of the Consultor-General, Father John Baptist of St. Vincent Ferrer, to tell him that he was leaving. Before the latter's door the young man paused a moment, drew himself up in all the dignity of his twenty-one years, and knocked. There was no answer. He knocked again. Still receiving no answer, Vincent pushed open the door and stepped into the room. Seeing no one he turned to leave, when suddenly to his astonishment he noticed Father John Baptist elevated high in the air in a kneeling position before a picture of the Blessed Mother of God! Strange and wonderful things happened to the heart of the young nobleman

at that moment. After dinner, when the religious filed out of the refectory, they were astonished to find him prostrate in the corridor, weeping, and begging admittance into the Congregation. He received the holy habit and made his novitiate in the Retreat of San Angelo, taking the name, Aloysius Mary of the Blessed Sacrament. His subsequent contempt for the world, and his intense holiness of life, is said to have drawn to the Congregation a brother of his, named Michael, who became an excellent and holy missionary....

Gaspar of St. Joseph lay dying, his student days ending, eternity about to begin. Down the long, endless corridors of Sts. John and Paul, a little bell sounded, as Viaticum was carried to the dying student. He heard it, and the dim light in his eyes quickened. After receiving the Holy Eucharist, he lay with a deep and quiet peace glowing on his face. The brethren kneeling around his bed expected to see the end at any moment. But it was slow in coming. God wished to try this saintly soul. Suddenly the look of peace on the dying man's features was shattered—he opened his eyes and looked wildly around the room, his soul seemingly in agony. A picture of Our Lady, hanging on the wall at the foot of the bed, caught his attention. He kept his gaze fixed on her image almost continually during the ter-

rible struggle which followed. For six days, the early chronicler tells us, Confrater Gaspar was torn between assaults against hope of eternal salvation, and temptations against faith. But his confidence was in the Mother of God, to whose picture he had had a deep devotion during all of his Passionist years. She did not now fail him. After six terrible days, the temptations ended. Some hours later, Confrater Gaspar went home to his God. It was the late afternoon of February 29, 1788....

A picture binds these incidents together, a picture whose history should be of interest to every Passionist. Its strength is the strength of a tradition.

The small packet of pictures, carried back from Rome to England by John Henry Newman, represented an attempt on the part of the Second Founder of our Congregation, Father Anthony of St. James, to spread devotion to the picture of Our Blessed Lady—under the title of "Mother of Holy Hope"—beyond the confines of Italy. The pictures which Newman carried were destined for Father Dominic of the Mother of God, who was at that time Superior of the English mission. It was before a copy of the same picture that young Vincent Zelli-Pazzaglia discovered Father John Baptist of St. Vincent Ferrer in ecstasy (it was not the first time that such favors had been

granted to this servant of God). It was the sight of a picture of the Mother of Holy Hope which gave strength to Confrater Gaspar of St. Joseph in his last agony.

Our Holy Founder had an intense devotion to Our Blessed Mother under this beautiful title; Blessed Vincent Strambi is said to have carried the picture with him on all his missions; Saint Gabriel, and his classmate, the saintly Father Bernard Mary Silvestrelli, both learned to love it from the earliest days of their novitiate at Morrovalle.

The history of the picture is briefly told.

Shortly after the suppression of the Society of Jesus in July, 1733, Pope Clement XIV sent our Holy Founder, then living at the Hospice of the Cross (in Rome), some belongings of the Jesuit Fathers. Amongst these was a copper engraving of Our Lady of Holy Hope. St. Paul conceived a great devotion to the picture, as did several of the older religious, Father John Baptist of St. Vincent Ferrer and John Mary among them. The Generals who succeeded our Holy Founder, particularly Father Anthony of St. James, made it a point to see that devotion to Mary under the title of Mother of Holy Hope was spread through all the houses of the Congregation. In Italy this wish was realized so fully that within a few years after Father Anthony became

General of the Congregation, the picture was to be found in the cells of nearly every Retreat in that country.* In an article in the *Bolletino*, June, 1923, it is related that a religious of our Congregation, previous to his becoming a Passionist, was one day shown a picture of Our Mother of Holy Hope by a friend of his, who said: "Do you see this picture? If you become a Passionist you will find a copy of it in your cell wherever you go."

The original copper engraving has been lost, but an authentic copy in oils, the one used by Blessed Vincent Mary, is still preserved and venerated in the Retreat of San Angelo in Pontano. Previous to 1927 this picture hung in the choir of the Retreat, but in that year the General, Father Leo of the Sacred Heart, solemnly blessed and enthroned it on the high altar of the church.

The fact that an entire province—in Holland—has been dedicated to Mary under the title of Mother of Holy Hope is not the only witness to the strength of this tradition in the Congregation. The privilege of having the Office and Mass of the Blessed Virgin under the title of *Mater Sanctae Spei*,

*We are informed that in all the cells of St. Michaels Monastery, West Hoboken,—a monastery founded during the term of Father Anthony of St. James as General—there hangs a picture of Our Lady of Holy Hope. (Editor's note.)

granted to us by decree of the Sacred Congregation of Rites, March 27, 1923, seems also to have been motivated by the traditionality of the devotion amongst us, as is shown by these words of the above mentioned decree: "a priscis enim Congregationis temporibus maximo pietatis studio usque in hanc diem colitur."

One interesting note is to be added. The custom of reciting three *Glorias* after the Angelus, in thanksgiving for all the wonderful privileges bestowed upon Our Blessed Mother by Almighty God seems to have taken its rise from the express wish of the Virgin her-

self. In the life of the second General of the Congregation, Father John Baptist of St. Vincent Ferrer, it is related that once, while he was in prayer before his favorite picture of Our Lady of Holy Hope, Mary appeared to him and "insisted...that on the missions he should promote the custom among the people of saluting three times the Mother of God at the sound of the bell in the morning, at noon, and in the evening, in memory of her humility, her dignity of being the Mother of God, and in memory of the Incarnation of the Eternal Word,—which wish he subsequently tried ever to fulfil."

SPES NOSTRA

No day is ended till its sun hath set,
Nor life completed till death's sombre gloom
Steals o'er its twilight, and the yawning tomb
Engulfs its sin and sorrow, toil and fret.
Who most has cause to mourn with vain regret
A guilty past, and dread eternal doom,
May, if he will, his future course illume
And reap the Saint's rich, golden harvest yet.

For she, the Mother Blest whom Jesus gave,
All-potent Advocate at Mercy's throne,
Lends willing ear when contrite sinners crave
The sweet compassion she has ever shown -
To bruised reeds. Ah, who would not be brave
When Heaven's Queen doth make his cause her own?

Arthur Barry O'Neill, C.S.C.

HISTORY OF HOLY CROSS

Diamond Jubilee on the Hill



by

Fr. Godfrey, C. P.

PART II

THE cornerstone for our new Church of Holy Cross was laid on Sunday afternoon, June 18, 1894. A wood flooring was laid for the occasion over the entire space within the walls of the Church, and a large wooden Cross was reared against the sky in the curve of the apse at the west end.

At 2:00 P.M. a brilliant procession of the Catholic Societies of the city, led by two bands, started from Eden Park and wound up the hill. The ceremonies commenced in a blaze of sunshine, but soon afterwards dark clouds began rolling across the heavens, giving an eerie brilliance to the waving flags and

flashing uniforms of the Knights and soldiers.

Even before the first blessing was given, the wind had risen sharply and the Cross was seen to sway. Two men from the crowd then climbed upon the platform and braced themselves against the upright beam—literally holding the Cross aloft in the gathering storm.

In the place destined for the High Altar knelt V. Rev. Fr. Albrinck, Vicar General of the Diocese, and our Passionist Superiors. Though the wind was increasing and whipping their vestments and surplices, they continued the ser-

vice and proceeded to lay the cornerstone.

Just as they approached the southeast corner, where the stone was to be set in place, there was a sharp clap of thunder...and the rain came pouring down. It drenched the ministers, the kneeling children, and the shadowy throng of some sixteen hundred friends and parishioners. All stayed, though, to see the stone lowered into place and sealed.

V. Rev. Fr. J. M. Mackey, Rector of the Cathedral and one-time Army Chaplain under General Burnside, had a grand sermon prepared for the occasion. According to plans he was to speak at length on the glories of the Catholic Church, and wind up with a tribute to the American flag and a strong assertion of the right Catholics have to the protection and freedom that flag gives. But with the rain pouring down upon his audience and the ministers looking bewilderedly at their soaked and fading vestments, he had to cut his words short.

"The stars and stripes," he said, "symbolize America's liberty, fraternity, and equality. . . . The stars in that flag flash the light of knowledge throughout the land—knowledge of civil rights and the power to defend them. We love that flag and all that it symbolizes, for we fought for it, bled for it, raised it, supported it, and won it. It is our

own. 'For God and Country' is the maxim to which we have ever been faithful, and to which we shall be faithful till time is swallowed up in eternity.'

Then to conclude this most unique dedicatory sermon, he exclaimed: "Three cheers for our flag! *Semper et ubique fideles vexillo.*" Old Mount Adams—the chronicler tells us—shook with three rousing cheers from that great Catholic crowd...and the ceremony was over.

DEDICATION OF HOLY CROSS

The building of the new \$50,000.00 Church was pushed by the Rector, V. Rev. Fr. Stephen Kealy, C.P., in all possible speed. It was his intention to have it finished by December of 1894, but V. Rev. Fr. John Baptist, the Provincial, thought that he was moving too fast. Accordingly, Fr. Stephen was told to let the Church settle during the Winter. The delay was to give the wood a chance to season and allow the masonry to be in better condition to receive the plaster. But despite this halt in the work, the construction took only eight months.

The exterior of the Church is of plain brick and in the form of a rectangle—120 feet long by 60 feet wide. On either side there are seven full-length stained glass windows, with two half-length windows over the side Chapels.



New Holy Cross Church and Monastery

At the time of its construction Holy Cross was considered a departure from the architecture then in vogue. The Gothic style was being used almost exclusively in Cincinnati Churches, but Byzantine Romanesque was chosen for this place. It is built to seat 870, and has a vaulted ceiling of 54 feet. The campanile beside the Church reaches 130 feet above the Ohio River.

The Platea mentions that "few Churches have been formally opened more auspiciously than was Holy Cross on August 25, 1895." Over 2000 people were gathered on the hill for the dedicatory services, which began at 9:30 on a brilliant Sunday morning.

The procession, consisting of

clergy and acolytes, and headed by three Bishops, formed in front of the old monastery and marched to the front of the new Church, where the two hundred families of the parish were gathered, along with hundreds of friends of the Monastery.

After chanting the *Miserere*, Archbishop Elder, accompanied by the acolytes, blessed the exterior of the Church. On completing the circuit of the building, he and the clergy entered, singing the *Litany of the Saints*, and the doors were closed. Proceeding to the High Altar the *Litany* was finished, and then the Archbishop blessed the interior, dedicating it to the service of God. V. Rev. Fr. John

Murray, Rector of Mount Saint Mary's Seminary, and V. Rev. Fr. Charles Lang, C.P., were his assistants.

When the blessing was finished, the doors were thrown open and almost a thousand people tried to crowd in. The rest gave up the idea and wandered about the street and Monastery grounds.

The celebrant of the Mass was the Rt. Rev. Camillus Maes, Bishop of Covington, assisted by Frs. Peter Lotti and Denis Callagee, C.P. Archbishop Elder assisted at this Pontifical High Mass from his throne.

The Rt. Rev. Bishop A. J. Wat-

terson of Columbus, Ohio, preached the sermon, taking as his subject the beauties of truth exemplified in the art work of the Church. He explained the symbolism of the Dedication Ceremonial, and pointed out how all the decorations about the Church bore upon the great truths of Faith—especially the Holy Sacrifice. In conclusion, he told of the great work which was being done in the world by the Passionist Fathers, and emphasized the noble efforts of the local Community.

After the Mass Archbishop Elder rose from his throne and in a few words thanked the people for the

Interior of Holy Cross Church



work accomplished, and paid a touching tribute to the memory of his predecessor, Archbishop J. B. Purcell, who had brought the Passionists to the city.

ADDITIONS AND DECORATIONS

The Platea, in the years following the dedication of Holy Cross, recounts one addition after another.

For instance, it speaks of the famous Crucifix which hung above the main Altar in the old Church, and tells how Mrs. Heidkamp, mother of Father Cajetan, C.P., donated a marble Altar for its enshrinement. Four statues were then added to make the present "Calvary Group"—the Blessed Virgin, St. John, Nicodemus, and the Centurion.

The Calvary Shrine is a memorial to Fr. Cajetan, who died in our Pittsburgh Monastery on April 27, 1889. He was born in Cincinnati, November 11, 1859, and made his Profession in the Congregation on September 1, 1877. A brass tablet on the side of the Altar records the gift of the mother in memory of her son.

At about the same time the new organ was installed. It was built by Koenken & Grimm and cost \$2163.00. Its dedication was held on Sunday evening, August 11, 1895, and the reporter who covered the affair for the paper naively remarked that Maggie Otis Abel, the organist, "was in ecstasy and Maria

Smith's *Ave Verum* was a revelation."

The following June a set of Terra Cotta Stations, costing approximately \$700.00 were imported from France and installed in Holy Cross.

Two statues of Adoring Angels were also imported for the High Altar. When the Church was built, funds were too low to put in the Angels. But since then the Altar Society had been working hard on parties and bazaars, so they were now able to present the statues to the Church as a gift.

Fr. Stephen, the Rector and Pastor, was delighted, for it meant he could thus complete his great work of building and decorating Holy Cross before leaving for Dunkirk, where he was being sent as Rector by the recent Chapter. But the statues were slow in coming, and they arrived on the very day of his departure. Fr. Stephen opened one of the crates and could only peek at the face of one of the angels, for it was train-time and he had to hurry away, leaving to others the job of placing them in position.

In the old Church two beautiful statues of the Sacred Heart of Jesus and the Sacred Heart of Mary had been placed on pedestals against the dividing columns between the Main Altar and the Side Altars. In the new Church these two statues had been placed over the Side Altars in niches made for

them. Several parishioners had wanted St. Joseph to be thus honored, and a Munich statue of the Saint was placed near that of the Sacred Heart. But it was smaller than the others and entirely out of proportion, so the next Rector, Fr. Albert, condemned it to oblivion in a dark corner of the sacristy storeroom.

The removal of the statue caused a great deal of comment in the parish, and a number of callers asked: "Why don't you like St. Joseph?" Such things could not continue, so one of the brethren ferreted out the little statue and mounted it on a pedestal in the sacristy. "You will stay here," St. Joseph was told, "until you grow large enough to move out into the Church."

The amiable Saint was not long in finding a benefactor in the person of one of the St. Vincent de Paul men, and a new, more beautiful statue of St. Joseph was solemnly blessed and installed in Holy Cross the following Sexagesima Sunday.

STUDENT TRAGEDY

Shortly after the completion of Holy Cross Church, Confraters Maurice, Philip, and Raphael were sent from Louisville to the hill. They were the first contingent to form a class of students under the direction of Fr. Albert, and with their arrival the regular observance

was recommenced. A couple weeks later Confraters Augustine, Alphonsus, and Oswald joined them from the Novitiate.

On an outing the following Corpus Christi Confr. Walter Cassells was drowned in the Little Miami River. He had joined the class just a few months earlier and was the last professed. Fr. Stanislaus, their lector, was in charge of the expedition to Columbia, where boats were hired and the group rowed up the Miami. When they reached a secluded bend in the River, everybody peeled off and dove in. Walter was not far from the boats when he was seen to double up and go down. One of the students on shore saw his struggles and yelled to the others. Everybody was in a panic, and nobody knew what to do. As the student sank out of sight Fr. Stanislaus gave him absolution.

The body was recovered about an hour and a half later by George and Thomas McAdams of Columbia, the men from whom the boats had been rented. It was taken to the morgue, where Coroner Haerr viewed the remains and gave permission for it to be prepared for burial. When Fr. Provincial was asked by telegraph where the body should be buried, he replied: "In St. Joseph Cemetery." Accordingly, a lot was purchased and the funeral took place Saturday morning, June 19th. The remains were taken to the Cemetery and placed in a vault un-

til the lot was prepared. Then on Tuesday, June 22nd, they were lowered into the ground and the grave blessed by Fr. Simon.

It was the twenty-fourth anniversary of the opening of Holy Cross and most of the Community was then attending the parish reunion and entertainment in the school hall.

ERECTION OF THE GROTTO

In preparation for the Silver Jubilee and to stimulate devotion to Our Lady of Lourdes, a beautiful Grotto Chapel was built in the basement of the Church. It reproduced

Lourdes Grotto



the celebrated Shrine at Lourdes, France, and depicted our Blessed Mother appearing to St. Bernadette Soubirous.

On the day of its dedication, Sunday, May 8, 1898, a crowd of over one thousand Catholics were present to pay homage to the Mother of God. After the sermon by Fr. Albert on the history of Lourdes and the cures associated with such devotion, a procession of the faithful was led down to the Grotto where several priests gave blessings and distributed little vials of Lourdes water.

Fervor and devotion mounted all the higher, when one of the men in the crowd, a paralytic, was suddenly cured of his affliction. Other miracles have been witnessed at the Grotto, and now around its walls one can see the crutches and braces left as votive offerings by the happy clients of Mary.

Then on October 2, 1898, the Church celebrated its Silver Jubilee. It was simultaneous with the Golden Jubilee celebration at St. Michael's, Pittsburgh, so only the "Western" Rectors were present.

This, however, did not curtail the festivities for the *Cincinnati Commercial Tribune* gave a big spread to the affair and reported that Archbishop Elder along with Bishops Watterson and Maes and a number of other dignitaries and local clergy were present. Again "several thousand of the faithful"

thronged the hill and tried to get in Holy Cross for the services.

The Jubilee concluded with a two-weeks' bazaar...netting a very tidy sum with which to begin our next quarter-century on the Mount.

"RELIGIOUS PILE" DEMOLISHED

Fr. Guido had wasted no time on decorations when he turned the Cincinnati Observatory into a Monastery. Rather his architectural face-lifting had succeeded in giving the place only a beat-up look.

Accordingly, when on August 4, 1899, the City Building Inspector condemned Holy Cross and ordered the Religious to vacate, the Rector replied that the Passionists would immediately tear down the Monas-

tery and erect a new one. The papers hailed the news with a headline: "Observatory and Famous Religious Pile to be Demolished."

The description of our place was not very flattering, but it was the truth. Mr. A.S. Parchond of Cincinnati was in charge of the wrecking, and though he was on the lookout for material that could be salvaged, he found nothing. Every last vestige of the old place was removed and even some of the ground was graded down and carted away. Thus the "lighthouse of the skies," one of the landmarks of old Cincinnati passed forever into oblivion!

(To be continued)

man who goes on a	Moral: If you ha
ving what it is all	hold it. I had a
g disaster, but a	retreat stolen fr
packet of ser-	I was ill at H
ks of improv-	heard of it si
nd a bore be-	I was going

That Father Michael (Klinsing) C.P., organized the first unit of the Holy Name Society in the deep South? From "The Morning Star" of New Orleans, January 29, 1910, we read: "In the season of Lent, 1889, Father Michael gave a mission with Father Raymond (O'Keefe) at St. Vincent de Paul's Church. It was at the close of this mission that he organized the first Holy Name Society in the Far South. At succeeding missions in various churches, he organized Holy Name Societies, notably at St. Theresa's Church, Mater Dolorosa, and Our Lady of Lourdes, while other Passionist Fathers organized at the Holy Name of Mary, Algiers, Holy Rosary and St. Rose of Lima."

(From Chronicles in Normandy archives)



MISSIONARY FORUM

AD MULTOS ANNOS!

The Mission Forum offers its heartiest congratulations to Father Alexander on the occasion of his Sacerdotal Golden Jubilee.

Always the father and friend to the aspiring young missionary, Father Alexander gives us some forceful thoughts out of a mind and heart that have lived and breathed the mission atmosphere these fifty golden years. Keen, observant and straightforward, it is too late in the day for this venerable battler for Christ to "pull his punches." Nor does he!



one can see the candle left as votive offering for the intentions of clients of Mary.

Then on the day of the Church celebration. It was

A MISSION is the work of Christ and a missionary is Christ's deputy, therefore he must do the work of Christ and must try to do the work as Christ would wish it done. A mission may be a failure. If it is it may be your fault. Two elements are needed for the success of a mission, the grace of God and you. You would not lay the blame of failure on God's grace, though

you may run into a parish that has lost the faith (I did once)—then it is the fault of the people. They reject your message even as the Jews rejected Christ's. God will probably help a man who lacks talent, providing he has humility and zeal, but I find it hard to believe that God will condone pride, especially when it is accompanied with coarseness or vulgarity. Now as-

IDEALS

TRADITIONS

TECHNIQUES

SUGGESTIONS

EXAMPLES

LETTERS



suming that no man of sense wishes to headline a failure especially in God's work, we might outline a few things to do and avoid.

PREPARE WELL!

The first thing is preparation. This does not mean merely the writing and memorizing of sermons, though of course that is necessary too. A man who goes on a job without knowing what it is all about is courting disaster, but a man who has a small packet of sermons and never thinks of improving them is an ass and a bore besides. Some of our great men worked all their lives on their sermons and then were not satisfied. Don't preach other men's sermons though one of the best men I ever worked with told me he had never written a big sermon in his life and he was a splendid preacher. A fine old man told me to write my own stuff. It is yours and you can improve it by rewriting, by reading, by listening to better men

and by experience. Some men have experience, but they never learn—WHY? It is lawful to adopt another man's ideas, but to use a whole sermon is dishonesty—to say nothing of laziness! I followed a man once who used my opening and closing and the same priests were in the sanctuary. I had worked on those two sermons for many years. Moral: If you have a good sermon hold it. I had a complete priests' retreat stolen from my room when I was ill at Halstead and never heard of it since. The thief thought I was going to die, so he had no scruples. Some men have strange ideas of mine and thine.

What would you say is the primary purpose of a mission? It is the creation of a spiritual atmosphere and a supernatural point of view on life to combat the paganism in modern life: Our responsibility to God and His Laws, the value of our souls, death, judgment, Heaven, Hell and Eternity and its changelessness, as we go so shall

we stay. Pagan Rome in its decadence is being copied by many in America today in thought, word, and conduct, to say nothing of the garbage called "Literature" which is honey-combed with sexualism. We must fight that on the platform and in the confessional and in social life. Divorce is wrecking the home, and loose morals and drinking are common among those who get their names in the papers. Then there is dishonesty in business and private life: "Get what you can and don't pay your debts" is the rule with many. A missionary should be firm on the commandments no matter who opposes. Keep God and the supernatural before your audience.

NO CLOWNING!

Flippancy and humor are out of place on a mission, for that leads to two practices, both reprehensible. First, kidding one's partner from the platform. Aside from the bad manners, the people do not like it and it does not add to the popularity of the guilty one. There may also be a sinister motive back of it. I have heard the people prefer the second man to confess to. The Provincial condemns this and he is not alone. To be jovial and pleasant in the house is right and proper, but it should not be carried into the church. Secondly, there are those who make joke of the talks on Penance, telling funny

stories even of their own experiences. These do harm, especially if there are non-catholics in the church. A catholic looks on the confessional as a sacred place and does not wish to hear it treated lightly. Moreover, some are scared and need counsel and advice rather than funny stories. Keep before your people that there is only one angle of penance that is hard; the rest is mercy, pardon, consolation and peace for those who are sincere. Stress the point that you can't make a bad confession, if you try to make a good one.

THREE TYPES OF CONFESSORS

There are three types of confessors. The easy-going one who lets everything slide, even dishonesty and crookedness in married life. Then there is the grouch who snarls at all, thinking he is zealous, when he merely has a bad liver. I was with a man once who was sweet and gracious to women but was so savage to men that they would not go to him. He finished Saturday night of the men's mission at nine o'clock and four of us were in there till eleven fifteen. There is the scrupulous guy who asks all sorts of inane questions, like the one who asked if the penitent thought a certain sin was mortal. Every theologian knows there are questions that must be asked, others are a waste of time.

There used to be shirkers in my time (not many). One Saturday night in Chicago, when we were hearing in the basement, the superior locked the doors at nine o'clock; they didn't stay locked for long. We did not finish until eleven. Another walked out on me and I found him having a smoke with the pastor. He was back in the box before I was—and he stayed until we finished!

There are two other characters, the strutter who walks and talks like a ham-actor, and the long-winded guy who does not know when to stop. I was with a man who spoke for an hour and a half every night. Half of it was good, but the second half put the people to sleep. A Pastor said once "I want a man who preaches Christ and not himself."



APPRECIATIONS

"Your idea may work and do some good. I will do anything to help our work to a higher level. God bless you."

(Alexander)

"THE PASSIONIST is really Passionistic, and I like the plan. Thanks for offering me a part in a good work and on a good subject."

(Reginald)

"I hope you have the cooperation of the missionaries to make the Forum something practical, interesting, and news-full and a voice of the missionaries. Our missionaries all have experiences on missions, retreats, and travels they would like to narrate. Some incidents are touching, others humorous, and once in a while galling, and at times terrifying, and often inspiring. I hope you can succeed in getting them to write these experiences in the Forum."

(Raphael)

"I consider THE PASSIONIST the most successful venture launched in the Province. The "Mission Forum" is a splendid idea. Every priest has experiences worth provincial publicity in THE PASSIONIST."

(Sylvester)

Mission and Retreat Echoes

by

Fr. Marion, C. P.

THE PASSIONIST Congregation during its lifetime of more than two hundred years has successfully carried out the assignment given by St. Paul of the Cross. God loves our Congregation and wants it to continue and prosper. His abundant blessings to us indicate a continuing regard and more graces should we fit and re-fit ourselves to uphold the ideals before us. That we are doing well, is conceded. That we might do better is a worthy ambition.

FEAR OF FAILURE

A close-up view may and does reveal defects. . Willingness to face facts and do something about them are some of the signs of healthy growth. Fear of failure is a real blessing in disguise, if it drives us close to God and to greater interest and renewed efforts. On the one hand, we know that God will not fail to supply, when we have done all that we can with the faculties of body and mind with which He has endowed us. Yet this does not justify sitting by complacently and idly, glorying in the past, and leaving all to Him. It is the conscien-

tious duty of the present generation to continue the work that was left to us by our predecessors and to prepare and train others to succeed us when our time to move on will have come. We must act as a part of a continuous plan connecting the past with the future. Each in his own time must fulfill his assignments with the greatest of care and attention. All—those in charge of the physical and temporal needs, those in charge of education and training, and those entrusted with the active spiritual work of conducting missions and retreats—must work together as a unit. As long as we have this cooperation and unity, and great zeal and interest in our particular assignments, the Congregation will, with the grace of God, flourish and prosper.

FATHER TO SON

We would like to remind the missionaries of the important and serious obligation they have to the young men who have completed their education and training and are now ready to begin as our co-workers and, in time, our successors. It is their duty, figuratively

speaking, to take these young men by the hand and show them by word and example where to begin and how to proceed. May we also suggest to them to make use of this Forum as a means to give valuable advice and counsel to the young men.

We are all aware of the fact that to proffer such advice and counsel it will sometimes be necessary to purge and criticize, as well as to enlighten and construct, and in so doing there is danger of back-fire that can result in greater harm than good. If the deadly monsters of antagonism and resentment are aroused, they will kill every effort to help others, and what is worse, raise an almost impenetrable barrier and cut off one generation from another. Such a danger, however, does not free us from our obligations. The good that can be accomplished more than justifies risking the danger. The young men have been well educated and trained, and we must presume on their sincerity and zeal for the cause; their desire to learn; and their humility in realizing their limitations, inexperience, and need for advice and instruction.

There is not only the duty on the part of the missionaries to give instruction and advice, but also the duty on the part of the young men to seek and to accept the same. They must have a healthy respect

for and recognize in the older men much valuable knowledge gleaned from maturity and years of experience on mission and retreat work.

FALSE APPRAISALS

One of the bars to this respectful attitude is a false appraisal or evaluation of their ability and merits. Throughout student days they may have heard from time to time criticisms and even ridicule of their elders for their faults and idiosyncracies. They were sometimes pictured as men bordering the ignorant and stupid class; very inefficient and drawbacks to the Passionist cause. These criticisms were not made directly to destroy the reputation or to give the impression that the Passionists have deteriorated and failed miserably; that the old men must be discarded and relations with them cut off! and a new order of higher-class missionaries must be instituted to reestablish the pristine ideals. They were made to point out certain faults which are to be avoided. Unfortunately, some young men have and probably do now misunderstand the real purpose of these imprudent and untimely criticisms, and have lost all respect and confidence in their elders.

One such man started out on his mission career. His opinion of his elders took form or materialized in the person of one particular

individual. He gave one of his first mission with this man and still his opinion did not change. Throughout the following years he happened to give missions in places where the older man had been years ago. On several occasions people came and inquired about old Father ——. They did not congratulate the young man on his great, magnificent sermons and his great persuasive powers of eloquence, but spoke highly and reverently of the old man who brought them back to God, inspired them with Christian ideals, some 20 or 30 years ago. They never forgot his sermons. His words were alive and took root and lived in their hearts. What a grand testimony to a work well done! It finally dawned on this young man what a fool he had been in overestimating his ability and placing so much confidence in his puny little efforts; in criticising and condemning a great man whom God had chosen and through whom He had effectively spoken to his people.

Look not at your predecessors through the eyes of some reformer or self-constituted judge of others' ability and merit, but look at them through the eyes of God Who found them worthy and capable and chose them as His instruments!

SERMONS AND SERMONS

Another bar to this proper respect and confidence may be his

sermons. Perhaps they are far below the young man's standards in matter and delivery. A sermon is not a mechanical composition to be judged solely by its dogmatic or rhetorical perfection. It is an instrument or means to an end, and not an end in itself. It is a means of conveying to another our solution of his problems; to persuade him to avoid evil and conform himself to the Will of God.

The young man with little experience starts with theology and canon law and tries to apply it to the people. The mature and experienced man starts with the problems of the people; the thousands who have poured out their hearts to him in the confessional throughout his many years as the representative of Christ, and applies the Christian principles and teachings to strengthen, encourage, and console them. His background of knowledge determines what he shall preach; whether to give a simple instruction, or to appeal to the motives of love or fear or emotion or honor or right reason. It also determines to what group or class he principally directs his address. Unless we enter into his mind and see what he sees and know definitely what idea he is trying to convey and to whom, we cannot rightly evaluate his sermon.

For such reasons young men should reserve their judgment and

cede their condemnatory opinions in favor of a more experienced man.

GOD GIVES THE INCREASE

The third and greatest detriment to respect and confidence in others is an over-estimation of one's own knowledge and ability—a superiority-complex or an ethereal state of mental intoxication. "O God, I thank Thee, I am not like the other missionaries. I have a better education and greater ability. I have wonderful, soul-stirring sermons and great oratorical powers. My conduct is without fault. I am an inspiration, an uplifting example to all. I thank Thee, I am not like these, my predecessors whose work is inefficient and conduct reprehensible." ... Thank God, we do not have any formally guilty of such pride and conceit—mental monstrosities whose heads are entirely out of proportion to the rest of the body. Such will not seek nor accept, but even resent any suggestion or advice. But there may be some who are bordering on this abnormal state—unconsciously!

Jeremias was a learned and capable and virtuous man. He was also a prophet. When the Lord told him to go preach penance to the recalcitrant Jews, he did not rise up and answer: "Yes, Lord, I shall be glad to do this favor for you. You have come to the right man. These other men about me are

good, but they are not able to handle such an assignment. I have great talents and ability, and can by my powerful sermons and persuasive oratory convert these sinful men." No, he meekly answered: "A, a, a, Lord, I cannot speak." He realized that his words were empty and meaningless to the ears of hardened sinners. He placed little value on his learning and ability....

It takes time, but all will eventually learn that only the grace of God can enlighten the mind and move the will. All the old warriors in the mission field learned to place great confidence in God and not in their sermons. Sometimes a man descends from the platform elated and proud of his sermon and the manner in which he delivered it. Shortly afterwards the results in the confessional proved that it was a dud. At another time, he feels humiliated and ashamed of himself for the manner in which he preached—he was distracted, his mind did not function normally. But results in the confessional prove it to be a wonderful sermon. God will make us all soon realize that it is He, and not our puny little selves, Who effects the great spiritual good in others.

We can not justify nor do we attempt to justify all the faults in the missionaries. Each and every one is bound in conscience to strive

for perfection—to become another Christ or as near like to Him as humanly possible. However, his external conduct or deportment may or may not reflect his real, interior self. There is far more within a man's life than is shown without. The body, proficient though it may be, is a very inadequate instrument and can register only a small portion—and that crudely—of what goes on within. If we could see the missionary before his God at Mass or at prayer... see what is going on within when he is ner-

vously pacing back and forth or sitting quietly in his room before his sermon... see him kneeling at the altar, the last moment before ascending the platform, praying most fervently: "*Veni Creator Spiritus*"... how he pleads and begs God to stand there beside him on the platform and to enkindle a fire in his heart and open his lips, and to open the hearts and minds of those to whom he is sent—if this could be seen and known, there would be greater reverence and respect and confidence in him!



INVITATION

Our missionaries are invited to join the Forum. Articles or papers dealing with subjects pertinent to our mission and retreat work will be gratefully received and given priority in these pages.

Human interest stories, experiences in mission life, both serious and light, are most acceptable.

Highly appreciated will be your comments, suggestions, and criticisms pro and con, in order that the Forum may be made an interesting and informative feature for all.

Articles should be kept within 1500 words.

PASSIONIST CUSTOMS

LETTERS

Summary: I. Superior's general policy regarding letters of subjects. II. Letters of novices. III. Postal expenses. IV. Some necessary precautions.

I. Although our Holy Rule (par. 87) explicitly forbids anyone to write letters without the Superior's previous permission, custom tolerates this practice. Such letters, however, are delivered unsealed to him so as not to infringe upon his right to read and use his judgment in mailing them (cf. Reg. par. 154, #9). Only a very special reason would prompt a Superior to open the letters of the older priests. Usually he gives the other religious their mail after no more than the formality of opening the envelope slightly; this is especially so if he knows the writer. At most, enough of the message might be scanned to find out its general contents and the correspondent. The passage of our Holy Rule (par. 87) which prohibits the Superior from reading the mail of priests engaged in works of the ministry must not be so interpreted as to deprive him of all right to peruse such letters. Otherwise, how would he ever ascertain whether or not they contain conscience matter? It stands to reason, then, the Superior can open such mail for a legitimate reason, but as soon as he perceives a letter deals with affairs of conscience, he should deliver it to the proper par-

ty and keep the matter to himself.

II. The novices must bring their letters to Father Master for him to read, and he delivers them sealed to the Rector for mailing. Letters sent to the novices are handed over sealed to Father Master who alone has the right to open them. The local Superior of course enjoys full privilege of reading a student's mail. Unless he has a good reason, however, his general policy is to forward all mail received from the Director and to deliver to him unopened all incoming letters for the students. Such a procedure makes the Director morally responsible for the mail of the students.

III. The mailing expenses of each religious devolves upon the retreat where he habitually resides. Since paragraph eighty-eight of our Holy Rule forbids any Superior to interfere with letters written to Superiors (cf. Reg. 88), it follows that he cannot refuse the postage necessary for such letters, as often as a religious may ask for it. Though a Superior enjoys every right not to forward any other letters which he considers superfluous or useless, a more prudent man will acquiesce in this matter be-

cause refusal only provokes misunderstanding and hard-feelings. For the same reason he tries to be reasonably liberal in giving out stationery.

IV. In localities where mail is delivered directly to the monastery door a mail box should be placed in the vestibule for the convenience of the postman. The Superior always keeps the key to this box. If it is necessary to send someone to the

postoffice every day, the carrier should have a large leather mail-bag equipped with a good lock. As before, the Superior keeps the key to this pouch, but a duplicate is ordinarily given to the postmaster. Only a man of known reliability should be entrusted with carrying the mail, and he must be expressly warned against conveying letters to or for the religious without the Superior's knowledge.

"CROSS PAGEANTRY"

(A Bird Legend)

Little birds in all alarm
Came to visit Christ
In death charm.

Seeing there His poor hands riven
They sympathize with Him,
Men's sins He had forgiven!

Little birds in all alarm
Came to Christ's cross
In instinct warm.

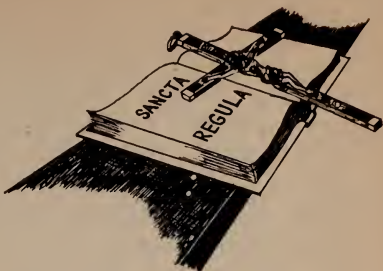
Pecking the nails to loosen Him
Receive blood breasts as legacy,
Wearing blood badge: a love whim!

Little birds so free from harm
Have love badge from Christ
A herald arm.



Fr. Austin, C. P.

lus Particulare C.P.



COMMISSARIATES OR VICE-PROVINCES.

(Pt. I, T. IV, Ch. I)

EXISTENCE 82. Commissariates General have been introduced into the organic structure of the Congregation comparatively recently. In the year 1905 the General Curia divided the Province of St. Michael into two Commissariates, and to rule them appointed Superiors with the title of Commissary.

Again in 1923 a Commissariate was erected in Brazil by the General Curia;¹ likewise, in the same year, by a Rescript of the Sacred Congregation of Religious, the Commissariate of the Side of Jesus was formed of the retreats of Manduria, Ceglie, Novoli, Laurignano, Fuscaldo, and Monopoli,² and in 1930, by a Rescript of March 7, the Austro-German Commissariate was formed.³ It is evident, likewise, that the Retreats on the Island of Sicily have practically constituted a Commissariate General since their foundation.

NATURE AND NAME 83. Neither Rules, Regulations, nor General Chapter Decrees have anything to say about the nature or the juridic

character of Commissariates.

Taking law and accepted practice into account, we understand the term, General Commissariate, General Chapter, and finally to be presented to the Sacred Congregation for the necessary approbation."⁵

IV, p. 102. ³ *Acta Congr.*, XI, p. 110. ⁴ *Acta r. etiam n.* 57. ⁵ *Acta Congreg.*, XIII, p. 309. between a Commissariate and a Province.

1) To constitute a Province at least three retreats are necessary, while one suffices for a commissariate.

2) The Conjunction of several retreats in a commissariate is merely a personal union in the superior who rules them; in a Province there is a real conjunction of the houses themselves, whence arises the juridic organism of a new moral person.

3) A Province constitutes an autonomous part of the Congregation in accordance with the norms of the Code and the Constitutions; a commissariate lacks all autonomy, and cannot be considered a juridic part of the Congregation.

4) The authority by which the Province is ruled is ordinary; for a commissariate it is delegated.

5) Finally, a Province is a complete organism in itself and is perpetual; a commissariate is a transitory institution, and a preparation for a future Province.

In some institutes, and likewise in the Acts of our Congregation, at certain times, Vice-provinces are accustomed to be called commissariates.

"CROSS PAGEANTRY"

(A Bird Legend)

modified, or suppressed without having recourse to the Holy See.

2) As regards government, it does not possess the same notes as does a Province, in regard to time and election of superiors.

3) Since a Commissariate lacks juridic personality, it cannot hold Chapters. The Commissary is elected immediately by the Superior General according to the Constitutions, and he remains in office at the will of the same Superior.

4) A Commissary possesses delegated power, the extent of which is to be determined by his letters of delegation. Generally he is given two counsellors or consultors.

5) The Commissary and his consultors have not the right of being present at General Chapters. At

times, by apostolic indult, they have been admitted with the right of voting, as we know to have happened in the 28th General Chapter, in which the two Commissaries of France and Belgium were present with the right of suffrage, in virtue of an Apostolic Rescript, as noted in the Acts.

PERMISSION FOR ERECTION 85. *Permission of the Holy See Sometimes Neces-*

sary. As we have mentioned above, a Commissariate can be erected without having recourse to the Holy See. Nevertheless, it was necessary to obtain permission from the Holy See to set up the Austro-German Commissariate, as well as that of the Side of Jesus,⁴ because the retreats of the former belonged to the Province of St. Paul of the Cross, while those of the latter had been united to the Province of the Sorrowful Mother, *pleno jure*, since 1918. For Canon 494 makes it evident that only the Holy See can separate a retreat from a Province once established.

LOCAL SUPERIORS 86. *Election of Local Superiors in Commissariates.* As we have

noted, due to their defect of juridic personality, commissariates cannot hold chapters. Yet, since their retreats possess proper personality, they must be governed by superiors canonically elected, according to the norms of the Sacred Canons. The question is, therefore, how to

provide for the election of such superiors.

Our particular law contains no disposition in this regard. In practice, it has been customary for the General Superior to appoint superiors at will for these retreats. However, it seems that juridically such a mode of action can scarcely be upheld; indeed, in virtue of the Rules (nn. 264,265) the General can, together with the vote of his Consultors, elect a Rector, if any place fall vacant within the three year period, or if new houses should be founded outside chapter-time; and by virtue of a privilege (Collect., n. 114) he can, on his own

authority, appoint a superior at will, should any rectorate for any reason fall vacant, though not beyond the time of the next provincial chapter.

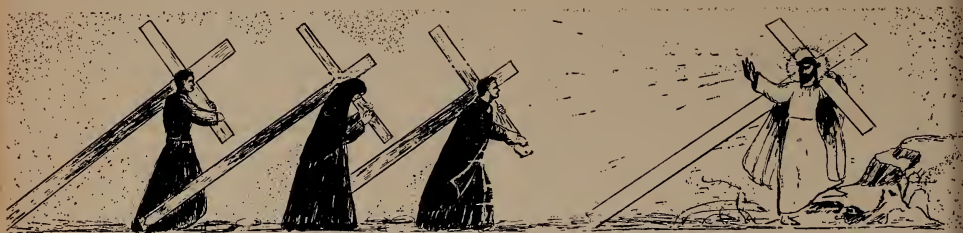
Hence, in order that the government of Commissariates possess a certain and legal foundation, the 34th General Chapter enjoined upon the General Curia the obligation of "drawing up a schema of rules, according to the practice of other orders, to be submitted to the Provincial Curias, and the next General Chapter, and finally to be presented to the Sacred Congregation for the necessary approbation."⁵

¹ *Bolletino della Congr.*, IV, p. 137. ² *Ibid.*, IV, p. 102. ³ *Acta Congr.*, XI, p. 110. ⁴ *Acta Congr.*, XI, p. 110; *Bolletino* IV, p. 103. Cfr. etiam n. 57. ⁵ *Acta Congr.*, XIII, p. 309.



"At the same time We recommend you and your future to two of your fellow countrymen whom we beatified last Spring, Contardo Ferrini and MARIA GORETTI. Contardo Ferrini is the model of present day Catholic man. MARIA GORETTI has won the heart of the nation, not only of women and young girls, but of men and young boys: one reason, no doubt, is that her short life on earth reflects the way of life of millions of Italians, a way of life which is summarized in the three words: **Church, Family, Work**: however, the chief reason is that she sealed with her own blood her love of Christ and her fidelity to the commandment of God. May the child-martyr obtain for you courage, constancy, and victory in this important and decisive hour."

POPE PIUS XII



Followers of the Crucified

Fr. Luigi of the Blessed Sacrament

Fr. Luigi of the Blessed Sacrament (Giuseppe Cipriani) of the Province of the Pieta, died on February 23rd, at Pontevalleceppi, (Perugia), in the 44th year of his age and the 27th of Profession.

With the death of Fr. Luigi of the Blessed Sacrament, the Province of the Pieta has lost an excellent superior and an able missionary, who, in view of his age, might still have labored much in the Lord's vineyard.

Fr. Luigi was born December 29, 1897, at Gorga (Rome), the son of Giulio Cipriani and Cesira Santucci, and was given the baptismal name Giuseppe. Simplicity and innocence marked his early years, and he promptly answered the call of our Lord, summoning him to our Congregation, in which he already had an uncle. In fact, he was only eleven years old when he was admitted as a student at the Retreat of St. Angelo at Pontano, and in time had the joy of entering the Novitiate and seeing himself clothed in the religious habit. He

quickly showed a great love for the Passionist vocation. He left behind a little note book, in the form of a diary, in which he noted down from the time of his novitiate the good inspirations which came to him in meditation, and the results of his examinations of conscience, together with the number of falls and victories. If the brevity demanded by these obituary notices would allow, we would gladly include many edifying passages. At the end of his year of probation, he united himself to God with the purest joy on January 2, 1914.

He never forgot his Profession day. He spoke of it with enthusiasm, and recalled it in his meditations. Six years elapsed between his temporary and perpetual profession, six years of struggle and danger, especially during the period

of his military service. But he remained faithful, so much so that he could write in his diary: "Six years have passed since I made my profession. This evening I shall have the great joy of pronouncing the formula of perpetual vows..."

"I cannot think back on the years of my military service, O Lord, without thanking and blessing You for having kept my heart detached from creatures, and for having conserved and strengthened my vocation.... And now since I am taking rapid strides toward the priesthood, O Jesus, I make this request: Grant me the grace to be a holy religious and a holy priest." Thus prepared, he was raised to the sacerdotal dignity in 1922. But his priesthood did not make him self-confident; he feared and prayed, with the result that the following words were written after a year and a half: "On the 27th of February I turned to St. Gabriel and begged him to obtain for me perseverance until death in my holy vocation." Thus he initiated his apostolic ministry. He felt the need for greater recollection, for he realized that so vivacious a character as his own might easily turn to dissipation. He decided then to make a monthly day of recollection, and in this manner, by an incessant internal labor, Fr. Luigi kept himself ready for the holy struggle of conquest for souls.

As a preacher he was a true

apostle. The difficulties so often met on the missions did not sour him; rather they spurred him on and multiplied his resources. What he could not reach with the ordinary sermon, he reached with public and private conferences and conversations, always conducted with sparkling good humor. Because of all these traits, his sermons were nearly always a real triumph. Bishops and Rectors of Seminaries, Pastors and Institutes, insistently called for his services. And the good Father hastened wherever he was sent and spent himself without reserve. Often he returned home worn out and feverish, and sometimes sickness overtook him even during his ministry. His Superiors rightly rested the greatest faith in him and so made use of him to accomplish important business for the Province.

In 1937 he was elected Rector of the Retreat at Recanati. His rule was that of a kind father, always gentle, but at the same time firm and resolute. He undertook the labors which had deterred all his predecessors: he spent for the church 80,000 lire and at the end of his three year term left no debt upon his successor. This large, solidly built church, so artistically decorated by the painting of Prof. Galimberti, with its beautiful altar of precious marble, is a tribute to the good Father's extraordinary capacity for work.

It was due to his attractive personality that he was able to collect all the money required, for he knew how to win over the generous-hearted. For himself, the great heart of Fr. Luigi was not satisfied with promoting the advantages of his own retreat, while he was Rector, but he thought also of our other houses. He obtained aid for the Retreat of St. Mary of Casale and others, not excluding that of Sts. John and Paul. Finally, he took an interest in the campanile for the parish church at Moricone.

In the Chapter of 1940, he was elected Rector of the Retreat of Madonna della Stella, where he returned with joy, for there he had made his profession and said his first Mass. He gave promise of doing much to beautify that Sanctuary when death came to cut short all his activity. Notwithstanding a sore throat which caused him a constant cough, he went to preach the Novena in honor of the Crucified, at the request of the Pastor of Pontevalleceppi, a small village in the neighborhood of Perugia. He preached the Novena with his customary ardor. But on the final day, February 16th, he felt unwell, and after his Mass went back to bed. In the evening after the solemn procession, he got up to deliver the closing discourse. It was very brief, but the expenditure of energy brought an alarming change for the worse, and he contracted pneumo-

nia. The religious of the neighboring retreat at Pontefelcino came quickly to his aid, and rendered him continual assistance, both by day and by night. They were aided by the Pastor, his friends, and the Sisters of the village, who were hospital nurses by profession. Despite all the care, and the prayers of so many for his recovery, after receiving with edifying piety Holy Viaticum and Extreme Unction, which was administered to him by his brother, Fr. Gabriel of the Immaculate Conception, a Calced Trinitarian, he breathed his last at 10 o'clock, February 23rd.

Numerous were the demonstrations of esteem and affection for the beloved dead, which were made by clergy and people. First was that of the Archbishop of Perugia, Msgr. Rosas, who greatly esteemed Fr. Luigi and sent every day to inquire about him. Upon the announcement of his death, he telegraphed the expression of his bitter sorrow. Since he knew that all the people of the village participated alike in the common misfortune, he asked that the body be exposed publicly, to give the people an opportunity to view it.

He assisted in person at the funeral on Wednesday morning. After the Mass, sung by the dead priest's brother, Fr. Gabriel, the Archbishop presided at the exequies, and delivered the funeral oration, in which he sketched in

broad outline the figure of the zealous missionary, a true apostle of the Crucified, who had fallen in the breach. In the afternoon the mortal remains were carried to the parochial cemetery in a long procession, and various orators gave a final farewell, arousing a lively and profound sorrow in all those present. Burial then took place in the Passionist cemetery at the nearby retreat at Pontefelcino.

In many places there was great mourning over the death of Fr. Luigi, for he was admired and esteemed for his beautiful traits of character. Newspapers and periodicals spoke of him and reviewed his apostolic labors. Worthy of special note is the fact that the

Bishop of Recanati-Loreto, Msgr. Cossio, in recognition of the great good Fr. Luigi's missions had procured in that diocese, wrote a circular letter imploring prayers, and ordering a Requiem Mass in each of the principal parishes of the diocese. At Porto Recanati the Municipality declared a day of mourning. But the Parish of Pontevallcceppi outdid all the rest, for all came to see the remains, and a month's mind was celebrated, at which remembrance cards were distributed.

The generous soul of Fr. Luigi has received the tribute of tears and suffrages from his brethren, who shall ever remember his goodness and his apostolic zeal.

"MATER SANCTAE SPEI." (Eccles. 24,24)

"Thy very face and form, sweet Mother, speak to us of the Eternal; not like earthly beauty, dangerous to look upon, but like the morning star, which is thy emblem, bright and musical, breathing purity, telling of heaven, and infusing peace. O harbinger of day! O hope of the pilgrim! Lead us as thou hast led; in the dark night, across the bleak wilderness, guide us on to Jesus, guide us home.

Maria, mater gratiae,
Dulcis parens clementiae,
Tu nos ab hoste protege,
Et mortis hora suscipe."

Cardinal Newman.



GENERAL CURIA

Christmas for every Christian is a day of joy and hope. The Church sings *Exsulta .. quia venit ... repulit vetustatem*. The joy is based on the fact that God appeared amongst us in visible form, and the hope that He brought us unfathomable blessings. If the Holy Father would announce his coming to our Province, a similar joy and hope would fill our hearts, because His Holiness is the supreme Representative of God here on earth. On June 4th our Father General, the Most Reverend Father Albert of the Sorrowful Virgin, arrived on our shores. With a real Christmas Joy we are also filled with sentiments like *Exsulta, quia venit* at His Paternity's coming, for after the Holy Father He is our Supreme Representative of Christ. We are also confident and pray that his stay with us will bring many blessings to the Province as a whole and to each one individually, *repulit vetustatem*. It was the Feast of the Sacred Heart when he arrived

in our midst, and our hearts go out to Father General, as we know his does to us. We once more use words from the Christmas Mass to express our welcome and joy at his being in our midst: *Benedictus qui venit in nomine Domini!*

A sharp and deep note of sorrow struck the whole Congregation with the news of the tragic death of Very Reverend Father Martin of the Holy Family (Bosmans), C.P., the fourth General Consultor. Father Martin was flying from Leopoldville, Belgian Congo, Africa, to Brussels, Belgium, in order to accompany Most Reverend Father General on his visit to the several Retreats in Belgium and Holland. The airplane in which Father Martin was traveling crashed about five minutes flying time from the air-port Libenge on May 13th about 12:45 P.M.

Around noon of that fateful May 13th a radio message was picked

which said: "We are in a bad tornado, 125 km. from Libenge". After some hours and no further news three planes and several groups of men started on a searching tour. A plane sighted the scene of the accident, but it was not until about 3:00 P.M. of the following day, May 14th, that the first rescue squad reached the scene. The delay was due to the fact that the accident took place in the virgin forests of Africa. The rescue party had to blaze a trail through almost impenetrable undergrowth, where the outlook was limited to the next bush and orientation a matter of conjecture. After about 20 km. of such travel they arrived at the spot. A

horrible sight presented itself. Scattered around were the remains of the plane and of its thirty-two passengers. One of them was found still living but badly burned. Most of them had suffered severe skull fractures and according to the physicians none of them could have lived more than five minutes after the disaster. Tops of trees had been cut for about 200 meters by the plane in its disastrous landing.

The remains of Father Martin were very well preserved. He was found lying, with face to the ground, clasping a rosary in his right hand and clothed in the Holy Habit. His head was terribly mauled and swollen but the Capuchin Father in the rescuing party easily recognized him by the Habit he wore. The Breviary and hand bag of Father Martin were found near his remains.

After the remains of the other victims had been identified as far as possible, and what could be found of their belongings, the rescue party returned to the Libenge Mission with its bloody cargo. They arrived there that Friday night and proceeded to put the remains into coffins. In the meantime the Capuchin Superior of the Libenge erected a huge catafalque on the mission cemetery. Here on Saturday afternoon the exsequies and burial of the victims took place in presence of the Governor of the Province and of the white and black population. On Wednesday, May 19th, a solemn Requiem High Mass was celebrated for the victims in the Libenge Mission Church by the Capuchin Fathers.



Fr. Martin of the Holy Family

Since Father Martin had been easily identified, his body was put into a separate coffin and sealed before work was begun on the other remains or pieces thereof. Not much was found of the luggage of Fr. Martin. His small hand-bag contained merely the ordinary articles, but no papers, etc. His valise had been in the baggage room of the plane and was destroyed. Some scattered remnants, however, were found, e.g., several letters from people in the Congo to friends in Belgium to be delivered by hand, a sermon starting with the words: *Mes Cheres Soeurs*, some curios for a museum, some twenty relics of the Saints of our Congregation, including St. Gemma, but no official papers relating to the Visitation he had made in the Congo were found. It is surmised that if there were any, they were destroyed by the fire as part of the plane had been burned, but there was no general conflagration.

Thus ended Father Martin's life and labors. May His Paternity be receiving a rich reward for his many works of charity.

Father Martin was born October 18th (anniversary of our Holy Founder's death) 1901, at Meeuwen, Belgium. He was professed in our

Congregation November 30th, 1917. Showing exceptional qualities and abilities he was sent to Rome to make his studies and there was ordained to the Holy Priesthood August 9th, 1925. After returning to Belgium he was given many offices of trust, such as Director of the Preparatory Seminary, Director of Students, Vicar, Rector, Provincial Consultor, and in the last General Chapter was elected General Consultor. As General Consultor he was appointed Secretary of the Missions and in that capacity, whilst making a Visitation in the Congo Missions, offered his life.

As General Consultor Father Martin had occasion to visit many parts of Europe, including our Polish Vice-Province and everywhere he went he left the impression of a distinguished priest, a genuine Passionist and a lovable character. Most outstanding, we are told, was his extraordinary eagerness to help others and his joy when succeeding.

Naturally speaking the Congregation, and in particular the Province of St. Gabriel, have sustained a great loss in Father Martin's death, but we also know that God's loving plans and decrees are always for the best. R.I.P.

ACTA

I

EXPENSES

A) Declarations

1) Expenses are called such expenditures that are made to buy things, to acquire goods either movable or immovable, to pay the wages of

workmen, etc.

The paying of taxes or tribute demanded by law is not considered an expense.

2) According to the Rule (n. 101)

expenses are ordinary or extraordinary.

Ordinary expenses are those which are necessary for daily life of the religious Community.

Extraordinary expenses are those which are not necessary.

The distinction between the ordinary and extraordinary expenses is based on the principle of necessity. In the Regulations (n. 166) extraordinary expenses are called "not necessary".

3) Examples of extraordinary expenses are: the building of a new house, some change in the building, the buying of some furniture that is not necessary, and the like.

4) Ordinary expenses can be divided into two kinds: the first, necessary expenses in connection with the religious persons of the Community; the other, necessary expenses in connection with the buildings (the Retreat building, the church, the sacristy, the dwelling of the domestics, the barn etc.).

5) Examples of the first class of necessary expenses are: food, clothing, furniture according to the Rule, wood and coal for the kitchen or heating, journies, medicines, funeral expenses, domestic animals according to the custom of the country, salaries for the domestics, small daily expenses (e.g. postage). These are mentioned in Regulations n. 166.

6) Examples of the second class of necessary expenses are: conserving and repairing buildings (Retreat, Church etc.), repairing roofs, fixing a bad wall, heating and lighting system, utensils for the kitchen, repairing

and renovating the furnishings of the church or sacristy, and the like.

B) Norms

I) In order that a stable norm be had in computing the sums below, the gold standard is to be considered. Therefore, in countries where paper money is in circulation that is of less value than the gold standard, the sums given below can be increased up to the gold value at the rate of the current exchange.

II) That henceforth the norm be equal for all Provinces, the decision given in the Acta Congreg. Vol. XI p. 136, which declared that the monetary unit of each country was understood in the amounts given, is hereby revoked and the principle of the Codex Iuris Canonici (e.g. can 534) should be used, in virtue of which, in determining the sums indicated below, the franc or libellus is to be used. Therefore, all monetary units must be reduced to francs to obtain the sums specified.

III) The Ordinary expenses of the first class, namely those which refer directly to the personal needs of the Religious, enumerated under number 5 above, are taken care of by the Rector with the knowledge of his Vicar. The small daily expenses are habitually taken care of by the Vicar (Rule n. 100, Regulations 167, 168).

IV) For ordinary expenses of the second class, those mentioned in number 6 above, and for extraordinary expenses, mentioned in number 3 above, the General Curia in accordance with the prescription of the Rule (n. 101) and the decree 31 of the Thirty-fifth General Chapter, in a

consulta of March 31, 1948 decreed the following:

For Local administration:

The Rector with his Vicar can make expenses to the sum of 200 francs.

The Rector with the consent of the Local Chapter up to the sum of 1250 francs.

The Rector with the consent of the Local Chapter and the Provincial Curia up to the sum of 20,000 francs.

For Provincial administration:

The Provincial with his Econome can make expenses up to the sum of 1250 francs.

The Provincial with the consent of his Consultors up to the sum of 25,000 francs.

Beyond the sum of 20,000 francs in local administration and beyond 25,000 francs in Provincial administration there is required the permission of the General Curia.

RIGHTS AND DUTIES OF THE PREFECT OF STUDIES

The General Curia in a meeting held March 30, 1948, decided the following to be observed as a trial legislation.

1) In each Province a Prefect of Studies is to be nominated by secret ballot of the Provincial and his Consultors. This office, as far as possible, should be a permanent position.

2) The Prefect of Studies should be a man of learning and prudence and have the other qualities necessary to carry the office efficiently. Therefore, he should be or have been a Lector and should be free from other offices and duties that might impede

his duties as far as studies are concerned.

3) It shall be his duty a) to take care that the Lectors, appointed by the General Curia, fulfil their duties conscientiously and adhere firmly to the unshaken doctrine of the Angelic Doctor; b) to take diligent care that the Lectors do not neglect their classes without his knowledge and consent, except in urgent and unforeseen cases; c) to see to it that neither Lectors nor Students are given duties that take them away from their studies; d) to see to it that the horarium and the school calendar are duly arranged, and that the books necessary for school, etc., be had in time.

4) It shall also be his duty to see to it that all the ordinances and decrees of the Superiors be carried out and inform the Provincial Superior of the defects and necessities he finds in the houses of study.

5) When the Provincial Superior seeks his advice regarding the appointment of Lectors, books to be used in the schools, the progress and capacity of the Students, etc., he shall reverently and truthfully give his mind.

6) It shall also be in his care to see to it that the Students' library be increased and to subscribe to publications which he deems necessary for the Students. He shall approach the Provincial for the occurring expenses, who in turn will, if any way possible, supply the money needed.

7) The Prefect of Studies will have an archives well arranged and ordered, wherein are to be kept the

official documents regarding studies, the books of minutes, examination reports, schedules and programs, and all else that refers to studies.

8) Whenever he thinks it expedient, especially at the end of the school year, he can get suggestions from the Lectors as to the betterment of the studies and what should be done for the coming year. For the same reason, he can, if the Father Provincial thinks it expedient, call together the Lectors during the vacation time, so that with common counsel they might suggest to the Father Provincial what defects ought to be eliminated and what should be done to foster studies and piety among the Students.

9) The Prefect of studies may attend the annual examinations with the privilege of asking questions, but

not of grading. Furthermore, unless the Father Provincial arranges otherwise, he presides at the examinations mentioned in can. 590 to be undergone by those who have completed their formal studies.

10) At the end of the scholastic year he receives the reports on the examinations from all the Student Houses and also from the Preparatory Seminary. These reports he keeps in the archives. He also makes up the general report to be sent to Rome to the General Prefect of Studies, and also adds anything that in his judgment ought to be said or proposed about the studies in his Province.

11) In his duties as Prefect of Studies he is regulated entirely by his Father Provincial and the General Prefect of Studies.

MONITA

MISSIONS OUTSIDE OF PROVINCE

The General Curia in a meeting of December 15, 1947, following an established custom and to preserve right order and charity between the various Provinces decided that Missionaries should not exercise their apostolic work beyond the confines of their own Province without first having obtained the consent of the respective Provincial. The Provincial Superiors are requested not to show themselves too difficult to grant such permissions, if for some reason at times they cannot accede to petitions for ministerial work with their own missionaries.

COUNCIL FOR PREFECT OF STUDIES

The same General Curia in a meeting held January 12th of this year decided to give Very Reverend John Mary of the Holy Family, Third General Consultor and General Prefect of Studies, a Council as a help in furthering the cause of our studies. Their duty is, under his direction, to promote our studies in general, and in particular the study of the Passion. Since our Congregation is made up of members from many nations and of many tongues and that the co-operation of the Counselors be as efficient as possible they were selected from different Provinces. The ones chosen are: Fr. Bernard of Mary the

Virgin (Prov. of the Precious Blood), Fr. Stanislaus of the Sacred Heart of Jesus (Prov. of St. Michael), Fr. Marcellus of the Sacred Heart (Prov. of St. Gabriel), Fr. Gerard Mary of Sacred Heart of Jesus (Prov. of the Pieta), and one Father from an English speaking Province.

LETTERS FOR BENEFACTORS

The Most Reverend Father General reminds the Provincial Superiors that they directly petition Certificates for Benefactors and also to recall that according to the Collection of Customs (n. 19-20) Benefactor Certificates should not be easily given to many persons in the same locality.

PETITIONS SENT TO ROME

Also when there is question of seeking faculties or dispensations from the Holy See or from Father General, the Fathers Provincial will also personally write to Father General or Father Procurator. It cannot be approved that others write for such favors, at times not even informing their Father Provincial of their action.

GENERAL POSTULATION

The first issue of the Acta Congregationis for this year presents a resume of the steps taken to further the cause of beatifications and canonizations of members of our Congregation.

1) Fr. Innocent of the Immaculata, C.P. This Father might be called the protomartyr of our Congregation. He was killed *in odium Fidei*, October 9, 1934, during the Spanish revolution.

PRAYERS FOR PEACE

Since present political conditions, especially in Europe, are becoming worse from day to day, Most Reverend Father General gladly following the wish and instructions of the Supreme Pontiff asks all members of the Congregation to offer fervent prayers to God for peace among men. At the same time His Paternity orders that in every Retreat, each Saturday, the third part of the customary evening Rosary be offered in honor of the Immaculate Heart of Blessed Mary, ever Virgin, Queen of Peace and of our Congregation, that through her maternal and most loving intercession dissensions be put aside, christian charity be reestablished and a true and lasting peace may once more brighten the whole earth.

PHOTOGRAPHS OF ALL RETREATS

Most Reverend Father General requests all Father Rectors to send to Rome a photograph of their Retreat, 24 cm in length and 18 cm in height. This request is to make a collection of pictures of all the Retreats at Sts. John and Paul.

With him were also killed eight Christian Brothers. The results of the Diocesan Processes were sent to Rome in 1945. The Postulator of the Christian Brothers is handling this case *in globo* with the martyred Brothers.

2) The Sixteen Brethren of our Congregation also martyred during the Spanish revolution near Daniel. Permission was given to the Ordinary of

the Place of martyrdom to open the diocesan Processes in the first part of the year 1947.

3) **Fr. Bernard Mary, C.P.** Two notices show that the cause of Fr. Bernard is in the hands of the Holy See.

4) **Fr. John of the Holy Spirit, C.P.** The cause of Fr. John seems to have taken the most attention during the year 1947. Twice was his Master of Novices, Fr. Angelo Apoysius interrogated, once Fr. Irenaeus, his Director. Beyond this, three of our Fathers now in Brazil, who were present at the death of Father John, were interrogated by the Ordinary, delegated by the Holy See. Also, apostolic processes were opened relating to reported miracles.

5) **Ven. Fr. Dominic of the Mother**

of God. In September, 1947, the Apostolic Processes were opened in England relating to a reported miracle in answer to prayer in honor of Ven. Fr. Dominic.

6) **Bl. Vincent Mary Strambi.** The prayers offered by the whole Congregation June 24, 1947, were only partly heard. The antepreparatory meeting, held on that same day, rejected one of the two miracles presented as having taken place through the intercession of Bl. Vincent. The whole cause is at a standstill till another miracle be able to be proven.

7) **Bl. Mary Goretti.** In July following the beatification of Bl. Mary her cause was taken up again in view of Canonization. At present there is a petition to establish the Roman tribunal to examine the alleged two further miracles.

PROVINCIAL CURIA

Fathers Carl and Paul have been chosen to work in the Chinese Mission Field. They are to leave on the *General Gordon* July 10th. For the first year or two they will be stationed at the Passionist Language School in Peiping, China, and after they have more or less mastered the Chinese will get to do active work. They sail with six other Fathers from the Province of St. Paul of the Cross.

Our prayers and good wishes follow them and we feel confident that their sacrifices will redound to the blessing of the Province of Holy Cross.

This is the first time since 1932 that any one from our Province has been assigned to China. That year Fathers Harrold Travers, Cyprian Leonard, and James Lambert made the sacrifice.

PROVINCE OF THE SORROWFUL MOTHER

(*Naples*)

The Province received with great joy the news of the election of Fr. Joseph of Jesus and Mary to the Provincialate. Although only thirty-five years of age, his past experience

as Master of Novices, as Director of Students, as Vicar, and as Rector would seem to make him well fit for the position. He enters his work in the Province at a very delicate mo-

Bi-Centennial Views Of Historic Ceccano Retreat.

The Retreat of St. Mary of Corniano celebrated the second centenary of its foundation on January 14, 1948. See the May Issue of *The Passionist* for further details.



(Above) St. Mary of Corniano, the Retreat which cost our Holy Founder so many troubles, is one of the four of his original foundations which remains today.

(Below) Exterior view of the Retreat showing the facade of the Church in the foreground.



(Below) Three views of the historic procession, January 14, retracing the steps of Our Holy Founder from Ceccano to the new foundation of our Lady of Corniano.



(Circle) Interior of the beautiful Church of our Lady of Corniano, showing the apse, the main altar, above which is the throne of the historic image of Our Lady of Corniano.

(Top right) The venerated picture as it is today. Tradition places the origin of the painting in the 12th Century.

ment, for, besides other things, two of the Monasteries still show great ravages of the late war. Father General presided at the Chapter, as appears from the picture of the Capittular Fathers presented in the April number of *L'Araldo del Crocifisso*.

L'Araldo, besides historical articles on our Congregation, brings also the information regarding their missionaries in Africa and Brazil. Likewise there are given glowing descriptions of the home missions conducted by members of the Province.

No doubt, however, the most glamorous occurrence in the Province this year was the bi-centenary celebration of the founding of the Re-

treat at Ceccano. Through the courtesy of Fr. Joachim, author of the highly praised scientific treatise *De Exemptione Ecclesiarum Congregationis Passionis a Visitatione Ordinarium Loci*, we have received the Jubilee Book of the centenary. It is quarto size and has 96 pages. It must have taken an immense amount of work and study to compile it, for it contains an amount of historical data not only of our Congregation, but also of the village of Ceccano and of our activities there down to the present day. According to the compiler, Livy, the ancient Roman historian, speaks of the locality. We are happy to be able to present a few of the more interesting pictures of the brochure.

PROVINCE OF ST. JOSEPH

(England)

The Province of St. Joseph lost one of its pillars by the death of Father Malachy Gavin, C.P. He reached the ripe age of 81, although as a very young priest he was expected to die after sustaining an interior injury by overstraining himself in an act of charity to a fellow religious. Twenty-five years of his religious life he spent in St. Joseph's Retreat, High-

gate, London, at times in the capacity of Rector and also Provincial. His popularity was shown by the many attending his funeral, including the Father Provincial from the Province of St. Patrick. He was a ready speaker and God gave him a singular grace as a Passionist: His last sermon was given on Good Friday of this year.

PROVINCE OF ST. PAUL OF THE CROSS

(East U.S.A.)

The local Catholic and the secular press have in recent months given much personal and general publicity to our mission work in China. One recent occasion for this publicity was the campaign conducted a few months ago to raise funds for the support of our missions in China, the conduct of

the campaign being in the hands of our mission procurator of *The Sign* magazine. Letters soliciting donations for our missions were sent out to 170,000 Catholic families last November by Fr. Emmanuel, the home procurator for the missions. Generous space was also given in the

press to the home-coming of Fr. Quentin Olwell and Kieran Richardson and to their work in the Orient. A digest of this material culled from various sources is worthy of a place in the *Bulletin* both for the sake of the record and for the enjoyment and information of the brethren here at home.

When the first six Passionists arrived in China in 1922 and took over the mission territory of the Augustinian Fathers, there were 2,000 Catholics scattered amid 2,000,000 pagans and dispersed over an area of 15,000 square miles of north-west Hunan. Their province was one of the most backward provinces of China and was at least 200 years behind the times, and its population was made up mostly of illiterates. They arrived in China at a time when famine and disease were widespread so that they had to spend their time in caring for the sick and destitute instead of preaching the gospel.

This first experience was typical of the fortunes of the mission during the twenty-five years of its existence. Actually there never was a time of peace and prosperity when the missionaries could give all their time and energies to the work of teaching and preaching Catholic doctrine. According to one of the missionaries "every advance up to the present has had to be made over a hurdle. Progress and disaster had paced each other through the years."

By 1929 there were twenty-five priests, each with two years of language study behind him and two groups of religious women, one being

Sisters of Charity and the other Sisters of St. Joseph. These large additions of personnel gave promise of intensive and fruitful missionary activity, when their mission territory was again ravaged by the worst famine of years and by epidemics of smallpox, typhoid fever, and cholera. For the missionaries this meant dropping everything else and devoting themselves to the care of the sick and feeding the hungry. On the heels of these misfortunes came invasions of the Red armies, which moved northward from Canton and destroyed everything in their path. In spite of official warnings that they must leave Hunan the missionaries remained at their post until the advancing hosts of Reds cut off their supplies and their continued presence became a menace to the Christians of the province. After the Reds were driven out, the missionaries returned to find the mission buildings almost completely destroyed. Another new beginning had to be made from zero.

In 1934 the mission became a Vicariate, and Monsignor Cuthbert O'Gara was consecrated Bishop as the first Vicar Apostolic. The joy of this happy event was quickly stifled by another Red drive into the district. Again the missions had to be vacated, the missionaries dispersed and many of the mission buildings were wrecked. This disheartening reverse was scarcely over when another one swiftly followed. The invasion of China by the Japanese caused Hunan and our Vicariate to be over-run by vast crowds of refugees. Again the missionaries had to devote their time

and energies to assisting these hungry, homeless, destitute and diseased victims of war. The entire mission had to organize for the work of relief. Notwithstanding all these setbacks the Vicariate of Yuanling became a diocese in 1947 and Bishop O'Gara was appointed the first diocesan bishop.

Having attained the status of a diocese, and that through many tribulations, the condition of our mission territory in China is a flourishing one. Now there are thirteen fully equipped mission stations, each with its own resident priest or priests. As soon as the necessary personnel is forthcoming, the many so-called outstations will become fully-organized missions in their turn. There are eight primary and grammar schools crowded with Christian and pagan children. In Yuanling the Sisters of Charity have organized a girls' school and there are four foundling asylums for abandoned and homeless children.

While the war was at its worst, a work which Bishop O'Gara had long been planning for was finally realized. This is the house of studies recently established in Peking for the training of young missionaries. Since the opening of this school, eight priests have made their language studies there in preparation for their apostolic work among the Chinese. At present there are nine student priests and eight missionary sisters, five of them being Sisters of St. Joseph and three Sisters of Charity. The diocese now has also a minor seminary for the fostering of vocations to the priesthood and for the initial training

of native priests. Much of the credit for the establishment of this important institution goes to Fr. Reginald Arliss, C.P., whose work for it is now beginning to bear its first fruits.

Another step forward, and an important one, was the opening on Aug. 15th, 1947, of a new hospital, a four-story brick building. This hospital had its beginning in a few small shacks which, for lack of something better, had been used for caring for ailing refugees and wounded soldiers. The original new building was recently enlarged by the addition of a new wing. The first patient to be hospitalized in this new wing was Fr. Basil Bauer, C.P., a veteran missionary who had just arrived back in China after a furlough here in the States. Fr. Basil had to undergo an emergency operation for appendicitis in his room because the new operating room was not yet completed. The post-operative attention he received in the new hospital wing was adequate, so that Fr. Basil is now fully recovered.

The hospital is staffed by five foreign-trained physicians and several registered nurses and there is a school for nurses already in operation. The Sisters of Charity of Convent Station are in charge. Their personnel has been augmented, temporarily at least, by six Hungarian Sisters of Notre Dame, who had to flee from their own mission in North China before the advancing Red hordes. These sisters are waiting for the time when they can return to their mission, but their assistance is

welcome for as long as it lasts.

These Sisters of Notre Dame, incidentally, had bad news to tell of the doings of the Reds. The Bishop of their district was taken prisoner by the Reds and severely beaten so that he had to be hospitalized in Shanghai. All the priests, sisters and Christians were dispersed wherever the Reds penetrated. This information gives us a foreboding of what would happen if the present Red drive in China should reach our mission territory.

Another bit of information having to do with the progress of the Yuanling Hospital was the arrival of Fr. Bonaventure Griffiths, C.P. back in the Orient after a forty days' voyage from the States. Fr. Bonaventure arrived in Hankow with forty-eight cases of medical equipment and supplies. This of course had to be transported another four hundred miles into the interior before arriving at its destination.

Although the present condition of missions in China is promising and to a certain extent even flourishing, the political situation in China is not reassuring, so that the letters of the missionaries sound the note of uncertainty and anxiety. Bishop O'Gara tells us in a recent letter that although the Reds have momentarily halted their advance, they are very much on the minds of the missionaries. Other letters are more explicit about the Red menace, thus showing that over there no one knows what the morrow may bring. Thus Fr. Linus, the mission procurator in Yuanling, writes: "The Communists are getting nearer to Hunan, and of

course this is nothing new. But this time these Communists might be a different brand—the destruction and death they have left in the North are indescribable. And when we hear that there is no oppression and hardship left by the Communists—well, it makes as much sense as to believe that the atom bomb left no destruction. China is now in a bad way; we might be in for great troubles. We had to run and leave before, and it's a hard job to see everything lost and destroyed. Unless help comes from some place China will surely go under. She might not go communist; but with the rise in prices, inflation, corruption, and laws that are not laws—well, we certainly need prayers. Most of the people around here are wondering when it is going to rain, how much rice will cost at the coming *Ko Nien* (New Year) and is this going to be a lucky year or not. If the Reds do not come into their yards, they will not worry."

"We need prayers!" This, prayer, the missionaries feel is the good right arm of the Most High given to them to do battle for Christ in China against the hosts of the enemy. Peaceful prosperity on that sea of the unstable and the unpredictable which is China and Chinese politics is as yet only a dream which is not likely to be realized in the near future. It is not the missionaries in China but rather their brethren and friends back home who need the reminder that "unless the Lord build the city they labor in vain who build it."

On April 28th of this year His Excellency, John F. O'Hara, C.S.C.,

Bishop of Buffalo, N.Y., visited our Holy Cross Seminary in Dunkirk, N. Y., for the purpose of officiating at the dedication of the additions to the Seminary. This important event in the history of our province was attended by the Very Reverend Father Provincial Gabriel and his two Consultors and by the local superiors of our various houses. April 28th, the feast of our Holy Founder and the patronal feast of the province, was a doubly appropriate day for the dedication of a building which is destined to contribute so largely to promote the healthy growth of our province and provide good priestly vocations for its ever-expanding needs.

A brochure with good views of the interior and exterior of the Seminary was prepared for the occasion and is devoted to a brief historical sketch of the now completed Holy Cross Seminary. The brochure has this to say of the final phase of building operations which were begun on August 26th, 1948. "After almost thirty years of occupancy of the uncompleted Seminary, the Superiors and other priests felt that they knew just what was required. For more than a year previous to the beginning of construction, ideas and plans were proposed, discussed, accepted or rejected. The Provincial, Very Rev. Carrol Ring, C.P., took the deepest interest in the work. He had spent the first years of his priestly life at the Seminary, and he was keenly aware of its needs. In collaboration with the Rector of the Seminary, Very Rev. Xavier Welch, C.P., and the other members of the faculty, he outlined all that

must be provided. The plans were drawn by Mr. George Stickle of Cleveland, and the general contracting was done by the McHugh Construction Co., of Cleveland, with Mr. Anthony Harth as General Superintendent. Most of the sub-contracting and labor were provided by firms and men of the vicinity.

"This new building project was not simple. It called for the construction of eight new classrooms, three new science laboratories, a shower room and locker room, hand-ball courts, and a combination gymnasium and auditorium. In addition the older building was to be almost completely re-adapted and restored. The old familiar problems were once more encountered—shortage of materials, scarcity of labor, constantly rising costs. In spite of these obstacles, the newly-elected Provincial, Very Reverend Father Gabriel Gorman, C.P. generously brought to completion what Fr. Carrol had begun. And even though this latest construction cost more than twice what had been anticipated, it is, in the judgment of all, money well spent."

On May 12th just past the community of St. Mary's Retreat, Dunkirk, N. Y., lost its senior member by the death of Father Colman. At the time of his death Fr. Colman was a patient in St. Claire's Hospital, New York City.

Fr. Colman had always been a man of large and robust physique. About three years ago his health began to decline. He developed a serious eye-condition, which required a surgical operation, which was no great suc-

cess, since his eye-sight continued to worsen. At about the same time his general health began visibly to deteriorate, so that he became very stooped and as decrepit as a very old man. Paget's Disease was diagnosed as the cause of his ill-health. Early in May Fr. Colman was sent to St. Claire's Hospital, where only a few days after his arrival he received the last rites of the Church. He died quietly and painlessly on May 12th.

The body was removed to our Retreat of St. Michael in Union City, N.J., where the solemn funeral rites were held on May 14th. The solemn funeral Mass was celebrated by the Very Reverend Fr. Provincial Gabriel. After the Mass Reverend Father Luke delivered a fine and eloquent eulogy. The burial service took place in the cemetery on our monastery grounds.

In St. Mary's Monastery Church, Dunkirk, N. Y., besides the usual High Mass for a deceased member of the province, an additional High Mass was offered for the repose of Fr. Colman's soul as a special tribute of charity and respect to him as a former pastor of the parish. The local paper published a long obituary, most of which here follows.

"... Fr. Colman was born, George Byrne, in New York City, Oct. 4th, 1881. He made his profession of vows as a Passionist July 21, 1899, and after the due course of studies in the Passionist Congregation, he was ordained to the priesthood December 17, 1904.

"Shortly after ordination he began a long and successful career as a mis-

sionary. His activities were not confined to the eastern part of the United States but were extensive and widespread. For five years he was stationed at the Passionist monastery in Louisville, Kentucky, where he continued his mission work. After his time in Kentucky, he was made Pastor of Holy Cross Parish in Cincinnati, Ohio.

"Returning to the East in 1914 he was appointed pastor of St. Mary's parish, Dunkirk, in 1915. He served in this capacity for two years. During these fruitful years of work, Father Colman endeared himself to the people of Dunkirk, winning many friends, and influencing them towards a more Godly life.

"In 1917 Father Colman was elected Rector of St. Gabriel's Monastery, Brighton, Mass. His term of office in Boston was completed in 1920 when he was elected to the rectorship of St. Joseph's monastery in Baltimore. Father Colman remained in this position until 1923, at which time he resumed his career as a missionary, serving from time to time as vice-rector in several others of the Passionist Monasteries.

"It was in 1935 that Fr. Colman reached the height of his career of service in the Passionist congregation when he was elected to the highest office of the congregation in this country, as provincial. He filled this office for six years, during which time he had occasion to travel abroad several times, for the general chapter of the congregation in Rome, again for the canonization processes of St. Gemma Galgani.

"After completing six years as provincial, Father Colman returned to the mission field, residing in Riverdale, N. Y., and finally at St. Mary's in Dunkirk. His health had been failing for some time and in the past few months he had lived in virtual retirement.

"His passing will be mourned not only by his religious brethren, but by the hosts of friends he has made in Dunkirk." (*Evening Observer*, Dunkirk-Fredonia, N. Y.)

The long-expected visit of our Most Reverend Father General Albert is now an accomplished fact. After completing canonical visitations in Italy, Spain, France, Belgium, Ireland, England and Holland he sailed from Holland on the Holland-American liner Veendam and arrived in Hoboken on June 4th. He was greeted at the dock by our two American Provincials and other superiors.

On Fr. General's arrival at St. Michael's he was accorded the usual formal welcome in the church. In the sacristy, his Paternity received the personal welcome of the superiors and religious. Then addressing a few words of greetings and thanks to all the assembled religious, his Paternity said among other things that it gave him great pleasure to visit the United States and that he considered it definitely auspicious that his arrival occurred on the feast of the Sacred Heart.

On Sunday evening there was a special dinner in honor of Fr. General's arrival. After dinner there were speeches of welcome and loyal-

ty addressed to our General Superior by Fr. Camillus, the Rector of the monastery and by Fr. Provincial. Fr. General replied to these addresses with a long and interesting talk in which he recounted his experiences and explained the difficulties with which he and others in his responsible position have met with in the past. He made a plea for the loyal cooperation of all his American subjects.

Fr. General informed the brethren that he expects to remain in the States for about six months, during which time he will conduct the annual visitation in all the houses. On Monday his Paternity, in company with Fr. Provincial Gabriel, left St. Michael's for Holy Cross Seminary to conduct there the first visitation of the houses of the province.

Although Fr. Cyprian's Golden Jubilee of ordination, which was celebrated on Sunday, June 6th, was somewhat obscured by Fr. General's arrival and the formal welcome extended to him, nevertheless that very circumstance gave it a special distinction, in that his Golden Jubilee of ordination was the first and only one at which the General Superior has presided. Fr. General attended the Jubilee Mass of Thanksgiving and at the dinner in the evening, which was intended both for Fr. General's welcome and for Fr. Cyprian's Jubilee, Fr. General extended felicitations to the Jubilarian, as did the other Superiors at the close of their speeches of welcome to Fr. General.

Fr. Cyprian of course was the celebrant of the Jubilee Mass in our Monastery Church. A magnificent

discourse was preached by Fr. Maurice, a member of the Baltimore community and Lector of Sacred Eloquence. The mass was sung by St. Michael's Choir, consisting of fifty men and boys under the direction of Professor J. Vincent O'Donnell, organist and choirmaster at St. Michael's. After the mass the Jubilarian held a reception in St. Paul's Chapel adjoining the Church, where he received the personal greetings of numerous friends, lay people and religious, to whom he gave his special jubilee blessing.

Fr. Cyprian is a native of New York City, where he was born seventy-four years ago. He entered our Congregation in 1889 and was professed in 1891 in Pittsburgh, Pa. He was ordained on June 4th, 1898 in St. Patrick's Cathedral, Newark, N. J., by the Most Reverend Winand Wigger, D.D., who was then Bishop of Newark.

During the fifty years of his priesthood Fr. Cyprian has been for more than forty years a member of our community in St. Michael's Retreat, Union City, N. J. He was the first superior of our foundation in Brighton, Mass. He was later elected Rector of St. Anne's Retreat in Scranton, Pa. He served also as Provincial Consultor, an office to which he was elected in 1928. Besides these offices he has creditably discharged the duties of Vice-Rector, Lector of Theology, and missionary by conducting missions and retreats. At the present time he holds, and has held for many years past, the important charge of Prefect of Studies for the entire Student body of the province. The Jubilarian is also well known and highly regarded as a confessor and spiritual director, for which ministry he has always been in great demand, especially by members of the religious sisterhoods.

PROVINCE OF ST. MICHAEL

(France)

The April issue of the *Revue de la Passion* is dedicated to our Holy Founder, St. Paul of the Cross, both by cover design and by the leading article. In this article is given a very succinct life of St. Paul, dove-tailed between quotes from the Office in honor of St. Paul. The words from the office thus afforded an opportunity to present not only historical facts in the life of our Founder, but also to explain the philosophy and the spirituality of our Saint.

In the "Passionist Chronicle" of the same *Revue* we read of a very suc-

cessful mission given by our Fathers in Salles, Gironde. The writer of the report stresses that the Blessed Mother had much to do with the success of the mission, since the Feast of her Apparition in Lourdes (February 11th) occurred during the week of the Mission.

One noticeable feature of this mission was the fact that the missionaries had Mass on the Podium facing the people, in order to be able to explain the grandeur of the Sacrifice more easily and to stress the privilege of participating in it. Although it had

been twenty-four years since the parish had had the grace of a mission, the missionaries stress the fact that, notwithstanding, the children were well versed in rubrics and chant.

During the mission the Most Reverend Ordinary of Bordeaux brought honor to the occasion and presided

over a convention furthering vocations and reverence towards the Priesthood.

The *Revue* keeps up its high standards, stressing almost exclusively the interior life and devotion to the Passion.

PALESTINE

The confusion and blood-shed in Palestine have taken their toll also in our tiny Retreat at Bethany. Father John of the Immaculate Conception (Salah) was shot by a Jewish sniper in the early afternoon of May

19th and died in consequence a day later. We are fortunate to have a copy of the letter written by his brother Father Albert, C.P. to Fr. Bonaventure, Superior of the house in Bethany, in which the sad occur-

C.P. Retreat in Palestine. Left to right: Fr. Barnabas (USA) Bro. Michael (Poland) Frs. Euthyme (France) Bonaventure (USA) Albert (Arab) and the lately deceased Fr. John (Arab).



rence is described. Father John had not unduly exposed himself to danger, but was in Bethany and had barely left our property and entered the grounds of the Sisters of Charity (probably for some ministerial work), when an enemy bullet fired from Mt. Sion hit Father John through the "Sign" and entered his body in the region of the heart. He fell prostrate to the ground and was carried to the first-aid station in Bethany. The Doctors declared him to be in a serious condition, so it was considered advisable to call the Franciscan Superior of Bethphage, who then heard his confession. This happened in the early afternoon of May 19th. Towards evening Father rallied somewhat and on the following morning was taken to the International Red Cross Hospital in Jerusalem. At six o'clock of that evening a sudden change for the worse came and Fr. John died, strengthened with the last Sacraments. He was buried in our little cemetery at Bethany and the Funeral Mass was sung May 22nd for the repose of his soul.

Father John was born of Arab parents in Jerusalem. He received his early education from the Sisters of St. Joseph in that same city and later from the Christian Brothers. After graduation he entered the teaching profession with the Christian Brothers in Jerusalem and later in the Patriarchal Latin School at Ramallah, about ten miles north of Jerusalem.

He started his life as a Passionist in the Novitiate at Monte Argentaro and made his studies in San Angelo

and Sts. John and Paul. In spite of real physical hardship, especially during the damp Italian winters in San Angelo, he persevered and was ordained in 1943. Soon after ordination Father John began his ministry in Italy, preaching with great success in the Sabine Mountains.

In July 1946 Fr. Bonaventure took Father John and his brother, Father Albert, to Palestine, their native land. Now at last he was near his ideal in life: to have the Passionists strongly established in his home country, giving missions and retreats in the Arab tongue. So Father at once began to write his discourses in Arabic and also French, in case he would be called upon in the latter language by European Communities. As a matter of fact he had begun the works of the ministry in his native tongue to his countrymen. He was very gifted, could also speak English, French, Hebrew and modern Greek, besides Italian and his native Arabic. Humanly speaking, his death is an unspeakable loss for the Palestine foundation. The hopes of Father John to see an Arab Province of Passionists are surely quite retarded by his lamented death. May he rest in Peace and receive the reward for his great sacrifices.

Father Albert, a brother of Father John, still remains in Palestine, at present the only Passionist there. We offer our sincerest sympathies to His

Reverence on the great loss, not only of his brother in nature but also in religion. Father Albert made his Novitiate and his studies and was also

ordained with Fr. John, and now he is left alone.

The last sentence of the letter he wrote to Father Bonaventure reads:

"Up to now, through God's favor, our Monastery is unharmed and I pray God to spare us further loss or damage." Our prayers are with his!

PROVINCE OF THE IMMACULATE HEART OF MARY

(N. Italy)

February 16th was a big day in the Pilgrimage Church of Our Lady "delle Roche". It was an unusual sight to see this church of ours at Molare filled to capacity on a week day. But it was the day when six newly-ordained Passionist Fathers were to celebrate their first Holy Mass, the inhabitants of the village were interested, and relatives came from far and wide. At 10 o'clock sharp the procession started for the church and

all six Fathers simultaneously offered the Holy Sacrifice for the first time. Classical musical selections were sung during the ceremony, Perosi's compositions being in the fore. The church itself was decorated magnificently with flowers and draperies. Following the ceremonies the banquet was held at which numerous telegrams and letters of congratulation were read, among them the Apostolic Blessing and also a congratulatory



New Church and Retreat at Verona-Quinto Valpentana, N. Italy.

letter from Father General.

In the course of the afternoon Solemn Benediction and *Te Deum* was held. In the evening the local Catholic Action Unit gave an entertainment in honor of the newly-ordained. *Ad Multos Annos!*

On the Feast of St. Mark the local Ordinary came to our St. Gabriel Church in S. Zenone, to confer the Subdiaconate and Minor Orders on several of our students. His Excellency, Bishop Mantiero, seems to enjoy his visits with our Fathers.

The Provincial Chapter took place during the first part of March under the Presidency of Most Reverend Father General. We quote one sentence from the *Acta Capituli*: "Significant is the reelection of Father Jeremias of St. Paul of the Cross to the post of Provincial by unanimous vote. Among the fourteen voters, including himself, thirteen cast their ballot in his favor. *Deo Gratias!*" Among the decisions of the Chapter was one to continue the work on the Church in Pianezza which had been interrupted on account of the war. In consequence of this the Philosophy students were to be transferred to Caravate.

We must again express our congratulations to the Province for being in a position to sponsor four periodicals. One is *Il Divin Crocifisso*. It might be called the magazine of the Province as a whole and the Organ of the Confraternity of the Passion for North Italy. Another is *Il Santuario di N.S. delle Roche*. This peri-

odical is one principally in honor of the Blessed Mother and is the official organ of the Pilgrimage Church in connection with our church in Molare. Then lately the Students of Theology in S. Zenone have launched the *Dominicum*. Lastly, the Philosophy Students edit *Gabriel*.

The April number of the *Divin Crocifisso* contains a continuation of the Meditations on the Eucharist and the Passion by Fr. Frederico, also a continuation of the life of Rosa Calabresi, the famous and most important witness to the Canonization of St. Paul of the Cross. We are told this biography is being written by Father Bartholomew, the founder of the Polish Vice-Province, now resident in Sts. John and Paul.

A very short notice of a very important book is also given. The book in question is a new life of Ven. Father Dominic of the Mother of God, C.P. by Fr. Frederico, C.P. Father Frederico has been a life-long student of Father Dominic and in his recent work gives us some of the fruits of his studies. Most of our readers are acquainted with the recent life of Father Dominic in English by Denis Gwynn. The several reviews of this excellent biography brought to the fore the fact that the author gives us a deep insight into the history of the English Church at that time. As a consequence, in the book Father Dominic's Apostolate and his work in England get the lion's share of attention. Father Frederico's book, on the contrary, naturally stresses Fr. Dominic's work in Italy and also his contemplative life. Even

for the observant reader of Denis Gwynn's book, Father Dominic can be recognized as a contemplative, one of those outstanding friends of God wherein the contemplative and the active element blend almost to perfection. These two books on Father Dominic do complement each other, both excellent from the viewpoint of purpose each author had, and the reader of both will receive a wonderfully true picture of Father Dominic. Both books are about the same size and Father Frederico's sells for the sum of 300 lire plus postage, a ridiculously low price for such a good book.

Il Santuario di N.S. delle Roche carries an account of a wonderful cure in answer to prayers in honor of the Bl. Mother and St. Gabriel. The same issue, April, continues a series of articles on Ven. Father Dominic by Father Fredrico, somewhat more extended in form than found in the book just published.

The *Dominicum* we greet as the newest publication of the Province.

It is edited by the Theology Students in S. Zenone under the able direction of the oft-mentioned Fr. Frederico. We are sorry that the first issue did not reach us, lost in the mail. The periodical appears in mimeograph form and its contents are naturally predominantly "theological". Its name is in honor of Ven. Father Dominic and the issue before us has one article on him and also some unedited writings of his. As an appendix, a few current events are noted under "cronica". We wish all success and good results to the *Dominicum*.

Gabriel, the organ of the Philosophy Students, has often claimed our attention. Coming from young philosophers its pages are more colorful and has striking illustrations which we do not find in the *Dominicum* which comes from the more solemn and staid halls of Theology. *Gabriel* still continues the "Storia dei Passionisti" in America and has quite a bit of C.P. world-news.

"A LATERE CHRISTI" PROVINCE

(S. Italy)

We were happy lately to make a new acquaintance via an exchange from our Brethren in South Italy, the unpretentious though interesting little magazine called *Il Sacro Costato di Gesu*. Although the publication is in its 16th year we were never fortunate enough to see a copy until a few weeks ago. A few items culled from its pages will be of interest.

As most of our magazines—so also this one—it is dedicated to the Pas-

sion of our Lord and the sanctification of the faithful. A page is dedicated to our Holy Founder, and also one to a chronicle of Missions. The April number contains one article of a series on the history of the Passionists in S. Italy and Calabria. The same issue has a picture of the Minor Seminarians of the Province with an appeal to support the Burses in favor of the Seminary. Another interesting appeal is for a "Sanctuary" in

Lucca in honor of St. Gemma. One argument in the appeal is that the French have built one for their Vir-

gin Saint so why cannot the Italians do the same for their St. Gemma.

PROVINCE OF HOLY CROSS

IMMACULATE CONCEPTION

(Chicago)

Father Cyril's Golden Jubilee of Ordination turned out to be a beautiful little *family* affair—just as Father had desired it to be.

Only two members of our Community were absent as the procession formed for the Solemn Mass, Monday, June 7th, at 10:00. Assisting Father Jubilarian were his brother from the Eastern Province, Father Wendelin, and a cousin, Fr. Henry Immekus, from Pleasant Hills, Pa. A few of the secular clergy had been invited,

and these, together with the Sisters and laity that filled the Chapel, made up the little group that joined with Father in his Mass of praise and thanks to God. The students rendered the Mass in both Gregorian and harmony, accompanying the entrance and exit of the procession with two spirited sacerdotal hymns. Father Gordian's sermon was a real treat, and an example to the dogmatic theologians of how to put to good use their sacramental study of the last semester.

A "no speech" dinner followed in the professed recreation room, decorated in white and gold for the occasion. Father Cyril did rise for a few minutes before the meal to thank everyone, "but God especially" for all the kindness shown him. "It's God that deserves all the credit," he was heard to remark frequently throughout the day, "I just did what I was supposed to. And if I did, that was due to Him too. So, all I can say is: thanks be to God." Brother Joseph with an able crew served up a dinner doing justice to himself and to the celebration, followed by a general "pitch in" of the Community in cleaning up.

By three o'clock the shower, threatening all day, had come and gone. So the professed took on the students for a game of ball. No pity was had, even on a departing Chinese missionary, as Fr. Carl pitched a



Fr. Cyril

losing game against Conf. Loran, 7 to 4. Taps rang at 7:45 to summon all to meet once more in the recreation room for a program in Fr. Cyril's honor. During it our new "wire recorder", Father Provincial's Christmas gift to the students, made its 1st public appearance in a recorded presentation, modeled on "The Greatest Story Ever Told", reviewing the Jubilarian's fifty golden years. Afterwards the applause of the audience, a few community songs and a little speech by Fr. Cyril were added to the record. Then it was presented to him by the students as a keepsake, along with a spiritual bouquet. The rest of the evening priests and students spent together with a bit of song and a general good time.

Visitors for the jubilee no doubt noticed a few changes about the grotto of our Lady of Lourdes. Yes, the statue was repainted (by Conf. Simon), but now it no longer keeps a lonely vigil during the hours of the night. For close by its side rests the body of Father Jude, the first to be laid to rest in our new cemetery here.

Father came home to die on the 11th of April. It was his earnest request that he be brought to the monastery to die surrounded by his brethren, and Fr. Provincial willingly acceded to his wish. The sister and niece of Fr. Jude, who had watched so constantly by his side both during his low spell in Des Moines and again for five weeks here in the Alexian Brothers' Hospital, stayed close by him to the end. On Saturday, the 17th, after the collation, the Com-

munity assembled for the prayers for the dying. However, Father rallied somewhat. He had remarked to Charlie Fox that the Holy Founder was going to come for him. We began the novena in preparation for his feast on Sunday afternoon. Twenty-four hours later all again met in the sick-room to recite the final prayers. About an hour later, at 5:00, Fathers Alan and Benet saw him sigh deeply and die. As Fr. Joseph Mary remarked in his beautiful and touching sermon, our Holy Founder had come for him during his novena and St. Joseph, whose name Father Jude had borne as a boy, during the octave of his feast had obtained for him the grace of a happy death, at home, amidst his Passionist brethren. Father's four nephews came on from the East for the funeral on the 22nd. Father Provincial flew home to celebrate the Solemn Mass in the parish Church. Fathers Bernard Mary and Wilfred assisted him in the last rites for Fr. Jude.

On the evening of May 3rd we were surprised by the arrival of Father Bonaventure. He told us many an interesting story of the Holy Land, and showed us his big pack of pictures. Those of our bearded Hebrew-looking Father Barnabas provoked much laughter, and we only wished that, like Father Bede, he would have kept the beard and worn it home. Surely it would have lent real atmosphere, etc. to his Scripture lectures here next August.

The Corpus Christi procession on our grounds May 30th amply re-

warded the labors of the students to put the grounds in 1st class condition. Father Provincial was celebrant of the Benedictions given at the two altars outside and the final one inside. The crowd was so big that when the leaders of the procession had wound around to the first altar situated near our chapel, the ministers were just emerging from the Church. As Father Richard told his parishoners after the services, it was a beautiful gesture of faith and thanksgiving to our Eucharistic Lord, and a real credit to the parish of the Immaculate Conception.

On the following day forty-one of the Christian Brothers from their schools here in the city came out for a grand whole day. There must have been half a dozen ball games, at least. The weather was beautiful all day, so we took both meals outside. I'm sure the Brothers felt that the Passionists are just about "tops" in hospitality.

At the time of this writing Fr. Roger is delivering his students into the hands of his classmate, Fr. Leo Patrick, who will act as Director *pro tem*. Our Lector of Sacred Scripture and faithful Director is leaving us for a few weeks before departing for Rome and further studies there.

HOLY CROSS RETREAT (Cincinnati)

All events here in the monastery dwindle down into almost nothingness in view of the coming Jubilee Celebration commemorating the 75th anniversary of the opening of Holy Cross Monastery. The big day is set for June 22nd. Solemn Pontifical

High Mass followed by a banquet will form the highpoint of the celebration. Besides many friends among the clergy and laity as well as the Sisterhoods the presence of several Bishops is expected to enhance the occasion. A full account of the day will be given in our next issue.

SACRED HEART RETREAT (Louisville)

The Clergy of the Diocese made their annual trip to the Monastery for the feast of St. Paul of the Cross. The festivities called for a Solemn High Mass, followed by a banquet. Rev. Fr. Francis Timoney, of Holy Name Church was Celebrant. He was assisted by Rev. Fr. Leo Sheeran as Deacon, and Rev. John T. Spalding as Subdeacon. The Rev. E. B. Finnin, O.P., preached an outstanding sermon for the occasion. The Students sang the Mass, and added other selections in two-part harmony. Brother Denis, aided by Brothers Luke, Gabriel and Casimir, served up an excellent meal for the sixty diocesan priests present.

May 22nd saw six of our young men ordained to the Subdeaconate. Confraters Jordan, Owen, Rene, Warren, Columban and Alvin joined the ranks of the "Fathers". Most Rev. John A. Floersh, Archbishop of Louisville, was the ordaining Prelate. The ordination took place in the beautiful Gothic cathedral of the Assumption, reputed to be one of the outstanding examples of Gothic architecture in the United States.

The Students from this Retreat made the trip to Cincinnati for the Diamond Jubilee of Holy Cross Retreat to sing for the Solemn Pontifical

Mass. Fr. Vincent Mary's ably-conducted Student Choir did an excellent job for the impressive ceremonies, including the rendition of several two and three part harmonies.

The end of June and the beginning of July saw the disbanding of the four members of the Sacred Eloquence Class. Fr. Stephen Mary will attend the Preacher's Institute at Catholic University, before going to Des Moines to teach History of Philosophy and Speech to the Philosophy Students there. Fr. Leon went to the Preparatory Seminary to teach Mathematics, before going to Notre Dame University for the second semester. Fr. Joel took up his assignment at the post of Vice-Master of Novices at St. Paul, Kansas, while Fr. Godfrey was sent to Chicago to prepare for the Missions.

MOTHER OF GOOD COUNSEL RETREAT (*St. Louis*)

The Clergy of the Archdiocese of St. Louis have been invited to make their annual retreat this year in our Preparatory Seminary. There will be three retreats conducted for them, each lasting three days and starting respectively on July 6th, 13th and 20th, and closing on the following Friday with a Holy Hour. As there are not sufficient private rooms available, the retreatants will be permitted to return home each evening after the last retreat service.

"The St. Louis Register", when reporting about the National Laymen's Retreat Conference, announces, a-

mong other things, that Fathers Isidore and Charles, our two Laymen's Retreat Directors, Sierra Madre and Cincinnati respectively, will be among the attending delegates.

The "Prep Annual" for 1948 has appeared in its twentieth volume. This latest volume is fully in harmony with the high standard it has set for itself in late years. The present issue is very appropriately dedicated to Father General, on the occasion of His Paternity's first visit to our Province. Father General graciously responded to the dedication with an autograph letter which is used as the Foreword.

At the present writing Father Claude is still in St. John's Hospital, St. Louis, and according to very late reports is improving and not in a critical condition. We pray that his condition continues to improve.

ST. FRANCIS RETREAT (*St. Paul, Kan.*)

On May 26th Fr. Matthew celebrated his Diamond Jubilee of ordination. He, of course, sang the Solemn Mass that commemorated the sixtieth year of his priesthood. Many younger visiting clergy must have looked with envious eyes at the ease with which he genuflected and moved about the altar. His cousins, Fr. Henry and Fr. Matthew were the ministers of the Mass, and Fr. Arnold was the Master of Ceremonies. Bishop Carroll of Wichita, Fr. Provincial, Fr. First Consultor, the majority of the Rectors of the Province were present at the Mass, together

with about twenty-five of the local clergy, a group of Sisters of Mercy and Sisters of St. Joseph, and a large number of the people of the parish. Fr. Paschal preached the sermon, which was a fine tribute to Fr. Matthew, "priest and Passionist according to the mind and example of St. Paul of the Cross," as Fr. Paschal brought out. The novices sang a Mass in harmony to contribute to the solemnity. Immediately after the Mass the Bishop gave a short informal talk.

Dinner was served in the Professed recreation, which was decorated for the occasion. Bro. Philip and his novice assistants had put a large amount of planning and an even larger amount of effort in preparing the meal, and, as a result, the dinner was a great success, receiving many favorable comments from the guests. The novices served and waited on tables, and there were many willing hands in getting out the various courses, but to Fr. Master and Bro. Philip go the credit for keeping everything moving smoothly. The whole day was kept in a spirit of festivity, and after supper Fr. Matthew left for St. Louis, his first stop on his trip East to Pittsburgh. His beaming face and jovial mood throughout the day were ample indication of how much he enjoyed the day.

Father Matthew, now 86 years of age, was born in Pittsburgh, Pa., August 4th, 1862. His Father, a dealer in Church Goods, was commander of the Union Forces during the Civil War in the Pittsburgh area.

Father Matthew, however, lost his father at the age of six. To lighten the burden of Mrs. Miller, an uncle took young Arnold, thus was Father Matthew named at Baptism, to Wooster, Ohio. At the age of eleven young Arnold returned to Pittsburgh and attended St. Michael's Parochial School. At the age of sixteen he lost his mother. After some attendance at St. Vincent's College, Latrobe, Pa., young Arnold eventually arrived at what was to be his vocation. On August 7, 1882 he had the blessing to receive our Holy Habit and with it the name we know him by, Matthew. In due time he made his vows and was ordained to the Priesthood, May 26, 1888. Soon after his ordination we find him in Rome as private secretary to Father General. After returning to the states for nine years he was Lector of Theology, then eleven years Pastor of Immaculata Church in Cincinnati.

Next we find him active on Mission and Retreat work for sixteen years. At the age of seventy he volunteered to help with the establishment of the German Vice-Province. During that period he acted as Pastor in the Semmering, near our Maria Schutz Retreat in Austria. He returned to the States for the celebration of his golden Jubilee and remained with us making himself very useful in many capacities. Although Father Matthew is hindered by his age from performing duties that he formerly did with ease, he still does us one sublime and unquestionable service. His example of monastic life for all of us, young and old, is invaluable, and may God



Most Rev. Bishop Carroll, Jubilarian Fr. Matthew, V. Rev. Fr. James Patrick,
Provincial.

Jubilarian Fr. Matthew and his cousins: Frs. Henry, Arnold, Matthew.





Jubilarian Fr. Matthew surrounded by the Community and visiting Clergy after the Jubilee Mass.



The Procession as it left the Retreat.



(Above) View taken during the Mass, showing interior of St. Francis Church.



(Left) Fr. Matthew speaking at the banquet held in his honor.

let him stay with us, at least in that capacity, for many a year.

It wasn't, the novices agree, the sort of announcement they expected to hear at morning Chapter, when their Vice-Master informed them that he was going to leave soon for China. The evening before, May 14th, Fr. Paul received a telephone call from Fr. Provincial, informing him that he and Fr. Carl were to sail for China the eleventh of July with six other Passionists from the East. The day before he left St. Paul to visit his family and make preparations for China, the community celebrated his departure with a half-day, and in the evening a short program by the novices in his honor. The whole community rejoiced at Fr. Paul's good fortune, although all regretted losing such an exemplary member of the community.

A clerical postulant arrived at the Novitiate on June 2. He is Allen Monteith from Chicago, a former student at Mundelein, the diocesan seminary of Chicago. A week later, June 9th, four other postulants arrived from our Preparatory Seminary in St. Louis. They are George Jakicic of Chicago, Edward Mahon of Chicago, Norman Warren of Bradley, Ill., and Elmer Tenhundfeld of Cincinnati, Ohio. The novitiate now has eight clerical novices, two brother novices, and five clerical postulants.

At present almost all the Fathers of the house are busy with retreat work and "supply work," furnishing hospitals with chaplains, and like work, while the local clergy are on their retreat.

By the time that this Bulletin goes to press the following events will have become history: the arrival of Fr. Joel in the first part of July to take over the office of Vice-Master; on July 8, the Vestition of our five clerical postulants, and on the following day, the Feast of Our Lady of Holy Hope, the Profession of seven of our eight clerical novices; and, finally, the departure of the newly Professed for Des Moines, the date of which is not yet definite.

ST. GABRIEL RETREAT

(Des Moines)

June 2nd was a gold-letter day for St. Gabriel's. It had the joy and the privilege of honoring one of our noblest missionaries, Father Alexander, on the occasion of the fiftieth anniversary of his ordination to the Holy Priesthood. More than 100 religious and diocesan priests, as well as Sisters, attended the Jubilee Mass offered by Father Provincial in presence of His Excellency, the Most Reverend Edward Daly, O.P., Bishop of Des Moines. Father Ignatius preached the Jubilee Sermon and certainly came up to the occasion and also to the standards of the golden age of his missionary career.

Father Alexander well deserved all these honors and many more. From the very first days of his priesthood he worked most efficiently in our specific field, missions and retreats. During World War I Father put his whole soul and energy in his work as chaplain with the army. During this period he showed great zeal, even heroism during the days of the "flu"



Fr. Alexander
in the 1880's.

epidemic. After his body would no longer permit him to be active on the missions, he still kept his heart and soul with the work by helping, coaching, and encouraging the younger generation in our Province for the Missions and Retreats. Many of us owe an unpayable debt to him for our "start" in preaching.

The Jubilee Day was one of almost unalloyed joy, though Father Alexander, on account of his weak physical condition, was unable to offer personally the Jubilee Mass. As was well said: "Others offered it in his name". Our prayers are that the Jubilee Day will have made Father Alexander's life at least one bit happier and, in answer to all the prayers offered for him, one bit closer to God.

Another activity, probably not so poetic as celebrating a golden jubilee, fell to the lot of the St. Gabriel's Community: Getting the Retreat in readiness for the students. Since the Retreat had not been a house of formal study for quite some time, many adjustments were imperative. The good Brothers really outdid themselves in this work of preparation, and during the last few months accomplished what seemed the impossible. Brother Columban was busy with linens and blankets, and getting rooms in order. Brother Gilbert al-

most incessantly had the paint-brush in his hand and after he had the walls under control, he went after the floors with the sander. Brother Aloysius, besides taking care of the poultry farm, also went to carpentering, making wardrobes for all the rooms. Brother Theodore has been making preparations in his office by making adjustments in the kitchen and storeroom for an enlarged Community.

Father Rector took occasion also during the "slack mission season" to use the good-will and muscle of the Fathers in this adjustment emergency. A few days after Easter you could have seen Father X filling a straw tick, Father Y carrying furniture, Father Z polishing the floors,



Fr. Alexander.

etc. Father Nilus specialized in painting the screens for the Monastery. Lately, also, a Gravelly power-mower arrived, with snow-plow and cultivator attachments, which of a certainty will soon be put to very practical use.

We are still praying for the complete recovery of our Father Paulinus, who has been confined for months in the Sisters of Mercy Hospital, Iowa City, Ia. At this writing he seems to be improving, but is by no means out of danger or suffering.

MATER DOLOROSA RETREAT (Sierra Madre)

The mid-year total of lay-retreatants at Mater Dolorosa Retreat House just missed the thousand-mark by two. Because of the long (Memorial Day) week-end of May 28th, that Retreat saw the smallest group of the year file into the refectory Friday evening—some thirty-five retreatants. However, the lack of numbers was made up abundantly by the interest of the group of newspapermen. One of the men later editorialized on his experiences at Mater Dolorosa Retreat House. Most of the newspapers of the city were represented at this retreat.

A certain Protestant Clergyman made one of our recent retreats and followed the exercises and conferences with more than usual interest. For some time now he has been preaching straight Catholic Dogma to his flock and as a result some fifty souls are following the lead of their shepherd into the true fold.

There was a great stir of excitement in the monastery when Father Carl received the word of his appointment to the Chinese missions. Father has an amusing story to tell of how he refused to believe it was actually Father Provincial on the phone, when the latter called long-distance. Thinking it was a Navy Chaplain, formerly stationed in San Diego, Father Carl answered gaily, when a voice told him Father Provincial was speaking: "Oh, I've heard that one before!" But within twenty-four hours Father Carl was on his way back East. However, we fondly expect to see our Chinese missionary again before he actually sets sail for the Orient.

Monday, June 7th, practically the entire Community attended the funeral of a faithful and highly esteemed benefactress of the Sierra Madre foundation, Mrs. A. Berghoff. As Father Leo remarked in the very appropriate sermon preached at the funeral, "during the early days of struggle at the new foundation, the Berghoffs were our staunchest supporters and kindest benefactors". And for years Mr. Berghoff has been president of the Retreat League. The debt the Passionists in California owe to the Berghoffs is one that only God can pay.

Our visitors are few and far between. So Fr. Thomas' sojourn here was far too short. And we've always appreciated Fr. Brian's fine Community spirit in driving up here frequently on his day off. Fr. Pius was here for a day, enroute to opening a

retreat for the diocesan clergy. It was also a very great pleasure for all of us to welcome Fr. Philip back again after his sojourn in Holy Name Retreat, Houston. The very next day after his arrival he was busy conducting a Novena in San Diego.

As the fruit of much patient and detailed planning on the part of the many steering committees, the Carnival for the benefit of the new Retreat House was a decided success. The acreage in front of the monastery had been cleared and cut up into roads and used as a parking space for the many hundreds of cars that brought up the several thousand attendants. A very efficient kitchen crew served well over three thousand dinners. The area to the West and South of the Chapel was crowded with booths, rides, and the usual carnival paraphernalia.

What was perhaps the most gratifying aspect was the loyal cooperation among the many retreat groups that worked hard to make the carnival the success it was. Many of the pastors, too, showed themselves loyal friends in loaning us equipment and in giving our venture a boost in their announcements. After the field Benediction at 5:30 most of the crowd began leaving and the usual quiet and peace returned to Monte Oliva with the approach of darkness.

ST. PAUL'S RETREAT

(Detroit)

Mid-April saw V. Rev. Fr. Provincial here to make the annual visitation. He was joined later by his

secretary, Fr. Gordian, who had stayed to finish up some work in Chicago.

Other noted visitors were our two Chinese Missionaries, Frs. Carl and Paul. They were on their way back from New York, where they had been shopping with the men from the East who are going to China. We wish God's blessing on them and their work. Their sacrifice will bring God's grace on the province.

School closes July 1st for the students, but not for the Lectors. Fr. Ignatius will be studying Philosophy at the Medieval Institute started in St. Louis. Fr. Cajetan is up in Montreal doing intensive research work for his thesis. Fr. Frederick is also in Montreal brushing up on his French before classes open at the Institute. For the next three years he will study Philosophy there. They both have been fortunate in obtaining a place to stay. They live right at the Institute with the Dominican community there. Fr. John is studying Social Sciences at Catholic U.

Fr. John Phillip's brother, a secular priest, is critically ill. Fr. John himself has been sick for some time. Right now he is recovering from a serious operation. The prayers of the brethren are requested for both.

Each year the convent of Mary Reparatrix has a novena of reparation preparatory to the feast of Corpus Christi. Various groups throughout the city come to make a holy-hour. Thursday, the first day of the novena, the students went to make their hour of reparation. On the night of Corpus Christi the no-

vena closed with an out-door procession and holy-hour. The community attended, and the students supplied the singing. It was a beautiful and impressive sight—the night made bright by hundreds of candles, the colorful procession, people lining the walks, kneeling in adoration as the Blessed Sacrament passed.

ST. JOSEPH'S RETREAT

(Birmingham)

One of the valuable and likeable members of our Community is no longer with us. Fr. Leonard, C.P., has gone East to see about an opening as Chaplain in a Veterans Hospital. He has long been interested in this type of work since it has for him an especial appeal.

Fr. Brice's fourth book is on the press and should be published sometime in June. This latest work is entitled *In Spirit and In Truth*, and deals with the spiritual life as recommended by St. Paul of the Cross in his letters to his penitents. We hope that this new volume will meet with even greater success and acclaim than those preceding.

An unusual and severe Spring drought has marred the beauty of the grounds of our little Retreat and stunted the garden produce. Still there is an abundance of wild blackberries and plums strangely enough, and we have two shelves lined with jelly, as well as a nice supply of berries in the quick-freeze box. How delicious are these berries in January and February and what luscious pies Brother Henry can make of them!

HOLY NAME RETREAT

(Texas)

Next to God's blessing there can be little doubt that the fine development of our Retreat House in Houston must be ascribed the great zeal of its Superior, Father Aloysius, whom God has so benignly kept with us, and to the generous and efficient activity of Father Conleth the Retreat Director.

Already the second issue of the *Laymen's Retreat News* has reached us. It is a one-sheet monthly, edited under the direction of Fr. Conleth by the Secretary of the Lay Retreat Organization. The policy of the paper, expressing the attitude of the Retreat House, is based on the Encyclical *Mens Nostra* of Pope Pius XI on Lay Retreats.

Nearly every week sees about a dozen men making days of Recollection at Holy Name. The movement is being fostered by a full column in the *Retreat News* illustrating previous Retreat Work in the Diocese of Galveston, the method used by the Passionist Fathers in their Retreat Houses in the United States, and what is being done and hoped for at Holy Name Retreat House, Houston. Plans are also going forward on a Laymen's Retreat Radio Program. It will be a weekly 15 minute broadcast, featuring a discussion of Catholic truth by three Catholic laymen.

Plans for the new Retreat House are expected to be completed in the Spring and it is hoped that by then ground will be broken. Fr. Neil, our official architect, arrived in Houston April 22nd to survey the grounds. He put in some stakes and started to landscape.

A generous benefactor installed an air-conditioner in the house Chapel, thus making it possible to continue the days of recollection even during the sweltering Texas-summer days.

His Excellency, Bishop Byrne, is

scheduled to erect the shrine Stations of the Cross on the monastery grounds June 13th at 4 P.M. The service will close with out-of-doors Benediction of the Most Blessed Sacrament.

OUR PARISHES

IMMACULATE CONCEPTION

(Chicago)

The growth of the parish is manifest by the recent necessity of adding another Holy Mass on Sundays and since the schedule had a Mass at every hour, it was necessary to use the Church Hall for the purpose, thus having two Masses simultaneously, one in the Church the other in the Church Hall. The Parish Bulletin also teems with activities for all ages of parishioners.

In the beginning of May meetings in preparation for the Parish Carnival were started. That the spiritual side of the Parish is not neglected is clear from the Recollection Days held, Forty Hours Devotion, and especially the edifying attendance at the outdoor Corpus Christi Procession.

HOLY CROSS

(Cincinnati)

For Holy Cross Parish the recent Mission was by far the outstanding event of the season, in spite of the many ceremonies and celebrations that always come along with the close of school and the months of May and June. The mission was held from May 12th to 23rd and was visualized as a spiritual preparation for the coming Jubilee celebration of Passionists on Mt. Adams. The Mission was

held by Fathers Flannon and Walter. The zealous Pastor, Father Arthur, has this to say of the Mission: "They (Frs. Flannon and Walter) are surely excellent and gave a splendid mission in every way. The people were well pleased and my joy is the fact that a lot of good was done".

ST. ANN'S

(St. Louis)

With this issue THE PASSIONIST bids farewell to historic St. Ann's since July 15th of this year has been set as the date when the Passionists are to hand over the administration of the parish to the diocesan clergy.

THE PASSIONIST cannot bid this farewell without sincerely thanking the present Pastor, Father Bertrand, for the tangible support and cooperation he has given us. THE PASSIONIST also wishes to express its admiration of Fr. Bertrand for so loyally staying at the helm of the Parish to the end, as is clear from the Parish Bulletin.

Furthermore, we wish publicly to express our great regard for the letter in which Father Bertrand announced this change of management to the parishioners of St. Ann's. We consider it a masterpiece. In it Father beautifully, clearly, and correct-

ly expresses our status on taking care of parishes.

The *St. Louis Register* in connection with the news of transfer gave some interesting historical data in connection with St. Ann's. We quote: "The transfer ... will open a third chapter in the history of a parish that has been for 94 years one of the most fascinating in the archdiocese. On the day designated by Archbishop Joseph E. Ritter, the religious order of priests will relinquish to secular priests appointed by the Archbishop the parish, having the picturesque little white stone church on the much traveled Natural Bridge Road, that they received in 1889 from the Jesuit Fathers who founded it in 1854.

"Since the Passionist Fathers came to the white stone church that had been erected by the renowned Missionary, Father Peter J. De Smet, S.J., the parish has grown from fewer than 100 families to more than 905 families, notwithstanding the loss of 400 families to the newly-established parish of the Ascension of Our Lord. During the incumbency of the Passionists, who reside in their monastery a mile from the church, a new school and convent have been built, and plans are in readiness for the construction of a magnificent new church.

"Eleven pastors have preceded the Rev. Bertrand Abell, C.P., the present pastor, since their order was given charge of the parish, but it was not until 1927 that the number of parishioners warranted the appointment of an assistant pastor. The first of the pastors was the Rev. Denis Caligee,

C.P., who was succeeded in 1905 by the Rev. Eugene Creegan, C.P. Other Passionist pastors, changed periodically, according to the Rules of the order, have been the Rev. Stephen Kendrick, the Rev. Augustine Scannell, the Rev. Julius Boyd, the Rev. Fabian Kelly, the Rev. Luke Callahan, the Rev. Albert Drohan, the Rev. Arthur Stuart, the Rev. Anselm Seacor, and the Rev. Egbert Nolan.

"St. Ann's parish had its beginning in 1854, when Mrs. Anne L. Hunt deeded 10 acres of ground to the Jesuit Fathers for the building of a church and school. Mrs. Hunt, whose descendants continue to be members of the parish, after almost a century, also built the first church. This frame church, costing \$1,000, was used until 1856, when it was converted to school use and later demolished.

"Comparable to the two orders of priests having charge of the parish and secular priests replacing them in 1948, three religious orders of nuns have been teachers in St. Ann's school since the first school was opened in 1857. The first was the Sisters of Mercy, who taught the school until 1883; then came the Sisters of the Good Shepherd who remained until 1898. In 1898 the Sisters of Loretto took charge, and they will observe their golden anniversary of the parish school this year."

HOLY FAMILY (*Ensley*)

Mother's Day was really a day to remember in Holy Family Parish. Twenty-four were baptized on the preceeding Friday and received their

First Holy Communion on Mother's Day itself. The annual May Crowning took place in the evening as well as the May Procession.

Usually our School-picnic is held before school closes, because many of the children go out on farms and to other cities for the Summer. This year the Grammar School Children to the number of 300 were taken in six trucks to Lake Perdy, about 17 miles from Ensley. Although the trucks became lost for an hour or so, the children and Sisters enjoyed the ride and later more than enjoyed the cool water below the dam of Lake Perdy. It was through the courtesy of the Birmingham Water Works that we were permitted the use of their grounds and the outflow of the lake, the reserve water supply for the City of Birmingham. All the children agreed that this was the finest swimming they ever had.

The High School Students group visited St. Bernard College, Cullman, Alabama, for their picnic, May 27th, Feast of Corpus Christi, the day after school closed at St. Bernard's and the day before our own Graduation at Holy Family. The Benedictine Fathers left nothing undone for our welcome and entertainment. As soon as the Greyhound Bus which we had chartered arrived, Fr. David, O.S.B. celebrated Holy Mass for us, with Holy Family Choir assisting. Next we visited the famed Ave Maria Grotto, where 1,000 people come every Sunday to marvel over the handiwork of Bro. Joseph, O.S.B., who has labored during his spare time for many years in building minatures of

the famous shrines and churches and buildings throughout the world. Some of our students were so interested that they revisited the shrine as much as three times. Brother Michael spoke at the Grotto explaining the work and projects of Brother Joseph. Brother Marion, O.S.B., Custodian of the Grotto turned out to be Nicholas Kramer from Covington, Ky., once in our Novitiate as a Brother Postulant, until ill-health forced his withdrawal. He was happy to see us and did everything possible to make our visit a happy one. Fr. Michael, O.S.B. the Guest-Master, then suggested we visit the lake and as soon as he mentioned swimming there was a stampede for the water. Some of the students had fasted until 10 o'clock in order to be allowed to receive Holy Communion on the Feast of Corpus Christi at St. Bernard's, but when they heard "swimming", they forgot to eat. A new diving tower had been lately completed and it added to the enjoyment of our boys, who seldom get to swim in anything much better than a swamp.

A heavy downpour of rain soon chased us to the Club House where our youngsters enjoyed playing billiards, pool, ping-pong and their favorite card game, whist. At 3 o'clock we attended Solemn Vespers in the College Chapel, reminding me of our own Solemn Vespers on First Class Feasts, and charming the students with its novelty for them. Our Choir then sang the May Devotion hymns for the Fathers, who were amazed at their ability. Our Glee Club had promised to render a few

selections for the Community, but another heavy rain chased us to the Bus before complying. We promised to put on a real program of singing at our next visit. Some of our students had had misgivings about going through Cullman which is known for its anti-colored feeling. Just a short time ago the sign at the edge of town was taken down, which read: "Read and run, nigger". However nothing untoward happened to mar our picnic, except the downpour of rain, and even this was welcomed after the long drought of over a month. The High School Students are already now looking forward to next year's visit to St. Bernard's.

Graduation Exercises for both High and Grammar-School were held in the church. Eleven Seniors from the High School and twenty-four from the eighth grade received their diplomas. We are happy over the fact that all the Seniors had become Catholics before graduation. Fr. Andrew Gavin, Assistant Pastor at St. Anthony's, Ensley, was the speaker and Fr. Frank Wade, Pastor of St. Augustine's, Birmingham, and Editor of the *Catholic Week*, presented the diplomas and awards. Fr. Wade commented that he was particularly impressed with the singing of our youngsters. We are proud of them and deeply grateful to our Sisters for the hard work and intensive training given the choir.

The *Mission Broadcast* for June in its Blessed Virgin Blue was particularly interesting.

ST. MARY'S

(Fairfield)

The school year is at an end, and we are really happy that it is, for we had a busy time of it during recent weeks. April 4th was First Communion Sunday, and eight children made their First Communion. Just the other Sunday two adults were received into the Church and made their First Communion. Monday, May 17th, we had our Annual Carnival and Bazaar, and we made out pretty well. On the following Monday we had our school picnic here on the grounds. On Thursday of that week, in the afternoon, we had our annual May Festival, consisting of the Crowning of the King and Queen, the school play, and the graduation of the kindergarten. The next day was the last day of school. The Sisters have the classrooms all cleaned and they are now waiting for the time to board the train for home.

But it will not be quiet around here. The new school has been under construction for over a month. The foundations are in already, and the concrete floor will be poured this week. Then the walls will go up and the roof. We hope the school will be ready by September, but if not, it will be finished very soon thereafter. We are most grateful to V. Rev. Father Provincial and to our benefactors who have made it possible for us to build the school. We closed with about 140 children. Next year, when we add the fourth grade, we expect 200 children.

V. Rev. Fr. Neil is here supervising the work and tending to many de-

tails. Fr. Neil is working with Mr. Joe Durts, the contractor. The work is progressing well. The weather has been very good for construction ... and we hope it will continue.

ST. GEMMA (Detroit)

A quick survey of the various issues of St. Gemma Parish Bulletin, whose first number appeared April 4th, shows us that the new parish is quite active under its zealous Pastor, Father Patrick. There exists a working Ladies Sodality, a Men's Club, and plans are being made for a Holy Name Society, as well as a male choir. There are committees working for the Carnival to be held during the latter part of June.

Financially the Pastor seems to be satisfied. He publicly expressed his appreciation at the amount of the Easter collection and the results of a Card Party.

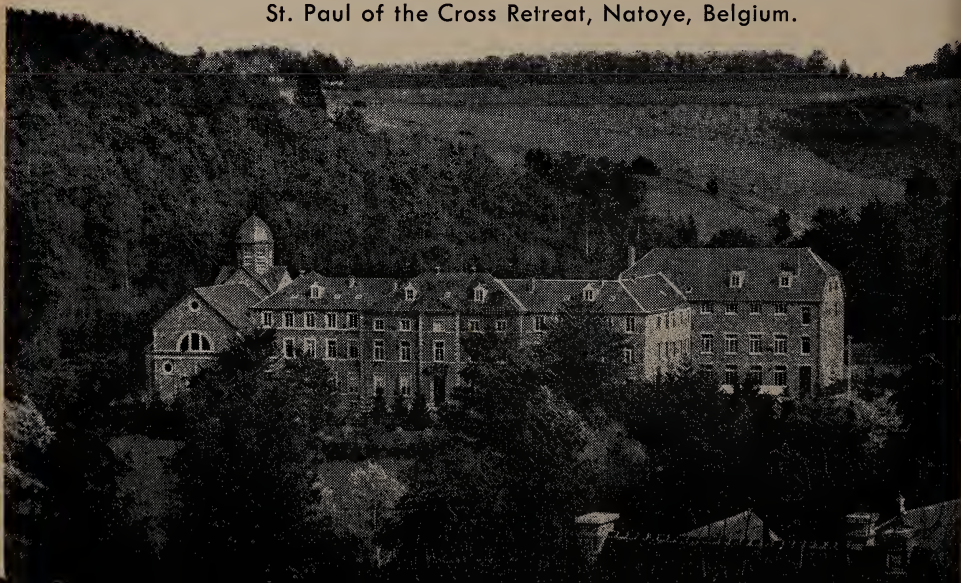
Special services announced were the Novena to the Sacred Heart, a Triduum in honor of St. Gemma closing with a solemn celebration of the Feast Day. Eight children made their First Communion, and also a May Crowning ceremony was held. The parish also has its own office and phone now. Last but not least, a summer school is to be conducted by the Dominican Sisters from Adrian and it seems there are plans to open a Kindergarten, and First and Second Grade Parish School in the Fall.

ST. GABRIEL PROVINCE (Belgium)

"Fiat voluntas tua" was the final word of a letter received from our Brethren in Belgium. It expressed

the reaction to the double and painful mourning of the Province over the loss of Very Reverend Father Martin

St. Paul of the Cross Retreat, Natoye, Belgium.



in the tragic accident and of Very Reverend Father Sebastian. Father Martin met his death in an airplane accident while on an official trip in Africa, as General Consultor. Fr. Sebastian had been Provincial of the Province for many a year. Our sincerest sympathies are offered to the Province.

The *Revue Passioniste* in its fourth number continues its high standard. The issue contains articles on our Holy Founder, articles on the Passion

of our Lord, the Mission in Congo sponsored by this Province, and other instructive articles for the Faithful, including one on the merits of the American Cinema.

The May-June *Revue* brings us in word and picture the news that on April 13th eight young Passionists were raised to the dignity of the Priesthood by His Eminence, the Apostolic Nuncio to Belgium, Cardinal Cento, in the Monastery Church at Diepenbeek.

HOLY SPIRIT PROVINCE

(Australia)

Recently our Holy Father, Pope Pius XII, spoke of the well-nigh miraculous growth of the Church in Australia. From a recent letter of Father Xavier, C.P., we see clearly that the Holy Spirit is mightily using our Brethren in His Province to further and enhance this miracle: "Father Provincial is snowed under with applications for Retreats and Missions". As one example the Mission at Geelong is cited. In spite of constant rain the Church was nightly filled during the two-week mission. Also the parochial work in the C.P. parish at Marrickville, Sydney, is mightily blessed. The manner in which the parish is organized and

conducted receives frequent praise, even in ecclesiastical quarters.

We are also happy to relay the fact that Father Peter, the hard-working lector, whom the March *PASSIONIST* reported as struck with a deadly form of cancer, is still up and around. May his cure be lasting.

Our Brethren in Victoria several times saw and heard Cardinal Spellman and Monsignor Fulton Sheen in Melbourne, on the occasion of the Centenary Celebrations of the Church in Australia. The personality of the former and the oratory of the latter have taken the clergy and people by storm.

MOTHER OF HOLY HOPE PROVINCE

(Holland)

Great joy filled the hearts of all in the Province of our Lady of Holy Hope on May 14th when the news was spread about: "Father General has arrived!" His Paternity's landing must have been a bit exciting and

might have been tragic. The plane carrying Father General landed perfectly, but in taxiing to the airport some imperfection in one wheel caused it to sag to the right to such an extent that one wing and propeller

touched the ground and thus the plane was whirled about violently. Luckily no serious harm was done and Father General was conducted by Father Provincial to the nearest Retreat, the Preparatory Seminary in Haastrecht.

The following day Father Provincial and Father Ambrose conducted Father General to the Provincial House in Mook. Here after a short adoration of the Blessed Sacrament in the Monastery Church His Paternity was conducted to a richly decorated room and the usual welcome ceremony took place. Then one of the students delivered a formal address, in deference to Father General, in English. Father General responded in English, as many of the Community could understand it, and for the benefit of those who could not Father Ambrose (Vicar and also a faithful correspondent of THE PASSIONIST) acted as interpreter. The address of Father General gave due praise to the zealous and flourishing Province of our Lady of Holy Hope and explained at length the importance of studying and following

the ideals of our Holy Founder.

On Pentecost Day, May 16th, Father General was Celebrant for the Solemn High Mass in the Retreat Church at Mook and spent the rest of the day more or less with the Community, either as a group or individually. The following day, after having celebrated the Community Mass in the choir, Father General started a little tour of the Province, visiting several of the Retreats, also the Passionist Nuns at Sittard. The 25th of May was the day set for His Paternity to sail for his visit to the United States of America.

Although our Brethren in Holland did all they could to make Father General's visit in that Province a pleasant one, the news of V. Rev. Father Martin's tragic death must have struck a sad note. The first report of Father Consultor's accident arrived in Holland the same day that Fr. General arrived there. Details came during his stay. Then around the same time the death notice of Fr. Sebastian, onetime Provincial in Belgium arrived; and not least of all the most disheartening news about conditions in Bulgaria. Although Brother Nicholas, who had been imprisoned because he had removed a Communistic emblem from a child parishioner, was released from his two year term of stone-quarry work, still conditions are not getting better. Every one is every-body else's spy. Especially is Bishop Eugene and the Fathers who teach catechism targets for observation, and at times they are called before court to answer about their instructions, sermons, etc. There



Sketch of St. Gemma C.P. Mission Church in Ketapang, Borneo.

is a movement to make the clergy take their turn in forced-labor shifts. Prayer seems the only weapon available!

As for most of our Provinces, so also for the Province of our Lady of Holy Hope, Ordination Day is a big day—for some the greatest day of their lives. For our Brethren in Holland the day for 1948 was May 2nd. His Excellency, Bishop Lemmens, Ordinary of Roermond, arrived on May 1st and that same evening conferred Tonsure on five of our students. The following day Sacred Priesthood was administered to three, Subdiaconate to one, and Minor Orders to five candidates. Bishop Lemmens evidently enjoys spending a day with the Passionists and has shown his predilection for our Congregation by the fact that since about 1935 he has come practically every year to ordain our students in the Retreat Church at Mook.

On May 3rd the newly-ordained celebrated their first Mass in the Monastery church in presence of numerous relatives. One of the newly-ordained, Fr. Justin, has two Brothers who are Passionist Priests and another who is a Lay Brother in our Congregation. Another newly-ordained, Fr. Titus, had the unique pleasure of celebrating his First Holy Mass on an altar that had been donated by his own father to the Monastery Church. The altar mensa is a solid block of black marble, the rest, including the very expressive statue of our Holy Founder, is of glazed terra cotta. The altar was completed so shortly before the day

set that Father Provincial, via delegation, consecrated it immediately before the First Mass. Fr. Titus has an uncle, a brother of his father, in the Congregation, Fr. Bernard Thijsen, C.P., D.D., who is Lector of Theology in England.

The contract for the restoration and furnishing of the former Franciscan Sisters' Convent, in preparation for its use as a Second Preparatory Passionist Seminary in Mook, was let March 30th. The job is to be completed within 80 working days. By September the Fathers hope to open the new school with about 50 boys. The course is to cover two years, one preparatory, and the other the first year of the Minor Seminary course. The other 105 Minor Seminarians of the remaining five years are in the Seminary C.P. at Haastrecht.

For some time work has been going on to establish a sisterhood whose special work it would be to assist our Passionist Fathers in their Mission work in Borneo. Some time in April the first draft of their Rule was sent to the Holy See for approval. The Rule was drawn up by the present Father Provincial of the Province of our Lady of Holy Hope. The name of the Institute is: *Passionist Missionary Sisters of St. Gemma*. From two other sources we hear that one of the Passionist Nuns from the Sittard Monastery is to be their first General Superior to train them in the Spiritual Life and the Passionist Spirit.

We are privileged to have a copy of the *Staurophia*, a student publication

from the Province of our Lady of Holy Hope. The copy in question commemorates the fifteenth birthday of the periodical. The matter is not printed but mimeographed, and the designs are mostly hand drawings. An immense amount of work, both mental and physical, of a necessity go into each issue. The various illustrations are full of originality and also reveal artistic talent. Special features are two pictures, very well done: one of St. Paul of the Cross, the other of Fr. General. Beyond that, four pages are devoted to drawings illustrating the various topics treated in the *Staurosophia* during the past fifteen years. This issue is dedicated to Most Reverend Father General, the dedicatory epigram is in English and composed by Brother Lambert, C.P. Father Gabriel, the Dutch Provincial praises this work of

his students highly, and expresses the benefits of such work; e.g., it accustoms the student to self-expression, enriches his vocabulary and perfects his use of the language, fosters self-confidence and urges him on to personal achievements. Father Provincial further stated that he had felt the effect of the *Staurosophia* in this regard that when any writing is to be done for the Province he always feels certain that the paper's ex-editors will always do a good job of it. *Vivat, Crescat, Floreat!*

Golgotha, the Province Periodical, arrives regularly and we cannot help but note the prominence given to Father Charles of St. Andrew. The last issue at hand has a sketch of his life, plus three pages of answers to prayers addressed to him.

PROVINCE OF ST. PATRICK

(Ireland)

May 22nd was ordination day for the Province. Three worthy men were added to the noble line of Passionist Fathers on the Isle of St. Patrick. May God bless superabundantly their priestly lives and activities!

Both April and May issues of *The Cross* gave prominence to Father Hilary, C.P. and his work. It will be recalled that this Father of the Province of St. Patrick was requested to give missions and retreats in Nigeria. The program of ministerial work shows that he has from four to five Missions to the laity, or Retreats to Seminarians or religious or Clergy

every month from January to June. On these mission tours he has covered well over 4,000 miles. In his article on Nigeria Father Hilary calls it a country where the unexpected is the rule; e.g., satisfaction at some remark or thought in a sermon is expressed on the spot by loud laughter. It is a sign of good will but rather disconcerting for one who does not expect such signs. *The Sign* (Union City, N.J.) is received in all the missions. Lately Father met a priest who was praying from the *Prayer Book of the Passion* printed by the *Sign*. Our Prayers are with Father Hilary in his work.

GERMAN VICE-PROVINCE

Conditions in Germany are not improving, but the contrary, we are told, is the fact. The accompanying illustrations will help to keep this in mind and, as occasion offers, give a helping hand. The destruction shown on the pictures took place in April, 1945. The building hit by the two bombs was not the main building (of the Preparatory Seminary, Munich-Pasing), but one of the other houses, used as laundry, garage and shops. The main building nearby was not substantially hurt, but windows were broken, walls cracked, and the like. The damage on the main building has not yet been fully repaired, and hope has been expressed that a laundry

will be built during this Summer.

The food situation, we are told, is growing worse—if anything!

There are about 12 boys in the Preparatory Seminary.

Beyond this, Communism, or at least a bloody battle against it, seems to be a foregone conclusion in the minds of our German Brethren.

Thus far we have not heard any reports about the scheduled Visitation of the German Foundations by Very Reverend Father Malcolm. We pray that much good will come from his visit to the new, young, and suffering (*foris et ab intus*, as our Holy Founder would say) Province.

CHINA

As can be expected, news from far away takes long to arrive and in a certain sense is not new(s) any more. But still we cannot refrain from expressing our joy at the fact that the Feast of Our Founder was celebrated quite solemnly in China. At Yuanling all the Fathers, save two, were present for the occasion. On that day also the formal opening of the new hospital building took place. The hospital is a four-story brick building, part of which is used as a nurses school. Fr. Caspar Caulfield, C.P. is the architect of the structure.

Yet not all is as tranquil as cele-

brations, etc., suggest. Everybody seems to be wondering if and when the "red disturbance" will take place. In 1947, 82 Catholic missionaries were put to death, and in April nearly 1000 missionaries were refugeeing in Peiping, not to mention other cities that harbor personnel from persecuted districts. Some one has put it this way: Just a bit of Good Friday before Easter Sunday. We cannot but admire the joy with which our Fathers Paul and Carl are walking into this situation. We hasten to add that we will add prayers to our admiration.



Result of bombs at Prepara-
tory Seminary, Munich-Pasing.



PASSIONIST NUNS

ST. JOSEPH'S MONASTERY

(Owensboro)

During the forepart of August two Postulants are expected to receive the Holy Habit. Around August 15th another Postulant will arrive and there are other candidates applying to enter St. Joseph's. We rejoice with the good Nuns that the foundation is blessed with increase in membership.

The Nuns were also very pleased to have Father Bonaventure visit them and speak to them about Bethany, "that spot so dear to all hearts".

A small shrine containing a crucifix was lately placed in the convent garden. It is attached to a large Oak tree in one corner and can be seen from most points of the garden. Below it very symbolically Passion

Flowers bloom. It was erected on the eve of the Feast of the Sacred Heart and on the Feast Day itself all the Nuns had a little installation ceremony. The shrine itself was made and donated by the father of Mother Bernadette, Vicarress of the Community.

Letters also came to St. Joseph's from the Passionist Nuns in Sables, France. That Monastery is still having trouble getting material to complete the building of their new chapel. They are now so crowded with their Community of twenty-three that it is impossible for them to accept further candidates. Further misfortune was added by a severe frost in March that ruined their garden products, but they are undaunted and, as St. Paul put it, "thrive on sacrifice."

PASSIONIST SISTERS

May 1st marked the opening of the Passionist Retreat House of the Immaculate Heart of Mary in Peace Dale, R. I. Several priests, including five Passionists and many invited guests, attended the ceremony. Mass was celebrated by Rev. J. Greenan, pastor of St. Francis' parish where the retreat house is located. The sermon was preached by Rev. P. Hanley, pastor of Bl. Sacrament Parish, Providence, and nephew of the late Rev. Peter Hanley, C.P.

Open house day, May 2nd, brought welcome visitors from far and near, numbering about 1500. They were

enthusiastic in their praise of the well equipped retreat house and wholeheartedly wished the Sisters every success in their new undertaking.

Father Gilbert Walser, C.P., conducted the first Recollection Day on the following Sunday, May 9th which was attended by a group of thirty-eight retreatants. Highest admiration was expressed for the way in which Fr. Gilbert conducted the day, and many made plans to return for a retreat later.

Thirteen retreatants assembled for the first week-end retreat on May

14th. Fr. Constantine Phillips, C.P., was the retreat master on this occasion. Two weeks later Fr. Jerome O'Grady, C.P., conducted the second retreat for a group of eight. The sincere appreciation expressed by the retreatants is most gratifying and encourages us to hope for larger numbers in the future.

Plans are being made for retreats and recollection days during June. On June 6th, the Graduates of the Assumption School will attend a recollection day. The following week the Immaculate Conception Sodality of the Assumption Parish will have a week-end retreat. Another retreat is

scheduled for the end of June to be attended by the Emmanuel College Alumni, Boston.

It is the earnest hope and prayer of all the sisters that the news of the opening of the Passionist Retreat House will spread rapidly due in no small measure to the efforts of you our Passionist Brethren.

Summer time is traveling time. Four Passionist Sisters will sail on June 24th aboard the *Queen Mary* for their native Ireland after an absence of almost twenty-five years. We wish them *Bon voyage*.



"Friday is the day of the Passion of my most holy and Sorrowful Mother; recommend me often to her, that her dolours and the Passion of My Jesus may be impressed on my heart."

St. Paul of the Cross, Letters, Vol. I, p. 134.

"Those whom God the Father has predestinated to be conformed to his Divine Son in glory, He wishes first to be predestinated to be conformed to Him in poverty and the Cross, and this is the greatest motive we have for confidence. . . ."

St. Paul of the Cross, Letters, Vol. I, p. 555.



Organ music is "blamed" for the discovery of valuable Roman frescoes nearly 1200 years old. Vibrations of the organ lately installed in our Scala Sancta Church in Rome caused part of the sacristy walls to "peel", thus uncovering some frescoes dating back to the period of Pope Zachary, who died in 752.

In January of this year our Fathers in Barroselas, Portugal, Province of the Most Precious Blood, solemnly dedicated a new Church in connection with their Retreat in honor of our Lady of Fatima. Twenty-five percent of the cost of the building was carried by the Portuguese Government.

If you have a reading knowledge of Italian be sure to read Fr. Fredrico's late book on Ven. Father Dominic of the Mother of God. See the appreciation of the book under "Province of the Immaculate Heart" in this issue of the Passionist.

"God's Own Method" is still being advertised strongly and has been recommended highly in twenty-two of America's leading Catholic Magazines and Papers. Copies are available at THE PASSIONIST.

Our Father Raphael is working on a pamphlet entitled *The Challenge of Russia*. From what we hear it promises to be a fine work backing the Holy Father's plea to carry out our Lady's wish to consecrate ourselves to the Immaculate Heart of Mary and thus sidesweep the "crux" of peace, Soviet opposition.

The Passionist Sisters have printed a small leaflet on their Retreat House of the Immaculate Heart of Mary, at Peacedale, R. I. From the descriptions given in the folder we easily see that all has been done to make the place a dale of peace for body and soul. Thirty women can be accommodated at one time. The registration fee is ten dollars.

We were very happy to receive two recent numbers of the "Apostolic Sign", a Mission publication of the Passionist Postulants at Holy Cross Seminary, Dunkirk, New York, published every two months during the school year. It contains very neat and artistic work, plus interesting contents.

Father Cornelius again received honorable mention in "The Priest", see May 1948 issue page 393.

WORKS OF MINISTRY

(The following enumeration does not pretend to be complete, but all is recorded that has come to our notice and has not been published in a former issue of THE PASSIONIST).

MISSIONS

April 8-18	Lawrence, Nebr.	Sacred Heart	Fr. Hilary
April 11-18	Marksville La.	Holy Ghost	Fr. Damian
	Johnston City, Ill.	St. Paul	Fr. Edwin
	Hazelwood, Minn.	Annunciation	Fr. Aelred
April 11-25	Chicago, Ill.	Our Lady of Mercy	Frs. Boniface, Matthias, Theophane
April 18-25	Clyde, Kansas	St. John Baptist	Fr. Terrence
	Redlands, Calif.	St. Mary (Spanish)	Frs. Edward & Jerome
	Eldon, Ia.	St. Aloysius	Fr. Paschal
	Hickory Hill, La.	St. Catharine	Fr. Damian
	Greenville, Ohio	St. Mary	Fr. Daniel
April 25-May 2	Eddyville, Ia.	St. Mary	Fr. Paschal
	Chicago, Ill.	St. Ferdinand	Frs. Alban & Roland
	Mansura, La.	St. Mary	Fr. Damian
	Redlands, Calif.	St. Mary (English)	Fr. Edward
May 2-9	Canby, Minn.	St. Peter	Fr. Terrence
May 9-12	March Field, Calif.	12th Air Force	Fr. Roderick
May 9-16	Caldwell, Tex.	St. Mary	Fr. George
	Detroit, Mich.	Lady of Victory	Fr. Henry
May 16-23	Coral, Mich.	Santa Clara	Fr. Justin
	S. Bernardino, Calif.	Christ King Church (Spanish)	Fr. Edward
	Cincinnati, Ohio	St. Vincent de Paul	Fr. Marion
	Cincinnati, Ohio	Holy Cross	Frs. Flannon & Walter
May 23-30	Lycurgus, Ia.	St. Mary	Fr. Alban
	Atlantic, Ia.	Sts. Peter & Paul	Fr. Fidelis
	East Highland, Calif.	John Bosco (Spanish)	Fr. Edward
	San Ysidro, Calif.	Lady of Mt. Carmel	Fr. Philip
May 26-June 4	Neffs, Ohio	Sacred Heart	Fr. Gregory

RETREATS

April 4-10	Selma, Ala.	Frs. of St. Edmund	Fr. Cornelius
April 20-29	Davenport, Ia.	Sisters of Mercy	Fr. Kevin
April 23-May 2	San Antonio, Tex.	Sister of St. Rosa Hospital	Fr. Stanislaus
May 1-10	Chicago, Ill.	Mercy Infirmary Sisters R.S.M.	Fr. Kenneth
May 7-16	Louisville, Ky.	Mt. St. Agnes	Fr. Egbert
	Ft. Scott, Kan.	Mercy Hospital	Fr. Edwin
May 9-18	Council Bluffs, Ia.	St. Bernard Hospital	Fr. Connel
May 14-21	LaPorte, Tex.	St. Mary Seminary	Fr. Matthias
May 19-28	Des Moines, Ia.	Mercy Hospital (RSM)	Fr. Francis
May 21-30	Aurora, Ill.	Mercyville Sanit. (RSM)	Fr. Louis
May 22-29	Marshall, Texas	St. Mary Academy	Fr. Kevin
May 23-30	Oklahoma City, Okla.	Villa Teresa	Fr. Stanislaus
May 24-June 2	Joplin, Mo.	St. Peter H. (RSM)	Fr. Brendan
	Joplin, Mo.	St. John Hosp. (RSM)	Fr. Conell
May 30-June 3	Galveston, Texas	Diocesan Clergy	Fr. Emmanuel
May 30-June 6	North Platte, Neb.	St. Patrick School (Ursulines)	Fr. Egbert

May 31-June 4	Kansas City, Mo.	Little Sisters of Poor	Fr. Henry
June 1-10	St. Paul, Minn.	Little Sisters of Poor	Fr. Clarence
June 6-10	Galveston, Tex.	Diocesan Clergy	Fr. Emmanuel
June 6-12	Chicago, Ill.	Alexian Brothers	Fr. Boniface

LAY RETREATS

April 15-18	Lansing, Mich.	St. Lawrence Hosp.	Fr. Roland
April 28-May 2	Ft. Dodge, Iowa	Nurses Retreat	Fr. Nilus
April 30-May 2	Owensboro, Ky.	At C.P. Nuns	Fr. Alfred
May 11-13	Detroit, Mich.	St. Thomas High School	Fr. Hilary
May 12-15	Leitchfield, Ky.	High School	Fr. Gilbert
May 29-31	Owensboro, Ky.	At C.P. Nuns	Fr. Alfred
June 4-6	Owensboro, Ky.	At C.P. Nuns	Fr. Alfred
June 4-7	Mankato, Minn.		Fr. Martin
June 6-15	Chicago, Ill.	De La Salle High School	Fr. Boniface
June 8-14	Mankato, Minn.		Fr. Martin
June 13-20	St. Ignace, Mich.	Ursuline Academy	Fr. Alexis
June 20-27	Cleveland, Ohio	Ursuline College	Fr. Boniface

St. Gabriel, Des Moines, reports that Fr. Quentin is busy with Youth Retreats and has given High School Retreats at Parnell, Ia., and Churdan, Ia.

NOVENAS

May 2-10	San Diego, Calif.	Sacred Heart	Fr. Philip
May 7-18	Houma, La.	St. Francis de Sales	Fr. Stanislaus
May 6-16	Detroit, Mich.	St. Aloysius	Fr. Emmanuel
May 27-June 6	Houston, Tex.	Sacred Heart	Fr. George
June 5-13	Chicago, Ill.	Shrine of St. Jude	Fr. Roland

FORTY HOURS

April 25-27	Watwick, Ky.		Fr. Flannon
May 2-4	Evansville, Ind.	Holy Trinity	Fr. Emmanuel
	Los Angeles, Calif.	St. Anthony	Fr. Edward
	Louisville, Ky.	St. Teresa	Fr. Silvius
	Lansing, Ia.	Immaculate Conception	Fr. Fidelis
May 7-9	Creston, Ia.	St. Malachy	Fr. Canute
May 9-11	Brazil, Ind.	Annunciation	Fr. Anthony Mal.
	Fredericktown, Ky.	Holy Trinity	Fr. Marion
	Louisville, Ky.	St. Denis	Fr. Julius
May 14-16	Colesburg, Ky.	St. Clare	Fr. Flannon
	Uniontown, Ky.	St. Agnes	Fr. Gilbert
May 16-18	Louisville, Ky.	St. Benedict	Fr. Charles
May 21-23	Louisville, Ky.	St. Thomas More	Fr. Arnold
	Brighton, Mich.	St. Patrick	Fr. Theophane
May 23-25	St. Thomas, Ky.	St. Thomas	Fr. Anthony Mal.
June 4-6	Culverton, Ky.		Fr. Anthony Mal.
June 13-15	Taylorsville, Ky.		Fr. Anthony Mal.

TRIDUUM

May 21-23	Okolona, Ky.	St. Rita	Fr. Emmanuel
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DAYS OF RECOLLECTION

May 6	Monrovia, Calif.	Santa Teresita Sanatorium (Spanish)	Fr. Jerome
May 28	San Diego, Calif.	Queen of Peace Academy	Fr. Jerome
June 4	Monrovia, Calif.	Santa Teresita Sanatorium (Spanish)	Fr. Jerome

St. Gabriel, Des Moines, reports that Fr. Rector conducted the Graduation Exercises at Neola, Ia., Fr. Vicar a day of Recollection at St. Joseph Academy, Des Moines, Fr. Ignatius the Jubilee Sermon for Fr. Alexander Celebration, and Fr. Martin various May Crowning Services.

April 25	Louisville, Ky.	Sacred Heart Home	Fr. Julius
	Louisville, Ky.	Mercy Academy	Fr. Julius
May 2	Louisville, Ky.	Mt. St. Agnes	Fr. Julius
	Louisville, Ky.	St. Joseph Infirmary	Fr. Vincent Mary
	Louisville, Ky.	St. Mary and Elizabeth	Fr. Julius
May 5	Louisville, Ky.	Little Sisters of Poor	Fr. Julius
May 11	Louisville, Ky.	Good Shepherd Sisters	Fr. Julius
May 16	Louisville, Ky.	Sacred Heart Home	Fr. Arnold
	Louisville, Ky.	Mercy Academy	Fr. Arnold
June 6	Louisville, Ky.	St. Joseph Infirmary	Fr. Julius
	Louisville, Ky.	Mt. St. Agnes	Fr. Julius
	Louisville, Ky.	St. Mary and Elizabeth	Fr. Marion



DOCTOR SAYS:

Dr. Edward L. Bortz, president of the American Medical Association, says: "It is high time to stop putting young men in their 60's on the shelf. A man is at his best in his 50's. If you retire him at 62, you're cutting him down in the full flower of his productive period." ... Is anyone stopping you? Tell us in the Forum.

WHO IS WHO AND WHERE

HOLY CROSS PROVINCE, JUNE 1948

ROME

Malcolm 1
Barnabas

CHICAGO

James Patrick 2
Joseph 3
Neil 4
Herman 5
Kilian 7
Cyril M
Augustine
David K
Bonaventure
Norbert
Alban
Richard 9
Matthias
Conrad 12
Joseph M 13
Sebastian
Alan 40
Kenneth
Donald 10
Jeremias
Gordian 18
Henry
Howard 17
Benet
Paul F 10
Wm. Gail 14
Leo Patrick
Roger 19

Students
Carrol
Randal
Firmian
Clyde
Loran
Simon
Melvin
Emmet
Kent
Kenan
Ward
Bernardine
Dominic
Brothers
Joseph 22
Stephen 31

Leo 23

CINCINNATI

Valentine 5
Colum 7
Aurelius
Alphonsus
Raphael
Bernard
Arthur 9
Gregory
Timothy
Nicholas 15
Claude
Daniel
Anthony Mah 27
Joyce
Leopold
Aelred
Kenny 9
Francis
Charles G. 25
Thaddeus 10

Brothers

Anthony 21, 22
William 24

LOUISVILLE

Julius 5
Emmanuel 7
Isidore
Charles C
Lawrence
Anselm 9
Andrew
Maurice 29
Thomas
Anthony Mal
Gilbert 39
Hubert 42
Marion
Camillus 41
Austin
Arnold
Silvius
Alfred
Vincent M 16
Cormac 10
Flannon
Godfrey
Joel

Leon

Campion
John Bapt.
Noel
Forrest
Keith
Raymond
Fergus
Stephen

Students

Jordan
Owen
Rene
Warren
Columban
Alvin

Brothers

Luke 23, 24
Gabriel 31
Casimir 22
Denis 21

ST. LOUIS

Kyran 5
Walter 7
Celestine 44
Edwin
Bertrand 9
Herbert 45
Edgar 45
Ervan 45
Regis 45
Finan 10
Elmer 45
Nathaniel 10
Ernest 45
Germain 45
Cyprian 45
James 45
William Jos 45
Emil 45
Cronan 45
Roch 39
Brothers
James 43
Bernard 21
Conrad 24
David 23
Regis 22, 31

ST. PAUL

Robert Felix 5
Faustinus 6
Egbert 7
Matthew M
Hyacinth
Edward
Agatho
Christopher 9
Brendan
Sylvester
Kevin
Cyprian Fr. 9
Terence
Paschal
Miles 10

Brothers

Louis 24
Philip 21
John 22, 31
Michael 24

Novices

Myron
Denis
Albert
Eugene
Meinrad
Bruce
Berchmans
Rian

Bro. Novices

Thomas
George

DES MOINES

Bernard Mary 5
Canute 7
Alexander
Ignatius
Julian
Mark
Urban
Louis
Malachy
Martin
Hilary
Paulinus
Peter

Fidelis

Conell
Quentin
Nilus
Ronan

Brothers

Aloysius 24
Columban 22
Gilbert 33
Theodore 21

DETROIT

Clarence 5
Wilfred 7
Benedict
Adalbert
Fabian 34
John Philip
David Ferl
Alexis
Justin
Gerald
Linus
Boniface
Gerard
Ferdinand
Roland
Patrick 9
Theophane
Robert 32
Matthew V 39
Cyril Jab
Ignatius B. 35
Harold
Cajetan 36
Frederick 37
John 38
Declan 25
Students
Venard
Caspar
Benedict Jos.
John Mary
Peter Claver
Giles
Luke
Clement
Paul Mary
August Paul

Joachim
Bede
Barry
John Francis
Marvin
Victor
Gail
Aquinas
John Gab.

Brothers

Romuald 23
Felix 22, 31
Lawrence 24
Nicholas 21

SIERRA MADRE

Lambert 5
Dunstan 7
Reginald

Leo 9
Basil
Philip
Aidan
Ed. Guido
Roderick
Jerome
Bartholomew 27
Isidore R 25
Lucian

Brothers

Richard 22
Gerald 21
Patrick 24

BIRMINGHAM

Ralph 8
Cornelius
Leonard

Damian
Brice
Bro. Henry 33

ENSLEY

Eustace 8
Ludger
Canisius
Mel

FAIRFIELD

Edmund

SA'MENTO

Angelo 8
Gabriel
Pius

HOUSTON

Aloysius 8
Stanislaus

George
Conleth 30
Bro. Daniel 33

CHINA

William W 20
Cyprian L 20
James L't 20
Francis Fl 20
Harold Trav 20
Carl 26
Paul 26

UNIVERSITY

Gregory Jos 28

CHAPLAINS

Xavier
Brian
Nicholas G.
Vincent X

REFERENCES

1. First Gen. Consultor SS. Giovanni e Paolo Rome (147), Italy
2. Provincial
3. I Consultor
4. II Consultor
5. Rector
6. Master of Novices
7. Vicar
8. Superior
9. Pastor
10. Assistant
11. Vice Master
12. Lector of Church History
13. Lector of I and II Dogma Passion
14. Chaplain at Dunning
15. Chaplain for Passionist Nuns
16. Lector of Moral III, Can. Law IV, Liturgy III, Asceticism III and V
17. Director of Girls' Vocational Club
18. Provincial Secretary
19. Director of Students
Lector of Scripture I and II
20. Catholic Mission
Passionist Fathers, Yuanling, Hunan China
21. Cook
22. Tailor, Infirmary
23. Refectory
24. Outside Brothers
25. Director of Retreatants
26. Passionist Fathers, Yang Fang Hutung, Peping, China.
27. Retreat Master
28. Montreal
29. Lector of S. Eloquence
30. Retreat Organizer
31. Porter
32. Lector of History
33. All around Brother
34. Chaplain at Maybury Sanatorium
35. Lector of English, S. Passion and Public Speaking
36. Lector of Phil. I; Hist. of Phil. II
37. Lector of Phil. II; Hist. of Phil. I.
38. Lector of Phil. III
39. Director
40. Sign Fieldman
41. Lector of Scripture III and IV Passion III and IV
42. Lector of Can. Law III, Moral IV Pastoral Theol. and Catechetics
43. Assistant Cook
44. Chaplain at St. Vincent's
45. Lector

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The PASSIONIST

BULLETIN OF HOLY CROSS PROVINCE



Vol. I



No. 5

OUR LADY OF SORROWS
SEPTEMBER 15, 1948

THE PASSIONIST

Bulletin of Holy Cross Province

Vol. I, No. 5

September, 1948

Published bimonthly at the Sacred Heart Retreat, 1924 Newburg Road, Louisville 5, Ky., U.S.A. Issued each January, March, May, July, September and November. Financed by free-will offerings from readers. There is no Copyright. The paper is a private publication "pro manuscripto."

IN THIS ISSUE

Editorial	385	China	434
Vox Patris	388	Palestine	438
The Challenge of Fatima	392	Immaculate Heart Province	439
Missionary Forum	400	Africa	442
History of Holy Cross	410	Detroit	453
Ius Particulare	422	Ensley	456
Passionist Customs	425	German Vice Province	461
Followers of the Crucified	427	Passionist Nuns	463
General Curia	429	Varia	469
Provincial Curia	431	Works of Ministry	476

"The Passionist" aims at a deeper knowledge of the purpose of our Congregation and at a closer attainment of said purpose. Cooperation is invited. Consequently, contributions by any member of the Congregation along the lines of news, past or present, of general or provincial interest; articles dogmatic, ascetical, canonical or of historical value for us, are welcome. Also photographs of recent or historic C.P. events are helpful towards the ideal "The Passionist" strives to reach. Especially at present does "The Passionist" wish to establish and conduct the Missionary Forum.

Editorial



IN deference to the will of Most Reverend Father General, the whole Congregation has been dedicated to the Immaculate Heart of Mary. For the act of Consecration, the General Curia has issued a formula replete with the spirit of a consecration most apt for a Passionist. The Holy See has encouraged the use of this formula by enriching it with Indulgences, even a Plenary Indulgence upon its annual renewal, as ordered by Father General, on the Feast of the Immaculate Heart of Mary, August 22nd.

The formula of our consecration to the Immaculate Heart opens with a beautiful reminder to our Blessed Mother of all that She has done for us and our Congregation in our glorious past, as though to justify ourselves for what we are about to do. We thank her for all she has done, and ask her to continue her benign aid amid the present threatening necessities and perils. We even dare to say, "dispose of us as you please." These words re-echo the "*ad te nostras etiam rebelles compelle propitius voluntates*" of the Secret of the

Mass for the Saturday before Passion Sunday.

But even with all this, Mary, as God Himself, respects the free will given each of us. The mere recital of the formula, no matter how solemnly pronounced, will not effect a consecration to Mary unless we, with our free will under the guidance of grace, do our part.

The word consecration is derived from the Latin *con* and *sacrare*. *Sacrare* in turn is akin to the word *sanctus* which is the adjective derived from the verb *sancire*, to fence off, separate. In the course of time the word consecration has taken on the meaning of setting apart from the common, setting apart with the divine. A consecrated thing is set apart for God, to be used only for God.

The formula of consecration suggests what Mary is to do in consequence of our consecration to Her, not as though she did not know, but rather to remind us of our part—what our free will with grace is to do in consequence of this consecration. "Hide each one of us in your Maternal Heart, which was pierced by the sword of most acute sorrow in the Passion." If we are hidden in that Heart, we must also be pierced with acute sorrow. "Never permit us to leave it again." If we are never to leave it, we must ever be ready to suffer, that our hearts may be like hers. "Make us love prayer, soli-

tude, poverty, things so averse to our human nature. Impress, above all, the wounds of Jesus and your sorrows upon our hearts." If these last words mean anything, they are a request to partake in the sufferings of Christ, and the Sorrows of Mary.

Actually we are beseeching Mary to help us fulfill the request she made at Fatima, to do penance. It is true, our Rules and Regulations as well as our particular duties do of their nature demand penance. But will that suffice? Here again the old principle is verified: If we limit ourself to the penance imposed upon us, we shall soon find ourselves failing in what is our duty along the line of penance. A twisted piece of metal must be bent in the opposite direction to get it straight.

Our Lord seems to insinuate this also when He says, "deny yourself" "take up your Cross." He does not say accept the Cross, let yourself be mortified, but *you* deny yourself, *you* take the Cross daily. Furthermore each individual has his own nature with different propensities. Nothing can be written that will cover all that is needed for the perfection of every individual. For instance, one must avoid some particular act to safeguard his vow of poverty, while the same act is not at all necessary for another religious. It is the principle of avoiding the occasions of violating

the vows and the Rules that necessitates that personal self denial so different for each individual, and which is found in no book. At times these acts may, objectively speaking, be indifferent acts, whereas, on the other hand, for a certain individual, these same acts must be performed or avoided. In one word, voluntary personal mortification and penance is necessary beyond what the written law or Rule may demand. The gifts of the Holy Spirit in union with Direction will guide each responsive soul in these matters.

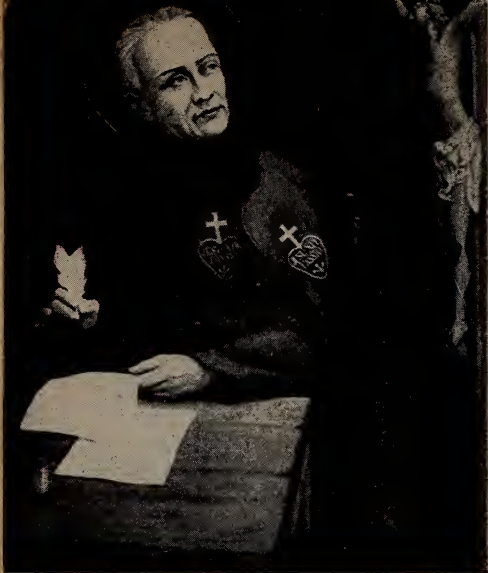
This truth is most evident when we look upon the mystery of the Passion of our Lord, to which we are particularly vowed, and that not only to show interest in, but to imitate in our lives. Christ's sufferings were voluntary, were prescribed in no Law or Rule, were superabundant.

Were we not living under the consequences of original sin there would not be so much, perhaps scarcely any, personal sin. Then there would be no necessity of doing violence to ourselves, twisting ourselves straight morally. But even though we could say that our personal sins have been satisfied,

still the fact that we are members of the Mystical Body, to continue the life of Christ, would still impose the necessity of voluntary penance, to continue the life of Him who suffered voluntarily and to follow in the sorrowful steps of Her who knew no sin, in expiation for the sins of the world. This is emphatically true for Passionists whose calling it is to continue the life of Christ, specifically in his sufferings. Take this away from our life and the name Passionist is a mere sham and the Holy Habit hypocrisy.

Only in proportion to the number of individual members of the Congregation who consecrate themselves, not only in word but also in penitential deed, will the Congregation as a whole be consecrated to the Immaculate Heart of Mary, and receive her maternal blessing. Only then will it continue to spread throughout the world, only then will it maintain the spirit imparted to it by our Holy Founder, only then will it flourish in holiness of life and apostolic zeal. Only then will her Heart be our refuge from the assaults of the devil and in the time of persecution. Quod faxit Deus!

Vincent Mary, C.D.



V O X P A T R I S

PAUL of the Cross, Superior General of the Discalced Clerics of the Passion of Our Lord.

To our dearly beloved sons in Christ: Fathers Provincial, Rectors and all the Religious of our Congregation, Greetings in the Lord.

WE were present at the recent Provincial Chapter to assist personally in giving it all the weight and force possible. By the common consent of the Capitular Fathers some new and appropriate Decrees were made by the Chapter to maintain inviolable in the Province the holy observance of our Rules and Constitutions and to keep vigorous the spirit of fervor in our Religious. We have fully approved and confirmed these Decrees. But despite all this, unless there is well-ordered charity, the observance We have inculcated and

longed for so very much, cannot keep on its well-ordered way, nor can the spirit of this least Congregation keep its original purity spotless. This spirit consists in a well-ordered charity expressed in the first and fundamental chapter of our Rules: to attend first of all and untiringly to the perfection of one's own soul and then to the sanctification of our neighbor by means of the activities proper to our state. The principal concern and duty of Our oath of office must be to maintain inviolable such an excellent order. Therefore, after mature reflection, frequent consultation and repeated prayer, We have in accord with Our strict duty framed the following Orders and Decrees as the best means for our purpose. We wish and command with all the power of Our

authority that they be exactly and unfailingly observed. They are the following:

1. Our missionaries are not to leave the Retreat in the Spring to labor for their neighbor in either missions or other exercises until after Easter. About the middle of June the activities will end so that everyone can return to his respective Retreat for the Nativity of St. John the Baptist. There, after a brief rest, let each one enter into the sacred and profound retirement of spiritual exercises. Attending now more earnestly to himself let him wash from his soul the dust of those tiny imperfections which the Divine Master had to wash from the feet of even His own Apostles. In this way they will gradually accustom themselves again to the contemplative activities proper to our Retreats. In the Autumn the missionaries are not to leave for new apostolic work until about the middle of September; all are to be in their Retreats again for the first Sunday of Advent. During this holy season let them attend zealously to solitude and the other customary exercises that they might prepare and dispose their souls for the most Solemn Feast of the Nativity. Being thus renewed in spirit they can resume their spiritual activities for their neighbor until *Quinquagesima*; but on the following Tuesday let each one be in his Retreat.

Each and everyone is expressly forbidden to stop or stay in the country the last day of carnival as a thing most unbecoming to one in our state.

2. In our Monasteries, retreats for Ecclesiastics or for the laity should be given only during the time allotted to work for the neighbor. They are absolutely forbidden during the holy season of Advent. During the Summer period of retirement and in Lent, each missionary is permitted to give one retreat when an urgent necessity demands it. The missionaries' departure and arrival should be so arranged that they may not be absent from the Retreat more than fifteen days, since their spiritual good demands this.

3. Lest the missions degenerate into Lenten Courses because of their length and so become tedious and aggravating to the people and lest through their brevity they do not provide sufficiently for the spiritual needs, We order that missions in cities and towns of considerable population should last about fifteen days. But in other places they should last not longer than ten days. This is the middle way as also the way most fitted to the purpose of our missions; to this our missionaries must always hold fast, if they wish to produce fruit and maintain their reputation as missionaries. As for Retreats it is already known that they

must not last more than ten days. However, an exception is made in some rare case when the great number of Religious demands a little more time.

4. During missions let them strictly observe the Third Decree of the last General Chapter which We command anew (the only exception is a case of grave inconvenience): namely, the hour of dinner should be about midday; there should be reading and strict silence at table; all should be present at the common prayer in the morning to share in the special blessing which the Divine Bounty will pour on them during such an exercise. Without this they will be more apt to destroy than build, to scatter than to gather, to repel their neighbors with the bad odor of imperfections rather than attract them with the good odor of Christian and religious virtue. Finally, We renew the order given before that no missionary go through the countryside without a religious or ecclesiastic companion even though the spiritual needs of a soul seem to call him.

5. Since the Rectors are destined for the particular care of their Retreats, they are not allowed even during the regular times to undertake missions and other activities in distant dioceses without Our special permission. At most they may with the blessing of Father Provincial work for a short time in

the neighboring dioceses, such as Fondi with respect to the Rector of Terracina, Aquino for that of S. Sosio's, Segni or Anagni for that of Pugliano.

6. According to the Decrees already sent out, all the Rectors are prohibited under penalty to be determined by us, from sending our professed religious alone into the country. Lest the specious pretext of an urgent necessity be used to cover up the transgressor, let there be in every Retreat one or two Oblates, who can serve in such circumstances. This situation will not occur very frequently if these Decrees of the Provincial Chapter are observed ordering that quests for things not proper to our Institute and even contrary to it should be discontinued. This We desire to command anew. Likewise the common and general quests should be made according to the Holy Rule, upon the exact observance of which more than upon any other effort does our livelihood depend. We know this well from experience in Retreats where nourishment for the soul is sought more than nourishment for the body. This more than any temporal gain is the deep desire of all; and so, We beg *in visceribus XPI* for your ready obedience.

7. Finally, We urge all our Religious to prompt and exact observance both of the Holy Rules and of the Decrees which have

been made till now in the interest of your stability and strength. We urge too the continued observance of the Regulation drawn up for your spiritual benefit and published in all the Retreats. Your spiritual welfare demands that exterior observance of the Rules be always accompanied and animated by a deep and interior spirit. *Qui hanc Regulam sequuti fuerint, pax super illos.* These will enjoy great peace and quiet of soul, which

makes every burden light. They will thus have a foretaste of that changeless and untold peace which We pray and beseech with all Our heart and soul that the God of Peace and the great Father of mercies will grant to all our Religious in the blessed kingdom of heaven.

Given at this Retreat of St. Michael the Archangel at Vetralla on the occasion of the Provincial Chapter. October 14, 1755.

Paolo Della Croce

On Oct. 13, 1755 the first Provincial Chapter of the Congregation was held; there was only one Province till 1769. On the day following the Chapter St. Paul wrote this letter to show the importance of such a Chapter and to urge the observance of its Decrees.

The Regulation mentioned was compiled by Father Thomas Struzzi by order of Our Holy Founder, who made them his own. He prefaced them with the circular letter that forms the Preface of our present day Regulations.

In view of the labors of Catholic missionaries in China and Japan under the patronage of the Blessed Virgin Mary, the non-catholic poet Nicholas Vachel Lindsay wrote the following striking lines. With the recent departure of our eight more Passionists for China, so soon after the consecration of the Congregation to the Immaculate Heart, this poem takes on a rich significance . . .

The lotus speaks of slumber,
The rose is as a dart,
The lotus is Nirvana—
The rose is Mary's Heart.

The genius of the lotus
Shall heal earth's too-much fret.
The rose in blinding glory
Shall waken Asia yet!

The Challenge of Fatima

Fr. Raphael of the Cross, C. P.

WHAT is surprising and seemingly inexplicable about the apparitions of the Blessed Virgin at Fatima is that it has taken so many years for the Catholics of the United States to learn of them. Our newspapers were apathetic to

their news value. Our Catholic papers and magazines maintained a strange reticence. Until recently, there was no Catholic literature in English about the events. Consequently, Our Lady's epochal message was long delayed in its trans-



Four Passionist seminarians carry America's "Pilgrim Virgin" into Immaculate Conception Church, Jamaica, Long Island, on January 4, when it visited the Brooklyn diocese.

mission to us. Was our national ignorance indicative of world-wide unacquaintance of the Catholic laity with the conditions she had placed for world peace?

Since the consecration of the world to the Immaculate Heart of Mary by Pope Pius XII in 1942, however, our Catholic people have become deeply interested in the apparitions and are avidly reading whatever literature they can get. In its journey through the United States, the statue of Our Lady of Fatima was greeted with devout and joyous acclamation. Devotion to the Immaculate Heart of Mary is spreading rapidly throughout our Country. It is hoped that Our Lady may be pleased with this enthusiastic response of Catholic Americans and that she, who is our National Patron and whose Feast of the Immaculate Conception is our National Holy Day, may save us from the horrors of another World War and may bring about World Peace, for which we are striving.

Our General, Most Reverend Father Albert Deane, C.P., consecrated the Congregation to the Immaculate Heart at the great Basilica of Our Lady in Fatima. By his orders, the Provincials and Rectors have consecrated the various Provinces and Monasteries. Here at Holy Cross, in our little way, we have placed the laymen's retreats under the patronage of Our Lady

of Fatima. Public reading is on the apparitions. In the Lourdes Grotto, the Retreat Director shows the retreatants how to meditate on the mysteries of the Rosary. The prayers taught the children by the angel and Our Lady and an Act of Consecration to the Immaculate Heart are recited by the men every evening before the Blessed Sacrament at benediction, and copies are given them to take away.

This pamphlet on the apparitions has been written expressly for the public reading in the dining room during the laymen's retreats in Holy Cross Monastery, Cincinnati. Its purpose is to give the retreatants a comprehensive grasp of the events so that they may know and understand the requests of Our Lady and may be led to comply with them. So far the results are gratifying. The men have manifested deep interest by word and act. And we are confident that the thoughtful hours they spend at the feet of Christ Crucified will bear greater fruit in their lives through their consecration to the Immaculate Heart of His Mother.

I. WHY OUR LADY CAME FROM HEAVEN

On May 5, 1917, Pope Benedict XV issued an encyclical letter in which he asked that, since all graces are bestowed by the hands of the Blessed Virgin, the prayers of the war-stricken world be directed,

with more confidence than ever, to the great Mother of God, so that "her benign solicitude may be moved and the peace we ask for may be obtained." That was during World War I.

Her answer was prompt and was given in person. On May 13, just one week after the encyclical, Our Blessed Lady appeared to three children who were tending sheep in a meadow near the village of Fatima in Portugal. Six times in consecutive months, from May to October, she came to them and spoke to them. She stated unequivocally the conditions which must be fulfilled as indispensable for lasting world peace.

What she said to the children has very grave meaning for us, because her message bears on the present world situation, in which our own Country is very deeply involved. It is urgent that we Americans know and take to heart every word she spoke at Fatima.

WORLD CONFLICT

Our Christian culture, our God-given rights, our Constitutional liberties as Americans and particularly as Catholic Americans, our very continuance as a free Country are all threatened by the most insidious foe either the Nation or the Church has ever had to face. The conflict is between contradictory philosophies of life, Christianity and Communism; and it is world-wide. There can be and will

be no world peace until the evil power of Communism, centered in Russia, has been subdued. That is what the Mother of Christ warned at Fatima.

The undeviating effort of Communism is to snake its way into every nation, until the whole world, through the venom of lies, treachery, and terror, eventually succumbs to its totalitarian and atheistic dominion. With deceit, cunning, and violence, it has taken over one country after another, and ruthless persecution of the Church has followed each seizure. Trustful and gullible in the past, we Americans now find ourselves betrayed by its hypocrisy, frustrated by its violation of agreements, and subjected to vicious outbursts of vilification in its press and over its radio. We are aware of its sinister scheme to weaken and overthrow our Government by shrewd propaganda in the press and the cinema, by infiltration into organized labor, governmental bureaus, and secret defense projects, by development of fellow-travelers, party cells, and a fifth column, and finally, if and when attemptable, by revolution. We know how it has thwarted every effort for settlement of the peace by its intransigence and its persistent use of the veto.

CONQUEST THROUGH MARY

In its purpose and methods, Communism is diabolical. In its denial of the Supreme Being and

its antagonism to the Church, it is Satan himself. In its duplicity, it is the serpent whose head must be crushed by the Mother of the Divine Savior. This she has promised to do, but she has placed certain conditions that we must first fulfill. She gave notice that World War II, its tremendous loss of human lives and human souls, its aftermath of hunger and displacement, the annihilation of nations, the persecution of the Church, and the spread of Communism are punishments upon the world for its wickedness. Men must beseech divine mercy and appease divine wrath, and she told how this is to be done. Her appearance and her demands at Fatima, therefore, constitute a challenge to us. Only in so far as we accept and obey that challenge may we hope for what she promises—the conversion of Russia and world peace.

The Virgin Mother of Jesus is the only hope of this war-wrecked and war-threatened world. She has come to us from heaven at a time when the doors of God's mercy seem closed against the sinfulness of humankind. She promises to open those doors for us. And they will be opened if we do what she asks. Satan and his cohorts of godless men will be vanquished. An era of peace will come upon the earth.

The victory, Our Lady said, will be the triumph of her Immaculate

Heart. The prizes of her triumph will be ours.

II. THE CHILDREN TO WHOM OUR LADY CAME

The three children to whom the Blessed Virgin appeared in 1917 were Lucy Dos Santos and Francis and Jacinta Marto. They were cousins and lived in Aljustrel, a hamlet of ten or twelve houses about a half-mile south of the village of Fatima. This is hill country in the geographical center of Portugal.

Lucy is still living. She is Sister Lucy of Jesus, a nun in the Carmelite Convent of Saint Teresa in Coimbra, a town fifty miles from Fatima. The other two children died within three years after the apparitions; Francis in 1919 and Jacinta in 1920.

LUCY

Lucy was the youngest of seven children and was ten years old at the time of the apparitions. She was a robust, unaffected child, even-tempered, well-mannered, and possessed of sound mind. Her disposition was pleasant but reserved. She was brown-eyed and dark complexioned. Under the stimulus of humor and emotion, her dimpled smile would be engaging and her countenance expressive. But she was a strong-willed girl and at times could be so silent when questioned personally as to seem sullen and stubborn. She was companion-

able and liked dancing, for which she had frequent opportunity in the parties at her home or elsewhere in the neighborhood.

FRANCIS

Francis was nine years old. He was a strong, healthy lad with fine features. In disposition, he was quiet, good-natured and obedient, but like all normal boys had now and then to be taken in hand. He liked music and never seemed to tire of piping the tunes while the other children sang or danced. Though he was afraid of nothing, he was not quarrelsome. On the contrary, he seemed too self-effacing, readily giving in to the selfishness of playmates.

JACINTA

Jacinta was seven years old. She was a bright, spirited, inquisitive youngster. Like her brother, she had fine features with clear, well-spaced eyes. She was a blithe, affectionate little creature, perhaps because she had a happy home and devoted parents. But she had defects that irritated her companions. Being the spoiled baby of a very large family, her feelings were easily hurt and she could sulk and pout. She was self-assertive, usually insisting on choosing the songs and games. And she had a will of her own. For instance, she had been saying: "Hail Mary full of graces" instead of "full of grace," and she refused to be corrected un-

til she made up her mind to say it right.

THE DOS SANTOS

Lucy's father, Antonio, was a farmer and sheep-raiser. He was handsome but shiftless, honest but overfond of the conviviality of the tavern, good at heart but not assiduous in his religious duties. Due to his lack of thrift, the once prosperous family was brought to difficult conditions through the sale and mortgage of the property. It is to his credit, however, that though he owned the place where the apparitions occurred, he did not profit financially from the events. Mr. Dos Santos died in 1919.

Lucy's mother, Maria Rosa, was short, stout, and sturdy. She was a sincere, almost austere Catholic. "She was always serious," Sister Lucy has said, "and everyone knew that whatever she said was like Scripture, and that she was to be obeyed in the house." Maria Rosa frequently read to her children from pious books and she enjoyed teaching the catechism to Lucy and other children of the neighborhood. Due to her mother's teaching, Lucy knew the catechism so well when she was six years old that she was permitted to make her First Communion, though the usual age was nine or ten. One of the earliest recollections Sister Lucy has of her mother is learning the Hail Mary from her lips. Mrs. Dos Santos died in 1942.

THE MARTOS

Manuelo and Olympia Marto, the parents of Francis and Jacinta, are living. Mrs. Marto bore eleven children. She was a sister of Lucy's father. Now in her eighties, she is still very active. Mr. Marto has always worked hard and paid his bills. He is a well-preserved old gentleman with a ready sense of humor.

When she was seven years old, Lucy was given charge of the flock of sheep. Her father and sisters objected that she was too young. But the family were in reduced circumstances, and her mother decided to take Caroline, an older daughter, from the job of pasturing the flock and to put her to work sewing and weaving to earn some money.

Francis and Jacinta begged to be allowed to go with Lucy to tend the sheep. They were downhearted when this was refused. Being only six and four, they were thought to be far too young. The two little ones loved Lucy and wept that now she would be away all day and unable to play games with them or tell them stories. To humor the children, their parents gave them a few sheep to tend in a nearby field.

Two years later, when they were eight and six years old, Francis and Jacinta were given permission to keep their sheep with Lucy's flock and accompany her to the out-

lying pastures. This was in 1916. The European War was in its third year, and Portugal had just entered the conflict.

III. THE ANGEL OF PEACE

It was a warm and sunny morning in the late Spring of 1916. After saying their customary Our Father and Hail Mary in honor of their Guardian Angel, Lucy, Francis and Jacinta drove their flock to a field west of Aljustrel and below the Cabeco Hill. While the sheep nibbled the grass, the children played games. Toward mid-morning, clouds scudded out of the northwest and the sky became quickly overcast. A chill breeze blew across the field and the rain began to fall. The children hurried up the slope of the hill to seek shelter in a small cave among the rocks, known as the Cabeco Grotto. It was more like a hole in the hillside than a cave, but it was sufficiently recessed with a projecting ledge overhead to protect them from the heavy shower.

While waiting for the rain to stop, the children played jackstones with pebbles. After a while, they stopped the game and ate their lunch. Then they knelt and said the Rosary. By this time, the rain had ceased and the sun was shining again. Standing in front of the grotto, the children amused themselves by flinging stones down the slope. While they were busily engaged in this pastime, a strong

gust of wind struck them. Startled, they looked out over the swaying olive trees below them to see if another storm was on the way.

THE ANGEL'S VISIT

They saw, instead, a brilliant light, high above the valley and moving toward them. When it drew closer, they beheld in its radiance what Sister Lucy has described as "a transparent youth more brilliant than a crystal penetrated by the rays of the sun." When the apparition was near the entrance to the grotto, it stopped, and the children saw that it had the features of a human being but was superhumanly beautiful. Awestruck and speechless, they stared at the mysterious visitor.

"Do not be alarmed," he said. "I am the Angel of Peace. Pray with me."

He knelt and bowed his forehead to the ground, and the children did the same. Then the angel said:

"My God, I believe, I adore, I hope, and I love You. I ask pardon for those who do not believe, do not adore, do not hope, and do not love You."

Three times he said the prayer, while the children repeated the words after him. Arising, he said: "Pray like that. The Most Holy Hearts of Jesus and Mary will be touched by your prayers." With that, he disappeared in the sunlight.

During the visit of the angel,

"the supernatural atmosphere was so intense," Sister Lucy recalls, and "the Presence of God was felt so intimately" that "for a long time we were hardly aware of our own existence and remained as the angel had left us, ever repeating the same prayer."

It would have been difficult for the children to speak about something so mysterious. So they kept it a secret to themselves. When they were by themselves and unseen by others, they would kneel and with forehead to the ground say the prayer the angel had taught them. "Pray like that," he had said. They would say the prayer over and over, until they could no longer maintain the painful position. The Cabeco Grotto was their favorite place for this prayer and penance.

SECOND VISIT

Several weeks later, the angel visited them again. It was a hot summer day. The children had sought the shade of the olive trees behind Lucy's house and were playing by the old well. The angel suddenly stood before them.

"What are you doing?" he said. "Pray! Pray a great deal! The Holy Hearts of Jesus and Mary have plans of mercy for you. Offer prayers and sacrifices continually to Almighty God."

"How are we to make sacrifices?" Lucy asked him.

"You can make sacrifices of all things," he answered. "Offer the

sacrifices in reparation for all the sins that offend God and beg of Him the conversion of sinners. Try in this way to draw down peace upon your country. I am its Guardian Angel, the Angel of Portugal. Above all, accept and endure with submission the sufferings which the Lord will send you."

As on the previous visit of the angel, the children felt an intimate sense of the Presence of God and remained for some time in a sort of ecstatic adoration. Sister Lucy has said that the words of the angel penetrated their minds "like a light which showed them how much God loved them and wished them to love Him, and how much God takes into account the sacrifices made and offered for the conversion of sinners."

From then on, the children set themselves to make all the sacrifices and perform all the mortifications and penances they could and to offer them to God for sinners. And they spent much time praying like the angel had taught them.

THIRD VISIT

The days and weeks sped on. Then, one day in the Fall, the flock was again grazing in the field below the Cabeco Hill. The children had finished their lunch and had gone to the grotto to say the Rosary and the prayer of the angel. Over and over they repeated the prayer. Suddenly they were surrounded by a brilliant light. Rais-

ing their heads, they saw the angel standing near them.

In one hand, he held a chalice and over it with the other hand he held a Host, which was dripping blood into the chalice. Leaving the chalice and the Host mysteriously suspended in the air, he knelt beside the children and had them repeat after him three times the following prayer:

"Most Holy Trinity, Father, Son, and Holy Ghost, I adore You profoundly. I offer You the most precious Body, Blood, Soul, and Divinity of Our Lord Jesus Christ, present in all the tabernacles of the world, in reparation for all the outrages with which He is offended. By the infinite merits of His Sacred Heart through the intercession of the Immaculate Heart of Mary, I pray for the conversion of sinners."

The angel rose and said: "Take the Body and Blood of Jesus Christ, horribly outraged by ungrateful men. Make reparation for their sins and appease your God." He placed the Host on Lucy's tongue. He presented the chalice to Francis and Jacinta and they drank from it. Kneeling and bowing to the ground in adoration of the Three Divine Persons, he said the prayer: "Most Holy Trinity" three times and the children said it with him. Then the angel disappeared for the last time.

(to be continued)



MISSIONARY FORUM

Some "Musts" for Missioner-Confessors

by

Father Reginald, C. P.

OUR Passionist Directory for missions and retreats says: "The evening service shall consist of the Rosary, Instruction on the Sacraments of Penance and Holy Eucharist, Sermon, and Benediction."... "On four successive nights the Instruction shall be on the Sacrament of Penance." Our Regulations direct that: "an instruction on Confession shall be given showing the defects and faults most commonly committed in it, and teaching in a practical manner how to make a good confession."

That reminds us missionaries that we are confessors as well as preachers, and indicates that our duty in the confessional is of the greatest importance.

As instructors giving instructions on confession and trying to correct the faults commonly committed in it, we say much about what penitents must believe, and

about what they must do, and about what they must avoid to make a good confession. As confessors we should remember that just as there are "musts" for the conduct of the good penitent in making a good confession, so there are "musts" for ourselves in order to be good confessors in the hearing of confessions. In preaching we often say: "You must" to ourselves. Many faults are committed in the confessional, but they are not all committed by those on the outside of the screen.

Important Duty

As missioner-confessors we must never forget that nothing in our work for Christ and with Christ in the salvation of souls is more necessary, or more important, or more profitable than the part done in the confessional. In the salvation of souls the most important part is that which deals most directly and

IDEALS

SUGGESTIONS

TRADITIONS

EXAMPLES

TECHNIQUES

LETTERS



most closely with individual souls; and nowhere are we so directly and so closely in personal contact with them as we are in the confessional. We do much for the salvation of souls at the altar by offering up for them the Sacrifice of God made man. We do much for them at the altar-rails by giving them the Body and Blood of the Son of God. We do much for them in the pulpit by preaching to them the word of God. But we do far more for them in the confessional by using the power of God to raise them from a spiritual death in sin and restore them to a supernatural life of grace. At the altar, in the holy Sacrifice of the Mass we say little to the people at prayer in the church, and stay most of the time with our backs to them. At the altar-rails we are close to the communicants, but see only their outward appearance. Their interior worthiness or unworthiness cannot be seen by us there. In the pulpit preaching, we stand face to face with our hearers, and yet we know little of their thoughts and reactions. They are still a mystery to us. But in the secrecy of the confessional when they kneel beside us as penitents confessing their

sins, we are most closely in contact with them and see into the very depths of their minds and hearts and souls. In that secret sacramental contact we act as other Christs, invested with the power of Christ to dispense His miraculous work of salvation. There souls stained and blackened by sin are purified. There souls deformed by sin are reformed and beautified. There souls infected by the deadly leprosy of sin are cured. There souls spiritually dead in sin are restored to a supernatural life of grace.

Through our agency in the confessional sinners are saved from the everlasting fires of hell, rescued from the hateful slavery of Satan, restored to the heavenly friendship of God and replaced on the high road to heaven. We cannot see the working of those miracles in the forgiveness of sins and the salvation of souls, but we can believe the theologians and saints who assure us that they are great-

er than the miracles seen in the cure of the ten lepers, and greater than the miraculous resurrection of Lazarus.

Penance for Penance

Why then, do we complain over the hardships of hearing confessions? Why do we ever shirk that priestly duty and leave others do our part? Why do we ever do it impatiently or carelessly? Because we cannot see much of the wonderful good that is done, and because we do not always "walk by faith and not by sight." There are no gains without pains. There are no gains in the confessional without pains on both sides of the screen,—pains for the penitent in telling sins, and pains for the priest in hearing them. By bearing those pains patiently in the spirit of penance we may do much salutary penance for ourselves whilst we give the sacrament of penance to others.

In that holy giving and taking, confessor and penitent do much for each other, much for the kingdom of Christ on earth, and much for the greater honor and glory of God. With good reason then, Bishop John S. Vaughan said: "Of many sacred duties that fall to the lot of priests on the missions, there is hardly one which is so important, so arduous, and at the same time so full of consolation as that of hearing confessions."

Study

The important duties of the confessional cannot be done well without much knowledge, and to have much knowledge we must always be students, never ceasing in our study of moral theology, casuistry, ascetical theology, sociology, and psychiatry. In the confessional we must be far more than mere dispensers of the sacrament. We must also be spiritual lawyers, judges, spiritual physicians, spiritual fathers, spiritual psychiatrists, spiritual advisers and directors. That is why holy Mother Church prescribes for us a long course in dogmatic and moral theology. That is why every diocese and every religious order regulates for more study, more conferences, and more examinations for young priests after their ordination. That is why ecclesiastical reviews and magazines continue to help us by the discussion of moral questions and the solution of cases of conscience. That is why the best of spiritual writers and retreat masters continually remind us of our duty to study. That is why a conscientious priest continues his studies not only in youth and middle age but also in old age, up to death.

Without continual study we shall forget much of what we learned in the class room, we shall not gain additional knowledge, and we shall not have sufficient knowledge to do

our duty well. Continual study necessary for a successful lawyer and judge, necessary for a physician and psychiatrist, is also necessary for a successful priest and confessor. "The lips of the priest shall keep knowledge, and the people shall seek the law at his mouth." (Mal. II, 7) Without continual study we cannot have sufficient knowledge for the multiple duties of the priesthood, and without sufficient knowledge we cannot give the law of God properly to His people when they seek it.

Ascetical Theology

Many confessors who continue the study of moral theology neglect the study of ascetical theology, and do not admit that it is necessary for them. They may be good judges in the tribunal of penance, but without much knowledge of ascetical principles and practice, they are not good spiritual physicians and fathers. St. Teresa complained that some confessors had been harmful to her in her spiritual life because in their ignorance they had given her bad advice. Warning others, she said that every priest with proper faculties can be a confessor and give absolution for sins, but every priest is not qualified to be a spiritual guide and director in the ways of virtue. That can be done only by learned priests with a knowledge of the ascetical life. There was good reason for that

warning in the days of St. Teresa and there is still good reason for it in these days.

Without a knowledge of ascetical principles and practice we cannot be good helpers to those who have put off the old man of sin and are putting on the new man of justice. Without that spiritual knowledge we cannot be good spiritual advisers to those who come to us in their religious doubts and difficulties, nor good directors to those who seek guidance in the cultivation of virtue, nor good moderators to fervent devotees, nor good counsellors to those who consult us about their religious vocation, nor even good spiritual fathers to good spiritual children.

Well versed in both principle and practice, Bishop John S. Vaughan wrote: "As the physicians of countless souls of every hue and complexion, we must know how to direct them, and how to help and encourage them upwards and onwards to a greater and ever greater degree of sanctity and perfection. . . . How sad it is to think of the many souls whose chances of even heroic sanctity have been either frustrated, or at all events much impeded and hindered by reason of their director's ignorance or at least imperfect acquaintance with mystical theology."

Psychiatry

In his "Dignity and Duties of

the Priest," St. Alphonsus says: "He who hears confessions stands in need of extensive knowledge." That extensive knowledge must extend beyond the knowledge of dogmatic, moral, and ascetical theology, and beyond the knowledge of other subjects studied in preparation for the priesthood. It must include some knowledge of sociology, psychology, and psychiatry. We must have some knowledge of sociology to understand how the morals of men are affected by their association with fellow men. And we must have some knowledge of psychology and psychiatry to understand how conscience is affected interiorly by the actions and reactions of mind and soul.

Conscience is an act of reason. Consequently, what affects the reasoning mind often affects conscience. Body, mind, and soul are so closely united in one being, that the good or bad state of one frequently causes a good or bad state in one or both of the others. A disordered mind sometimes disorders the conscience, and a disordered conscience sometimes disorders the mind. Therefore, just as good psychiatrists must have some knowledge of our religious science so we must have some knowledge of their physical science,—psychiatry. Every good confessor is more or less a good psychiatrist. With a fair knowledge of psychiatry in

addition to a good knowledge of moral and ascetical theology a learned confessor is one of the very best psychiatrists.

In the theory and deductions of modern psychiatry there is much that is true and much that is false. Many Catholics hear and read about those theories and go to the psychiatrists for treatment. From time to time psychiatrists, non-Catholic as well as Catholic send their patients to us, because they have seen a close connection between a troubled mind and a troubled conscience. Our treatment of those mental cases cannot be good if we do not have enough knowledge of the theory and practice of psychiatry to distinguish between what is false and true in them.

The writings of the Rev. Dr. Moore, Dr. James J. Walsh, Dr. John D. O'Brien and other good Catholic psychiatrists are very helpful to us in this study. In his book, "An Outline of Psychiatry" Dr. O'Brien says: "Mental disease is a matter that should be of the utmost concern to all of us. The Church has stood first in sociology and I feel that her clergy should have some knowledge of this important subject. There is not a priest in this country today who does not in some way or another meet with this problem more or less frequently, though he may fail to recognize it."... "Psychiatry has

much to offer in its practical application to the work of the Church, and its seeming apathy which still exists in the minds of many priests results from a lack of understanding which a closer relationship between the psychiatrist and the clergy can cure."... "The psychiatrist cannot get along without the priest, and vice versa."...

"While it is no doubt true that many sins have been committed in the name of psychiatry, a far greater amount of good has been accomplished. The faults to be found in some of its disciples should not lead us to a rejection of the worthwhile truths which our science inculcates."... "Psychiatry is here to stay and it asks the clergy to take advantage of it."... "Today presents an opportunity for the clergy such as they never had before, to make their methods more effective and to obtain a more complete understanding of the emotional life of the individual. The priest should have some knowledge of mental hygiene, a knowledge through which he is enabled to help

in the removal of obstacles that stand in the way of the client's obtaining a conscious relationship with God. These obstacles are largely emotional, and the clergyman who is ignorant of the simplest facts regarding the development and significance of the individual's emotional makeup,—as unfortunately many are—is greatly handicapped in giving the spiritual help which it is his desire and duty to render."...

"I feel with the Rev. Dr. Moore, that the day is coming when the education of our clergy will introduce them to the problems of the mind, with a general appreciation of what can be done. There is a great need for pastoral mental hygiene at this time. It will result in overcoming Catholic hostility to modern applied psychology, resulting in a closer cooperation between psychiatrist and spiritual directors in the interest of individual souls."

In a future article Father Reginald will give us some thoughts on, "The pulpit must be used to fill the Confessional."

A very pertinent article appeared in the *Commonweal* for July 23, 1948: "The Analyst and the Confessor," by Victor White, O.P. It is an enlargement of this subject and is well worth close attention.

The Long Road Home

(A factual experience of one of our missionaries. Name withheld by request.)

THE PASTOR informed his parishioners that a Passionist missionary would substitute for him

during his vacation.

A prepossessing looking gentleman, well tailored, barbered, and

yes, manicured, visited the rectory. His beautiful English and fluent speech indicated a better than average education. His positive and practical ideas identified him with the business world. With an economy of words he gave a detailed picture of his domestic worries. The brevity of his speech evinced a value for his auditor's time. I was not only entertained but favorably impressed with his unusual faculty of direct and accurate speech. The case required a visit to his home.

His punctuality the next day sustained my interest. His new Buick car was in character. The home was new and built to incorporate the desires of his wife, for the convenience and comfort of the modern family. His den served as a business library. The basement was a combination of play room for the children and a cocktail lounge.

The sick wife was a very gifted mother, gifted with the faith of a grandmother. Typical of her modernity was the thorough reading of medical books relative to her ailment, its diagnosis and treatment.

She expressed her opinion of her physician in a smooth flow of adjectives. He had wisely called in several eminent diagnosticians to The parish was small and the weather very hot.

check and confirm his prognosis. I felt like a medical student at a lecture. Why are you apprehensive with all this medical assurance? Well, Father, my husband needs the companionship and guidance of a Catholic wife; and then, my children are too young to be left to the care of a business man. My faith demands the assurance of a missionary. Why a missionary? Her sincere tribute to the spirituality and practicality of a missionary was refreshing. She was most certainly looking at me through the magnifying eyes of faith, because my physical eyes had never beheld such a noble priest.

Her operation was an immediate success. The mother's recovery was reflected in the gait of the children. During her convalescence he availed himself of every excuse to visit the rectory, to take me driving and to visit with his family.

He was a much traveled man, a missionary in the business world. His conversation was instructive as well as entertaining. I realized the time element in our free enterprising system. A plane to this city enabled him to sign a good contract for his firm because the competing firm sent their man by rail. The railroad or the Buick served his purpose when plane facilities were lacking in certain areas. I learned much of the thrills, chills and temptations of a high pressure

salesman's life. The acquired knowledge evoked a sense of gratitude for my vocation, and a keener sense of shame that my zeal for souls should suffer by comparison with a business man's zeal for contracts, success and money.

Whilst sitting out the heat of the night on the front porch of the rectory, he drew me up short with this opening question: "Father, do you think me a thick-skinned and arrogant person because of my business methods?" "Yes," I replied, "and I would call that understatement, an act of humility." "Well, Father," he added, "I think the purpose of my visit tonight will re-establish me as a Catholic, and at heart, a gentleman."

"First, I must make a public confession; later, I hope you will take me over to the church for a sacramental one.

"I have been visiting with you often, to the point of wearing out my welcome, just to study you as a man and as a priest." The surprise registered on my face. He blandly smiled at my reaction. "Father, you have been listening to a salesman and taking my Catholicity for granted. Am I correct?" "Yes," was the answer. "With deep shame, and, I hope a little humility," he continued, "I am informing you that I have not been to confession for fifteen years." He did not smile as that news shocked me.

"Yes, my wife and I have been discussing your ideas, your tastes, your actions; the manner in which you offer Mass, your sermons, and, here's a compliment, your unworldliness and love for your vocation. She vouches for you as a confessor." The solemn tone, the worried look and the fear in his eyes silenced a pert rejoinder,—even a priest has to deflect such unmerited praise,—I had to do so silently.

"You have helped my wife spiritually, mentally, and indirectly, physically. Her importance in my home is revealed by the reaction of my children to her recovery. Please complete your work for my family. I need your kind of priestly help." His apparent humility immunized me from the natural effects of flattery. The sincerity of his appeal approached that of a frightened child. What has happened to my alligator skinned salesman? An activated Catholic conscience seems to have driven all arrogance out of this self possessed and over-confident salesman. My wonderment and silence were prayerful.

"Here's the story. Fifteen years ago I was competing for a large contract for my firm. I drove almost five hundred miles non-stop on a tip, to land that contract. I got it. For fifteen years I have cursed that particular contract. Till that night I had been a weekly com-

municant on the road, and often a daily one at home. I arrived at my hotel about nine o'clock this night. The long trip tired me. I showered, shaved, changed linens and rushed to this big Cathedral for confession. There was only one person on my side of the confessional waiting. I usually took more time examining my conscience. When the priest opened the slide to me I hesitated a moment before starting my confession. He angrily urged me to hurry. That unexpected conduct of the confessor upset me. I lost my usual or acquired self control. Untrue to my religious training and out of character, I told him to rush over to the rectory for his good cigar and high ball as long as he could not properly perform one half a day's work in a week. With that insulting advice I hurriedly left without giving his anger a second chance at me. I am withholding his name but can truthfully assure you my answer fitted his mode of life. I have not had peace of soul since.

"When I returned home I was a changed man. I disliked the duty of relating that mistake to my wife. Horrified, she defended the priest and rebuked me. To save her faith a jolt I did not tell her that my advice suited the wishes and tastes of that confessor. I accepted the blame, but the so-called act of kindness or consideration

for her beautiful faith did not save me from the mental, spiritual, and physical consequences of my un-Catholic conduct.

"At my wife's urgent insistence and to gain my peace of soul I accompanied her to confession, or better, to church that same week. An engulfing and overpowering fear prevented me from entering the confessional. Perspiration exuded from all my pores, my breath was labored and I trembled as a patient with the chills. I had to run from the church. My wife and I have repeated that performance many times—three or four times a year at least, these past fifteen years."

Has that fear affected your work? I asked. I never experience it except when I attempt an examination of conscience in preparation for another attempt at a sacramental confession. Do you have it now in anticipation of your confession to me? I have not experienced it for several days when debating the possibility of a confession to you. Have you ever thought of vindictively informing that priest of the consequences to your soul, mind and body, of his unpriestly conduct in the confessional? Yes, Father, but my wife reasoned against the act. Is it my pride (as my wife claims) or, would you as a priest call it a pun-

ishment of God for insulting a priest? What is your opinion?

As your next confessor, I would call it a mental fixation, an overpowering fear resulting from a double mistake—that of an impatient confessor and a physically tired salesman. Why not leave it fall into the hands of a merciful God as an expensive experience and never advert to it, even mentally. In a soft voice and with the simple faith of a child he answered, I accept your decision. With full voice he exclaimed: Father, my biggest mistake has been in over-looking you missionary priests. Think of all the graces I have missed these fifteen years—the Holy Communions, confessions, the peace of soul to pray properly. I like the impersonal way you view my sins. The absence of fear is so complete that I actually have a strong desire for confession. Yes, and I am sure of amendment. Father, how could I sin seriously again after fifteen years of such unhappiness. Let a plane explode in the air,—I'll be ready!

When we returned from the little church to the open (but hot) air of the porch, his linens were still dry, his smile contagious, his laugh true. I (the perfect priest because

a missionary) just as happy, but now the changed person. Something was happening in my soul. The awe of the word missionary was new to me. A spiritual fear of future confessions was commingling with a desire to hear the confessions of only the poor, fearful sinner. A sacrament that only a merciful God could have instituted, only a divine merciful Person could have thought of it.

Beautiful thoughts raced through my mind. A Passionist missionary, and you never repented nor valued yourself. What a vocation to be empowered with—the grace to reestablish the broken life of a supposedly thick-skinned and arrogant salesman. How little did his employers, his competitors, his friends know this self-confident salesman?

One mistake by a member of the greatest profession in the world can wreck a life. One absolution from the ambassador of God's mercy can re-establish a life. From that day to the present, and I hope till death, the word missionary in our recreation room means more to me than to the brethren. No wonder St. Paul of the Cross remarked: "I would rather lose a monastery than a missionary."

HISTORY OF HOLY CROSS

New Home upon the Hill



by

Fr. Godfrey, C. P.

Part III

PERHAPS we are not as appreciative of oratory as were our forefathers, but in reading the long account in the Platea of V. Rev. Fr. Michael O'Connor's sermon for the laying of the cornerstone of the new monastery, it is hard to figure out just what he was talking about.

For instance, after telling us that the speaker was most fluent, had a magnificent voice, and swept all the multitude off their feet with his eloquence, the most striking excerpts are quoted verbatim. "We come together," the chronicler records from the opening words of his sermon, "for a most congenial purpose, to render testimony to the

joy of those in whose hearts the confirmation of this afternoon is most joyful."

After more of the same, we are told that "the dynamic influence of the Holy Spirit is with us today as of that day of Pentecost—that same spirit that came to the ignorant Apostles to make of them saints—that same influence is with us today, but in a different way. It is manifested in every possible manner throughout the world, but in a quiet, easy way..."

The point the President of Xavier College was driving home may have been that the Holy Spirit was with the early Passionists and directing them to a greater expansion

and more fruitful apostolate. At least that seems to be the idea people carried away from the service, and the reason the papers acknowledged it as one of the greatest sermons ever delivered in their city.

After Fr. O'Connor retired from the platform, Archbishop Elder, assisted by Bishop Moeller and Fr. Felix Ward, proceeded to set the stone and bless the building. All then retired to the Church, where Solemn Benediction of the Blessed Sacrament was held.

Before the old building was torn down, the students had been moved to West Hoboken, and only a skeleton Community was left behind. These Religious now lived in the sacristy of Holy Cross Church, and watched the walls of the new building rise month after month. Finally on May 4, 1901, the place was sufficiently completed to allow them to move into some of the first floor rooms—and thus get out of their restricted quarters.

A RETREAT—NOT A REFUGE

On Sunday, June 9, 1901, the new Holy Cross Monastery was formally dedicated, and thousands of Catholics in the Queen City made a holiday occasion of it. From six in the morning until eleven at night, crowds of them walked in and out of the place and kept the five priests and five brothers on the go.

The parish school and many of the buildings around the Monastery were gaily decorated with flags, and picnic facilities were set up in the front yard. It was a gala event in the life of the town, and many of the people stayed for both the Solemn Mass at 10:00 A.M. and the Dedication at 3:00 P.M.

The Pontifical High Mass was celebrated by Bishop Henry Moeller of Columbus, Ohio, and the sermon was delivered by Fr. Albert Phelan, C.P., then Rector of Dunkirk.

In the afternoon Vespers started at 3 o'clock, and was followed by a dedicatory address, given by Rev. Fr. Simon A. Blackmore, S.J., of St. Xavier's College. He gave a clear explanation of the Passionist life and the purpose for which the monastery would be used. "It is not," he said, "as some misguided Catholics and others think, a refuge for those men weary of worldly life and bowed down with melancholy, as is the romantic idea of a monk!"

After the sermon a great hush fell upon the Congregation as all the Passionists and clergy present rose and joined in a procession through the Monastery, chanting psalms, followed by Archbishop Elder. Each room in the place was visited and blessed.

It took slightly over a year to build this large, three-story Retreat, which has a frontage of one

hundred and thirty-eight feet and a depth of one hundred and twenty-eight feet. It is of brick and built in the Italian Renaissance style, and fits in well with the architecture of the Church.

The student class then in St. Louis was transferred to Cincinnati August 5, 1901, and the following day the Divine Office was chanted for the first time in the new Monastery. From then on the Community was back to the regular observance.

CHANGES AROUND THE MONASTERY

The Platea for the years following the dedication of the new place notes a number of changes and improvements. First, the heating system went out of order, and extensive repairs had to be made on



Fr. Guido of St. Joseph
(Matassi), C.P.

the boiler-house and new equipment purchased.

Then work was begun on the hillsides around the place—terracing them and planting trees and shrubbery so the Religious might have a little more solitude during their walks.

A year later a new brick driveway was laid and the property along both sides was graded. A Chapter was held on the question of repairing the old barn, but all the brethren were in favor of pulling it down. Accordingly, it was wrecked and carted away and with its departure the backyard began to look like something new.

Finances, too, had improved, for these years record the liquidation of the school debt, purchase and payment for the Sisters' Home, and the constant dwindling of the debts on Church and Monastery.

In 1908 the First Provincial Chapter of the newly-created Holy Cross Province was held in Sacred Heart Retreat, Louisville, and Fr. Jerome Reuterman, then Rector of Holy Cross, was chosen as first Provincial. Fr. Casimir was elected in his place as Rector.

Three years later it was decided to make Holy Cross the Preparatory School, instead of the House of Philosophy. Thus Fr. Peter Hanley, Director of the Preparatory School in Norwood Park, arrived on November 6, 1911, with twenty

boys and began changing the place into a Minor Seminary.

All went well in the new Prep School until the morning of June 28, 1916, when one of the boys was drowned in the Ohio River. The Prep had gone on a whole-day to Dayton, Kentucky, and Frank Lynch was swimming with a number of his classmates in the river. A violent attack of cramps paralyzed him, and though the other boys made brave efforts to pull him out, he drowned. His body was taken to the morgue, and thence shipped to his home in Wellston, Missouri, for burial.

Thereafter the boys were kept closer to the hill, and since there was so little room on the Monastery grounds, a gymnasium was set up in the attic. The adjoining rooms were equipped for recreation and reading halls, and most of this remodeling was done by the boys themselves.

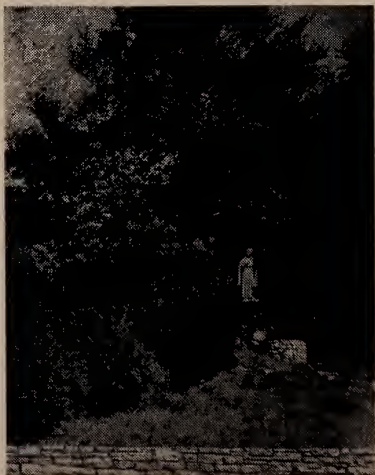
DEVOTION TO ST. GABRIEL

As early as 1908 devotion to the young Passionist cleric, Gabriel Possenti of the Sorrowful Virgin, became quite popular on the hill. News of his miracles had gotten about in the parish and a number of the people asked for a public novena. Fr. Casimir decided to accede to their request, and held services from October 22nd to 31st. To his amazement and that of the other monks, over eight hundred people crowded the Church each

night, and many reported favors received through Gabriel's intercession.

With the coming of Fr. Bernardine Alfano, one of Gabriel's countrymen, the devotion took on a new impetus. Blessed "Gabriel Water" was introduced by Fr. Bernardine and given to many persons suffering from chronic ills. A number of cures were effected, and before long the water was famous up and down the river valley. Each Sunday there were lines of pilgrims waiting at the parlor door to get their little vial.

But the first Sunday in September of 1919 was memorable for another reason. That day the parish saw a whirlwind campaign that tried to pay off the \$5000.00 remaining on the Church debt in



St. Gabriel

twenty-four hours. Thirty-five teams of workers started out after the 9:30 Mass, and by 6:00 o'clock they had visited every adult member of the parish. The advertising campaign had been carried on for four weeks by letters, sermons, and public meetings. Every adult had been assessed according to income, and the collectors went out on this Sunday—not to *talk* but *take*. However, by evening they had just a little over \$4000.00...and it took another drive to pay off the balance.

In 1920, when news of the Canonization of St. Gabriel was received, a Solemn Triduum was held for Sunday, Monday, and Tuesday, October 17th to 19th.

The Rt. Rev. Joseph Chartrand, Bishop of Indianapolis, sang the Pontifical High Mass on the 17th. It was "Religious Day," so scores of Sisters from the many convents of Cincinnati attended. It was indeed a rare sight to see so many wimples and coifs on the grounds of Holy Cross.

The second day of the Triduum was for the clergy of the Covington Diocese, and most of the priests attended. Bishop Ferdinand Brosart, however, could not come because of illness, so sent Fr. Francis Kehoe, pastor of St. Anthony's, Bellevue, to take the Mass in his place.

The third and last day was for the Archdiocese of Cincinnati. Most

Rev. Henry Moeller officiated at the Solemn Pontifical High Mass, and some sixty pastors were present.

PREP MOVES TO ST. LOUIS

In the Provincial Chapter of 1920 it was decided to move the Prep School from Mount Adams to Normandy, Missouri. Fr. Eugene Creegan, the Provincial, set October 21st as the day for the transfer, so at that time Rev. Fr. Edmund, the Director, and the two lectors, Frs. Gerald and Joseph Mary, left with the boys for St. Louis.

The evening of that same day Rev. Fr. Dominic, Director of the professed students, arrived on the hill with nineteen First Year Theologians from Our Lady of Good Counsel Retreat. In a few days the entire religious observance was once more taken up.

BODY OF ST. CONSTANCE

With the growth of devotion to St. Gabriel, it was decided to move the body of St. Constance from his Side Chapel in the Church, in order that a Shrine of St. Gabriel might be erected there. But in transferring the holy remains to the Sacred Heart Altar on the Epistle side of the Sanctuary, it was discovered that the silken ribbon bearing the Archiepiscopal seal was beginning to crumble.

Fr. Cletus, the Rector, thought it best to request Archbishop Moeller

to reseal the casket. Accordingly, the body was taken to the Archbishop's residence in Norwood, and his Grace examined the seals and read the various documents from our book of Chronicles.

As the original document of Cardinal Pecci, Archbishop of Perugia, was said to be preserved in the Shrine of St. Constance, Fr. Cletus requested the Archbishop to let him open the copper casket and see whether it might be therein along with the body. His Grace consent-

ed, provided everyone solemnly promised that no portion of the relics would be removed.

After all the monks had promised to keep their hands off the bones, the casket was opened in their presence at the Monastery... but the original authenticals could not be found. The bones were in an excellent state of preservation and the accompanying photograph was taken of them.

On April 22nd Archbishop Moeller sealed the casket with thirteen seals, and authenticated the document which Fr. Cletus had drawn up for the occasion. The holy remains of St. Constance were then deposited under the waxen figure of the saint in the altar of the Sacred Heart.

The present papers concerning these important relics are copies made by Fr. Hugh Barr, C.P., several of which were found in his *Passionist Records*, now preserved in the archives at St. Michael's. Fr. Hugh claimed the originals were kept in the altar of the Saint at Holy Cross, so possibly they were lost during the building of the new Church.

MARK OF EPISCOPAL FAVOR

On August 18, 1925, Fr. Bertrand, the newly-elected Rector of Holy Cross, was installed by his predecessor, V. Rev. Fr. Michael. On that same day he went in company with Fr. Jerome, the Provin-



Relics of St. Constance



Body of St. Constance

cial, and Fr. Michael to see the new Archbishop, Most Rev. John T. McNicholas, D.D.

His Grace received our Fathers most cordially, and immediately conferred on V. Rev. Fr. Bertrand all the faculties of the Diocese and gave him power to confer the same on any visiting Religious and new members of the Community, until it might be convenient to present them to his Grace at the Chancery. He also gave Fr. Bertrand the power to appoint ordinary and extraordinary confessors for the Communities of Sisters that are generally cared for by our priests.

At a later interview Archbishop McNicholas extended these faculties to the Rector either *per se* or *per aliam* to hear the confessions

of Religious in the Archdiocese at any time, whether ordinary or special. He also declared that in the Rector's absence all these powers were enjoyed by the acting Superior.

HOLY CROSS PRIEST MARTYRED

On Sunday, September 9, 1928, an impressive ceremony took place in Holy Cross Church, as three members of the Community bid farewell to their friends and relatives in leaving for the Chinese Missions. They were Frs. Walter Coveyou, C.P., Nicholas Schneiders, C.P., and Francis Flaherty, C.P.

Back in 1921 an earnest call had gone out from the Holy Father, asking for volunteers for China. That call had been heard by the

Passionists, and year after year small groups of priests had left their homes, their friends, their country in order to cross the Pa-

cific and bring Christ to the interior of a pagan land.

Then in May of 1929 word was received at the Monastery that Fr.



Fathers Clement, Godfrey, and Walter, C.P., Passionist missionaries martyred in China in 1929. Center picture shows the Chinese tombs of the three Missionaries.

Walter had been murdered by Chinese bandits, along with two of his fellow missionaries, Frs. Clement Seybold, C.P., and Godfrey Holbein, C.P. It was a blow to the Catholics of the city to learn of the death of their beloved Fr. Walter who had labored so many years among them. However, they gloried in the fact that they had known and helped the first American Martyr in China.

Archbishop McNicholas, on behalf of the Diocese, celebrated a Pontifical Requiem Mass at the Cathedral for the three priests. Shortly afterwards a Guild was formed among Fr. Walter's friends in Cincinnati to perpetuate his memory, and by benefit parties to assist the work he did at the Passionist Mission in Hunan, China.

VISIBLE CHARITY

When the depression struck in 1929, thousands of Cincinnatians—like others the Country over—were thrown out of work. As the cold Winter months came on, the little queue of beggars which wound its way to the Monastery door began to grow. At first the increase was hardly noticeable, but then the number of visitors started to climb up to a hundred and over.

Very few of these unfortunates were tramps. They were simply men who were unable to find employment, and the Monastery was happy to do what it could. Bene-

factors in town cooperated, and there was always a third of a loaf of bread and a bowl of soup for each hungry mouth.

Perhaps it is reading a particular Providence into the records of the Monastery, but it seems God spared those who performed such charity. During the 1937 flood severe epidemics struck all around the hill, but not a single Religious took sick. All of them remained in excellent health during the siege.

The height of the Monastery naturally saved it from loss or inconvenience by actual inundation. However, all on the hill felt the effects of the flood in the loss of light, heat, and water.

Candles were the only source of illumination after sunset, and the vigil lights were scattered all over the house. But the worst privation was the water shortage. At first there were a few hours each evening when a supply could be obtained from the usual channels. But even this was cut off as soon as the river climbed to new heights. From then on water had to be hauled from the river in large hogsheads and boiled for ten minutes before using.

REMODELING THE RETREAT

In 1943, under the direction of the Rector, V. Rev. Fr. Silvius, the whole Monastery began to be overhauled and repaired. Under V. Rev. Fr. Brendan the building had been



Retreat Conference being given to laymen in the Choir at Holy Cross Monastery. The Retreat Master is Father Francis Flaherty, C.P., at present a Passionist Missionary in China.

tuckpointed and improvements made in the Library. Now it was decided to remodel and decorate the whole place.

First the Choir was done over. The ceiling and walls were replastered, a new floor laid, and woodwork raised. Even the Choir seats were rebuilt, and all woodwork was revarnished. A new liturgical altar was erected against deep blue tapestries and flanked by deep blue velvet drapes. All furnishings of the altar were new; a liturgical tabernacle, a new Crucifix, new myrtle wood candlesticks, altar

cards, and two new standing sanctuary lamps.

Next the Reception rooms on the first floor were fixed up, new floors laid and walls repainted. Then all the rooms on the first floor were cleaned and decorated and refurnished. The Infirmary and its Chapel was made more cheerful, brighter, and more generally agreeable.

When work was completed on the first floor, the plasterers, carpenters, electricians, and painters moved to the second and third floors. Not since its construction



Well-lighted,
comfortable rooms . . .



Appetizing meals served by the Brothers . . .

had Holy Cross seen so many workmen about the place and such a gigantic overhauling being planned, assumed, - and executed on the premises.

With the coming of Spring the grounds about the Monastery were relandscaped, several trees were cut down to give more light to the place, and new shrubs and bushes

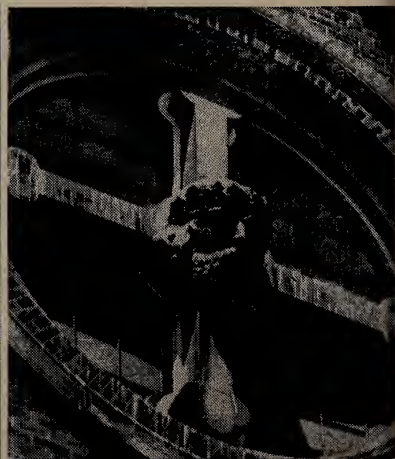
planted. Later on a new cement porch and entrance to the Monastery was laid. Also many of the steps leading to the Church had been broken, and these were re cemented. New railings were also placed from the doors of the Church to the sidewalks for the convenience of the faithful.

In the Chapter of 1944 V. Rev.

Stations in the Choir.



The Christ—facade of
Holy Cross Church.



Fr. Basil Killoran was elected to succeed V. Rev. Fr. Silvius, and under Fr. Basil the work of renovation was carried to a successful conclusion. It is also due in great measure to Fr. Basil that the Laymen's Retreat Work was started at Holy Cross.

In 1947 Fr. Basil invited Fr. Lucian Ducie, C.P., National Director of Laymen's Retreats, to come from Boston and address the pastors of the Archdiocese. In this he had the full support of Archbishop McNicholas, who by letter asked his priests to attend the Clergy Conference at which Fr. Lucian would speak on Retreat Work. "I am particularly anxious," the Archbishop said, "that all pastors, young and old, attend their Conference...and find out how the Retreats make men more parish-minded...and hear Cardinal Tisserant who will also address the gathering."

A large number of the priests were on hand for Fr. Lucian's talk, and afterwards both he and Fr. Charles Guilfoyle, the Retreat Director, were presented to Archbishop McNicholas and Cardinal

Tisserant. "We shall do absolutely everything," the Archbishop assured them, "to bring men to Mount Adams and make the Passionist Fathers' Retreat Movement a great success."

The first of these Retreats was held from June 6th to 8th, with the men of St. Philomena's parish in attendance. Fr. Anthony Maher, C.P., was preacher of the Retreats. Since then almost seven hundred other Cincinnatians from over forty parishes have followed the example of Fr. Thorburn's men and made one of the regular weekend Retreats at Holy Cross Monastery. There they have found the peace and happiness and difference of outlook the fifty quiet hours can give.

With this work the chronicle ends. What the next seventy-five years will bring, only God knows. But it is safe to say that the history which will unfold through the years to come will be only a portrayal of that ideal of the first Passionist, St. Paul of the Cross, "to preach Christ and Him Crucified."

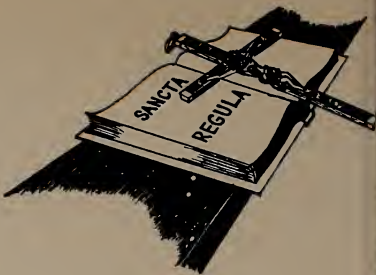
THE END

Inscription on an Ancient Bell

The rose when shaken fragrance sheds around,
The bell when struck pours forth melodious sound;
The Heart of Mary, moved by earnest prayer,
Will scatter grace and sweetness everywhere.

Anonymous. From the Latin by Fr. Bridgett.

Ius Particulare C.P.



RESIDENCES, MISSION HOUSES, AND HOSPICES.

(Pt. I, T. III, Ch. II.)

RESIDENCES 87. *Residences in the Congregation.*

The only time the term residence appears is in the Acts of the Thirtieth General Chapter, (1914), in which the Capitular Fathers were asked "whether it was permitted to found *residences*, and what manner of observance was to be kept up in them." Consequently, the Chapter enjoined in its 2nd decree that "in founding residences and mission houses, all those things are to be observed which are to be found in our Regulations, Part III, I, n. 5." Therefore from this resolution it seems that the Chapter means to assimilate residences to mission houses with the care of souls, which the Regulations mention only in the passage noted. In practice this bristles with not a few difficulties, since houses of this kind can only be established in mission countries.

COMMON LAW 88. *Common Law on the Nature and Government of Residences.* From the Code, and similar laws of other

orders, the following conclusions may be held as regards the nature and government of residences:

1) A Residence commonly means "a *domus non-formata* in which the full observance cannot be held; either because of the small number of religious, or for some other reason." Hence a Residence is per se a true religious house, through *non-formata*, and is subject to the norms given by the Code for such houses.

2) A Residence may be two-fold: one *independent*, namely which has its own superior, independent in his own right; the other *dependent*, which lacks autonomy and has not its own superior, being ruled instead by a religious who is the representative of the superior of the house on which the Residence depends. Hence the superior of a dependent residence has indeed ordinary authority (for he rules a house canonically erected), but *vicarious* in accordance with law;¹ he is removable at will, and does

not enjoy the same rights as other superiors of independent houses.²

It should be noted that, in view of the preceding, it would seem best to completely refrain from using the term residence in our particular law; and at the same time it would seem best to determine those things which pertain to non-formed Retreats, since it is of no help to religious discipline to leave the government and observance of such houses up to the judgment of each superior.

MISSION HOUSE 89. *Nature of a Mission House.* The Twenty-third General Chapter (1878), in its third decree, when it declared that the office of parish priest cannot be included among the works of the ministry proper to our institute, and that no foundation should be accepted to which this condition is attached, added: "But if true necessity demands it, the Provincial is bound to keep in that Retreat a sufficient number of religious to keep up the observance. Otherwise the retreat should be reduced to a simple mission house, with only that number of religious which is necessary to accomplish the parochial duties."³

Hence, it appears that the name "Mission House" in our law is to be taken in the broad sense for an un-formed religious house. In the strict sense, a mission house would mean those small stations in infidel countries where one or more mis-

sionaries stay for the care of souls, under the immediate supervision of the Ordinary of the place. Outside mission countries, these stations are more properly called *parish houses* or *quasi-parish houses*. Understood in this sense, both mission houses and parish houses are not to be considered religious houses.⁴

GOVERNMENT 90. *How Mission Houses are Ruled.*

A Mission House taken in the broad sense, is governed by the Constitutions and Canons which regulate non-formed religious houses. Taken in the strict sense, however, it is governed by the laws of the Code which respect religious parishes or quasi-parishes, and by the particular norms laid down by legitimate superiors. Hence some particular ruling would be necessary for such houses.

HOSPICES 91. *Nature of Hospices.* In the Congregation, by hospices we mean "houses built in cities, where our religious stay temporarily when they have to pass through those cities or are there occupied on business."⁵

From this it is evident that with us hospices are taken in a strict and proper sense. The same is also evident from history. For when in the year 1747 a pious lady of Orbetello left her home to our religious as a legacy, that they might use it for a hospice, whenever, either by reason of sickness or

business, it might be necessary for any of them to remain in the city, St. Paul of the Cross gladly accepted the legacy, and thus established the first hospice of the Congregation.⁶

In a broader and improper sense, hospice means the same as an unformed religious house, and is subject to the same laws.⁷

92. *Right to Possess Hospices.* The Bull, *Supremi Apostolatus*, §4, gives us the right to possess hospices in any city, country or town.

To open a hospice, common law demands that the written permission of the Ordinary of the Place be obtained;⁸ but this, by virtue of the Bull, is not required of us.⁹

GOVERNMENT 93. *Government of Hospices.* In all things, hospices depend on the superior of the house to which they belong. By custom they are not subject to the strict enclosure; nevertheless in accordance with the tenor of the Bull, it is in the power

of the Higher Superior to set up the true enclosure in hospices not otherwise than in Retreats.¹⁰

We may have a "Private" oratory in these hospices, and there "with the permission of the Ordinary of the place, and without prejudice to parochial rights, celebrate Mass any day of the year, except on Holy Thursday and Holy Saturday."¹¹

Although in the Bull the oratory of the hospice is called *private* yet under the present law it may be considered as semi-public,¹² and therefore, without any further permission of the Ordinary of the place, it is permitted there to celebrate several masses the same day, even for secular priests, and the faithful can fulfill there their obligation of hearing Mass.¹³

On Holy Thursday, further, notwithstanding the clause in the Bull, it is permissible to celebrate a low mass in such an oratory, and to distribute Holy Communion to our religious.¹⁴

¹ Can. 197, 2. ² *Comment. pro Rel.*, VI, p. 339. ³ *Statuta*, nn. 190-191. ⁴ Schaefer, *De Religiosis* (Romae 1940) n. 42. ⁵ *Sylloge*, n. 168. ⁶ *Annalis*, vol. III, p. 108. ⁷ Schaefer, *De Religiosis* etc. (Romae 1940), n. 42. ⁸ Can. 497, 3. ⁹ *Bulla Supremi Apostolatus*, §4. Cfr. etiam *Elench. Facult.* ann. 1867, p. 166, nota a). ¹⁰ *Ibid.* ¹¹ *Ibid.* ¹² Cfr. Can. 1188, §2, 2°. ¹³ Fanfani, *De Jure Relig.*, n. 361; Prummer, *Manuale Iuris Can.*, q. 424, 4. ¹⁴ Cfr. Decr. S.R.C., 13 Aug. 1839. Matt. a Coronata, *De locis et temp. sacris*, n. 79. Capello, *De Sacramentis*, n. 784, 2.



PASSIONIST CUSTOMS

LIBRARY

Summary: I. Library maintenance simple and neat, key. II. Library catalogue. III. Prohibited books to be under lock. Buying new books.

I. Of necessity every Retreat has a library for the convenience of the religious since our books are used in common. Though any hint of luxury or unnecessary display ought to be shunned, an adequate number of good book cases should be available and the books kept neatly arranged in their proper order. A wooden table and a few chairs are placed in the middle of the room. Since the library is always locked, the key is kept in an appropriate place accessible to all the priests. Lay people may not enter the library unless a religious accompanies them. Furthermore, they are not permitted to withdraw any book without the Superior's approval, even though they only intend to read it in a room of the same Retreat.

II. The librarian is usually a priest or a student. His duties are to air the room at the proper time, to dust the shelves, the books, the table and chairs, to sweep the floor whenever necessary. He should also see to it that the books are always in their proper place and safeguarded as far as possible against deterioration. Every library should have a complete catalogue of all its books. Although the Holy Rule

(par. 119) mentions that stationery, pen and ink, etc., should be kept in the library for the use of the brethren, this suggestions is no longer followed. The religious take advantage of the latitude offered by our Holy Rule (par. 120) and obtain permission from the Superior to keep writing material in their cells. Ink, however, is generally kept in common.

III. All prohibited books must be kept locked in a special book case equipped either with glass doors, wire mesh, or some sort of wooden grating. Only the Superior is to have a key to this book case. Any book considered harmful to the spiritual life—though not expressly condemned—should also be prudently set aside here. A zealous Superior will see to it that any book without literary or scientific value should be burnt rather than reserved among the prohibited books. This same precaution should be taken against unproscribed books detrimental to sanctity and common decency, especially when a lack of literary or cultural merit would not warrant their being preserved.

IV. The Superior buys new books,

according to his means and good taste. Whenever he wishes to spend more money than the sum set by our Holy Rule (par. 101) and Regulations (par. 167), he must have the local Chapter's permission. Individual priests have never had any difficulty in obtaining leave from the higher Superiors to buy useful volumes for the library with the stipend of their weekly free Mass. This permission is usually granted

only on condition that books thus purchased are the property of the Retreat where the purchaser lives and cannot be removed when this religious changes his residence. However, any books which the Provincial places at the disposal of a lector or which have been purchased for the students are to remain with the students and are the property of the Province, not the Retreat.



WAY OF THE CROSS IN SLANG

Father "Bully" Murchy, pastor of San Callisto church, Chicago, had a most unusual method for the Stations with his children during lent. He "talked" the Stations to them in their own language, something like this: "See that guy sitting on the chair, he's a big shot. His name is Pilate and he bosses the Jews. All those guys with whiskers are Jews, and they don't like that man with the white dress on. He is Jesus, and He likes everybody. So they want to kill him and they come to Pilate to ask him to do it for'm. Pilate gets scared, but even though he likes Jesus, he says OK. And then they start out of Calvary, a big hill, where they are going to kill Him." "Now kneel down and lets say an Our Father and Hail Mary to Him." And thus on to the end. The arched brows of the solemnly pious would surely come down if they could reproduce the genuine prayer of these little urchins of the street.



Followers of the Crucified

Fr. Valentine of St. Joseph

Fr. Valentine of St. Joseph (Lehnerd) of the Province of St. Paul of the Cross died in Munich (Germany) in the 73rd year of his life and the 53rd of his Profession.

ON February 28th 1941—it was three o'clock of a Friday afternoon—Fr. Valentine of St. Joseph breathed his last in a hospital of the city of Munich, Bavaria. At the time of his death, he was a member of our Monastery of Pas-sing-Munich. Submitting to expert medical advice, he consented to be operated for cancer, and although the operation was declared to have been successful, death was due to subsequent pneumonia.

Fr. Valentine was born July 20th, 1868, in Pittsburgh, Pa. of Valentine and Catharine Lehnerd. He was the oldest of fourteen children. In his early youth he worked for a time on the construction of a railroad and also in the coal mines, which latter fact he emphasized with telling effect when preaching in our Pilgrimage church

of Maria Schutz to the miners of the Styrian Alps, on the occasion of their Patronal Feast, St. Barbara.

At the age of fourteen years he entered the college of the Capuchin Fathers in Herman, Pa., and there completed a six year classical course in four years. Undecided whether to join the Capuchins or the Passionists, his Confessor advised him to let St. Francis and St. Paul fight it out between them. The Capuchins capitulated, advising him to join the Passionists. And so he entered St. Paul's Monastery in Pittsburgh, made his year of novitiate, and professed his vows on February 3, 1888. After the usual course of studies, he was ordained to the Holy Priesthood on December 17th, 1892. He was then employed in a teaching capacity in St. Louis, at the same time that

his class was receiving instructions in sacred eloquence from the learned Father Fidelis Kent Stone.

At various times he held the offices of Lector, Vicar and Provincial Consultor, but he distinguished himself principally in the work of missions and retreats, of which he conducted more than five hundred in his long and useful life. And indeed he was singularly gifted for this work, possessing as he did an imposing stature, a sonorous voice and an eloquent delivery. He was as proficient in the German language as he was in English, and he conducted many German missions in the United States and in various parts of Europe.

He was noted for his devotion to the Way of the Cross, both in his private life and in his sermons on the Passion. In his eagerness to spread this devotion, which was his way of fulfilling his fourth vow, he composed a short method of making the Stations, which was extensively used, since its brevity and devotion made it popular.

The Brethren loved Fr. Valentine for his spirit of fraternal charity; his constant willingness to be of assistance to anyone who sought his help; at times we marveled at his obedience and submission.

In collaboration with Fr. Victor of St. Nicholas, he undertook the difficult task of founding the Passionist Congregation in the countries of Germany and Austria, and

with the exception of a year spent in a Passionist Mission of Bulgaria, the last twenty years of his life were occupied with this work. Before his death he had the consolation of seeing three foundations successfully made: one at Maria Schutz in Austria, another in Pasching-Munich and a third at Schwarzenfeld in the diocese of Ratisbon. Fr. Valentine's body awaits his resurrection in the little cemetery of this last named foundation—the Monastery of the Holy Trinity.

In 1938, Fr. Valentine celebrated the Golden Jubilee of his religious Profession at the same time that his sister celebrated the Golden Jubilee of her religious Profession: an unusual milestone in the lives of a brother and sister. His Brethren looked forward to the Golden Jubilee of his priesthood, but Fr. Valentine had a feeling at times that he would not live to celebrate it. Even in his advanced years he always presented a picture of robust health and so his short sickness and sudden death was a shock to everyone. Fr. Valentine submitted to the long and dangerous operation on the advice of an eminent surgeon, but left the outcome in God's hands.

Was it not fitting that one who for so many years had preached the Passion and Death of our Lord, and especially the Way of the Cross, should die like our Lord, at three o'clock on a Friday? R. I. P.



GENERAL CURIA

Reverend Father Vincent Mary, C.P.,
Editor—"The Passionist",
Sacred Heart Retreat,
1924 Newburg Road,
Louisville, Kentucky.

Dear Father:

The fine achievements you are accomplishing towards the fostering of Passionist ideals by the publication of "The Passionist", deserve my warmest approbation and blessing. My heartiest congratulations go out to you, to your good superiors who have made possible this grand work, and to all the good Fathers who are contributing such splendid Passionist articles.

Burdened as I am with the care and solicitude of the Congregation, it is my deep conviction that for a Passionist to love his vocation, his life of prayer, sacrifice and apostolic zeal, it is necessary to study and meditate frequently on things Passionist and above all on our Holy Founder and Father, Saint Paul of the Cross.

I cannot but quote the words of Pope Pius XI, in his "Unigenitus", March 19, 1924, addressed to the Generals of male institutes:

"First of all, we exhort religious men who wish to participate abundantly in the graces of their vocation *to meditate on the example of their founder and lawgiver*.... Religious who show forth in themselves the specific characteristics that their founders desired to imprint on their institutes are certainly not erring from the right way. Wherefore, the Brethren, as the best of sons, should turn their thoughts and endeavors, so that they bring honor to their Father Legislator by both obeying his precepts and admonitions, as well as imbibing his spirit. Following in the footsteps of their founder they will not fall away from their state, but "there sons for their sake will live forever" (Eccl. XLIV, 13). If Religious thus obey the laws of their institute and at the same time retain

the manner of life instituted by their founders, they will show themselves daily more and more worthy of the Religious State, and by their fidelity will secure the help of heavenly graces for the sacred ministries which they are obliged to perform."

Every good Passionist, therefore, must strive to study more and more all that appertains to our Holy Founder, his beautiful spiritual doctrine, his ideals of Passionist perfection, Passionist activities, etc.

"The Passionist" is contributing in no small measure towards a better knowledge of our Holy Founder and of our grand vocation. Wherefore, I cannot but experience much consolation for the good that is being done and express the desire that the Bulletin may continue on the lines set down in the editorials of the first and second issues.

Devotedly in J.X.P.,

Fr. Albert of O. L. of Sorrows,
Superior General

It is not in the spirit of pride that we print the above letter but in deference to His Paternity's wish and also in gratitude on our part. It is encouraging to know that THE PASSIONIST is striking out in the right direction. In our private letter of thanks to His Paternity we have asked to be informed whenever we do strike away from our ideals and also to be guided in ever expressing our spirit more precisely.

Editor.

In place of the late Father Martin the Very Reverend Father Vincent of

the Mother of Sorrows has been elected Fourth General Consultor. Father Vincent, known in civilian life as Jerome Arthur Pype was born April 27th, 1894, of Charles Pype and Mary Desmadryl in Wervicq, Brussels, Belgium. He was professed September 10th, 1911 and ordained January 2nd, 1921. THE PASSIONIST offers its humble congratulations and wishes His Paternity God's choicest blessings in his new office.

Under the auspices of the General Curia, Very Reverend Father Secretary General has edited a new edition of the Proprium of our Congregation for the Missal. Correlative with this His Paternity now has also a new edition of the Proprium for the Breviary, in the printing, at the Vatican Press. This new edition has been prepared with the new version of the Psalter. There are also some other changes that might interest our readers at this date.

1) The name of the office in honor of the scourging of our Lord is now: "Sacrae Columnae Flagellationis D.N. J.C." instead of *Flagellatio D.N.J.C.*

2) The Office of the Heart of Mary has been dropped since we now have that feast on the calendar of the Universal Church.

3) Also the lessons and rubrics relating to the Feast of Our Lady of Holy Hope having an Octave have been dropped since this is not the case in the whole Congregation.

4) The Feast of the Seven Dolors of Mary is now indicated as First Class.

5) On the 16th of October St. Hed-

wig is commemorated also with a 9th Lesson, instead of on October 17th. The 9th Lesson on October 17th is now identical with the 9th lesson on the Feast of St. Paul of the Cross, April 28th.

6) The Lessons of the Second Nocturn for the Feast of St. Leonard, November 26th, have been taken from

the Franciscan Breviary and are entirely different from the ones we have been using so far.

N.B. THE PASSIONIST has permission to have these lessons printed as well as the 9th Lesson on the 17th of October in the form of a "Varianda" for use of those who do not see fit to procure a new Proprium.

PROVINCIAL CURIA

July 28, 1948

THE PASSIONIST FATHERS
Office of the Provincial
5700 N. Harlem Avenue
Chicago 31, Illinois

Very Reverend and dear Father
Rector:

I wish to call the attention of Your Reverence and all the members of the Community to the recent Declarations and Norms relative to expenses which were promulgated in the ACTA CONGREGATIONIS for January—April, 1948.

For the convenience of the Religious, a translation, which has been approved by Very Reverend Father General, is enclosed.

I call special attention to the distinction made in ORDINARY EXPENSES. This distinction should be kept in mind, because it has an important bearing on the whole question of expenditures and the proper authorization for making them.

Of practical importance also is the ruling that gold currency is the basis of calculating the amounts of money which may be spent. For the convenience of Superiors and for the sake of uniformity, I am hereby giving the equivalent of the various

amounts of gold, francs, and lire, in terms of the devalued U.S. dollar. These figures have been arrived at in accordance with the regulations of the "Gold Reserve Act of 1934," as amended on April 15, 1942 and November 24, 1947.

200	gold francs or lire	=	\$	67.80
1250	" " " "	=	\$	423.73
20000	" " " "	=	\$	6,779.66
25000	" " " "	=	\$	8,474.58

(Signed) *James Patrick C.P.*
Provincial

The translation accompanying this letter is substantially the same as the translation of the Declarations and Norms relative to expenses as given in the July PASSIONIST pages 334-336.

After completing the Canonical Visitation in the Province of St. Paul of the Cross Most Reverend Father General arrived in Chicago August 16th. We understand that His Paternity intends to sail for Argentina during the last week of October to assist at the Provincial Chapter in that Province.

On the Feast of the Visitation, July 2nd, according to the circular letter of

Father General and the instructions of our Father Provincial the ceremony of consecrating the Congregation to the Immaculate Heart of Mary took place in our Retreats.

On July 25th Father Anthony Malony started his long trip to China where he is to be Superior in the house at Peiping.

About the middle of September Father Roger is to sail for Rome where

he is to continue his Scripture studies.

Father Xavier, who has been active in Alaska for some time as Navy Chaplain is expecting a transfer to the States.

According to present arrangements the Detroit Archdiocesan Authorities will take over the Chaplaincy at the Maybury Sanitarium, Northville, Mich., where Fr. Fabian has worked so long and zealously.

PROVINCE OF THE SORROWFUL MOTHER

(Naples)

The "Herald of the Crucified" comes regularly from the Mater Dolorosa Province and regales us with its enthusiastic reports about the Passionists in the Neopolitan Province. It recalls with joy the recent victory of Italy over the Communists, but reminds all that the victory was a gift of God and that it was only a battle won, that the war is still on. It depicts for us the crowds of parishioners listening to the eternal truths after having seemingly waited for 20,

30 even 50 years to hear them from Passionist lips. It relates the experiences, comforting and otherwise of the Province's missionaries in Africa and Brazil, and of the growing Community of St. Gemma Sisters in the first mentioned mission country. St. Paul of the Cross is remembered with a lengthy historical picture of the Saint's activities in the Province. Lastly the Herald continues to sponsor a Basilica in honor of St. Gemma in her home town, Lucca.

PROVINCE OF ST. JOSEPH

(England)

"The Cross", Passionist Magazine printed in Dublin, carried, in its August, 1948 issue, a full-column obituary about the death of Brother Michael of the Immaculate Conception, a member of St. Joseph's Province, who died at St. Ann's Retreat, St. Helen's, Lancashire, on June 9th.

This gifted Brother, formerly Thomas Slevin of Dublin, was out-

standing in his field, the supervising and redecoration of churches. Many Passionist Churches throughout the Province show the fine quality of his artistic gifts. In particular, often quoted as an outstanding example of finished artistic beauty, is the Chapel at St. Paul's Retreat, Ilkley, Yorks, the decoration of which was accomplished entirely by Brother Michael.

But Brother Michael is remembered just as much for his solid and unaffected piety, and his exemplary de-

votion. St. Joseph's Province has lost "one who was universally beloved". May he rest in peace.

PROVINCE OF ST. PAUL OF THE CROSS

(East U.S.A.)

The visitation of the province by the Most Reverend Fr. General will be completed by the time this writing goes to the press. His Paternity will have already accomplished much of the same kind of hard work that lies before him in our western province. It gave great pleasure to our brethren to meet our General Superior in person, and they were glad to receive his words of counsel, correction and encouragement. We know that we shall profit by his work among us in proportion to our spirit of docility and cooperation. Thereby the whole province will be the gainer for a long time to come and our good works will be blessed with that more abundant fruit which should be our aim at all times.

During his stay among us Fr. General graciously participated in all the special functions which came his way during his tour of the province. He presided at the celebration of Fr. Cyprian's golden jubilee of ordination, officiated and preached on the feast of St. Ann at the services held in her honor on July 26th in Scranton and officiated at the vestition and profession on August 14th and 15th respectively in Pittsburgh, Pa.

This function in Pittsburgh will bring to an end this first official visit of Fr. General to this province, since His Paternity will go immediately thereafter to the western province.

In the latter part of October Fr. General will sail from New York for the Argentine. In the meantime we shall be following His Paternity with our prayers that his work may be abundantly blessed and he himself may be spiritually enriched through his labors for our welfare.

On June 20th our Church of the Immaculate Conception was the scene of an impressive ceremony—the exposition and coronation of a statue of Our Lady of Fatima.

This statue is a replica of the famous "Pilgrim Virgin" which was venerated by thousands when it was brought to the Brooklyn Diocese and enshrined in our Monastery Church. This statue that has been installed permanently in our monastery church is an exact copy of the famous original and carved by the same sculptor, Jose Thedim. In special solemn services held in Fatima on the site of the apparitions of Our Lady of Fatima to the three young shepherds, our monastery statue was blessed by the Most Reverend Joseph Correia da Silva, D.D., Bishop of Fatima. A group of pilgrims from the metropolitan area flew to Fatima to attend the anniversary and the blessing ceremonial.

The special reception services for the enthronement of our Lady's statue were held on Sunday June

20th. There was a procession in which many Catholic organizations participated, recitation of the rosary, consecration to the Immaculate Heart of Mary, sermon and solemn benediction of the Blessed Sacrament.

The enlargement and renovation of St. Paul's Retreat, our novitiate house in Pittsburgh, Pa., is now in progress. This work made it necessary for our Superiors to obtain permission from the Apostolic See for the transfer of our novitiate from Pittsburgh to St. Michael's Monastery, Union City, N. J. The second and third floors of St. Michael's have been put in readiness for the novices when the transfer will be carried out on August 18th. The novitiate is expected to remain in Union City for at least one year.

This change has also necessitated a shake-up of personnel throughout the province. There has been much going-and-coming of our religious by reason of numerous transfers and the end is not yet.

From Scranton comes the news of the yearly St. Ann's Novena, perhaps the largest series of divine services conducted by Passionists anywhere in the world. This year's attendance far exceeded last year's record crowd, one paper estimating that at least 100,000 people were in attendance during the last day of the Novena, while an estimated 50,000 were present for the closing itself.

Bishop William J. Hafey of Scranton, and Most Rev. Albert Deane, C.P., our Superior General, addressed the crowds on the closing night. Fr. General was "most deeply impressed. Such profound faith I have seen only on few occasions. It brings me back to scenes and thoughts of St. Peter's Basilica in Rome."

Congratulations to Rev. Fr. Julian Endler, C.P.! We find in the July Issue of *Our Colored Missions* his Twentieth Anniversary Report, written from St. Joseph's Mission, New Bern, North Carolina.

CHINA

The current news relative to our China Missions, being of a personal kind, concerns three veteran missionaries as well as a new band of recruits for our work in the Orient.

When Fr. Quentin Olwell returned home to the States in November, he had almost completed twenty-five years in the priesthood, which were all spent in missionary work in China. As these years have been practically concurrent with the beginning and growth of our missions in China, Fr. Quentin's work and experience are a

kind of cross-section of the entire history of the mission. He has shared almost from the beginning, the joys and sorrows, the successes and the failures, the good and ill fortune of the missions as a whole, according to the tides, economic and political, of the native scene. Besides these of course he has borne the weight of his own personal vicissitudes, such as come to every mortal here below, not to say to every apostle of Christ.

Speaking of personal trials, one naturally recalls the time when Fr.

Quentin was afflicted with smallpox which left him in the grip of a coma for twenty-one days. This affliction occurred as far back as 1926, a period which was near the beginning of his missionary career. The disease as usual left the patient marked for life. But that he recovered at all is regarded as something like a near miracle, since his case and that of another American, a traveling salesman, were the only two cases on record in which foreigners recovered from this malady.

During the late war Fr. Quentin worked as a kind of liaison officer between the Chinese local government and the American Army officials to the great benefit of the latter. His services were reputed to have saved the United States treasury \$5,000,000. Also his missionary ingenuity was a great help to the American forces within his mission territory on several occasions. One of these was the solving of a critical problem of transportation. The Americans were unable to obtain gasoline for their cars and trucks, since only high octane gasoline for airplanes was being delivered. Somehow Fr. Quentin had learned that high octane, when mixed with tung oil, was serviceable for automobile motors. This information of course he passed on to the American military men. They tried the experiment and found to their great pleasure that it worked. Another way in which the missionary improvisation of Fr. Quentin aided the American Army was the difficult operation of getting supplies moving with something like speed up the Yuan River. Only shallow draft

junks could navigate the rapids and other dangerous places of the river, and junks have never been famous for speed. To get over this difficulty, Fr. Quentin had the engine removed from a truck and mounted with a propeller on a sampan. This motorized sampan was able to move whole trains of sampans up the Yuan River, with more than double-quick time for sampans, thus enabling the army to get its supplies through promptly. When the American Army moved out, this sampan was turned over to Fr. Quentin's mission.

Fr. Quentin has a good word to say for the much-maligned behavior of the American soldiers. Before the war the Chinese looked upon all "foreign devils" with suspicion and hatred. Their attitude was the result of the insolent contempt with which it was customary for people of the western world to treat the Chinese and Orientals generally. But the conduct of the American soldier was different. Their attitude towards the Chinese soldiers and civilians was one of good fellowship and the comraderie of democratic American equality. This was a great and pleasant surprise to the Chinese with whom the Americans came in contact. It created good feeling for Americans in China and a bond of genuine friendship between them and their Chinese hosts.

Because of the aid Fr. Quentin was known to be giving the Chinese and American soldiers, the Japanese made many attempts on his life. Japanese fliers repeatedly tried to bomb his mission buildings but with only indifferent success. They never suc-

ceeded in making a direct hit on his mission buildings, although the church was badly damaged. Fr. Quentin himself got a small piece of shrapnel in the arm. He removed the fragment himself with no worse result than a profuse loss of blood.

In May of this year Fr. Quentin was appointed to the important post of superior of the Passionist Missions in China, succeeding Fr. Raphael, whose term of office has expired. We may confidently expect that the larger responsibility and sphere of action will enable Fr. Quentin to invest his priestly zeal and long years of experience in the mission field during war and peace to the greater honor and glory of God and the lasting good of the missions in China.

Fr. Quentin's missionary companion on furlough here at home is Fr. Kieran, who already has quite a few years of missionary experience behind him. Fr. Kieran joined our mission personnel in China in 1939, three years after his ordination. His contemplated two-years' language course at our house of studies in Peking had to be shortened by six months on account of the difficulties and troubles arising out of the Sino-Japanese war. During his subsequent years of work in China, Fr. Kieran has served the missions at Yanling, Supu, Yungshun and Chenki.

His work for the Chinese was interrupted by our war with Japan when with many others he was chased from his mission. He then offered his services to the U.S. Army in China and was accepted as a contract chaplain, which meant that he was appointed to minister to the spiritual

needs of the Catholic soldiers with chaplains' pay but in a civilian capacity and without the rank or privileges of an officer. Under his contract he could terminate his work in the army and return to his mission work on thirty days' notice.

In his work with the soldiers Fr. Kieran had to cover an area stretching for two hundred miles along the Burma Road. In the early days of the war he had to hitch-hike from station to station on army convoys. Later he was assigned a jeep for his personal use and also an assistant, who was a former seminarian. The bulk of the religious work for the service men in China was done by contract chaplains because of the lack of regular army chaplains. Many Passionists, Maryknollers, Vincentians, Dominicans and Franciscans, displaced missionaries all, lent a hand in the work. The importance and necessity of contract chaplains may be judged from the fact that forty percent of the 50,000 American soldiers in that area were Catholic men. Many of them were greatly surprised to learn that priests from the U.S.A. were working as missionaries in China.

Fr. Kieran has his own ideas about the most desirable way to provide chaplains for the men of the armed services. According to his opinion that way is not the way of commissioning chaplains as regular army officers. He believes the best status for a chaplain is the civilian status of a contract chaplain. This arrangement gives the chaplain greater freedom of action in as much as he is relieved of much official red-tape that

hampers the efficiency of priests working as regular members of the Army.

The visit of Fr. Quentin and Kieran here in the home country will extend to the fall of the year, when they will begin their journey back to the Orient to take up their great work again where they left it off last year.

Fr. Antoine De Groeve, Belgian Passionist who has worked as a missionary in China with the Fathers of our province, has enjoyed a furlough here in the States and in Belgium his native land. He left here for the west coast on June 6th last, whence he later sailed for the Orient.

Fr. Antoine's mission experience antedates by more than ten years the founding of our Passionist missions in China. He was formerly a Vincentian, being ordained in that institute in 1910 and was sent to China that same year. He studied the Chinese language under a native Chinese priest. After one year he was able to hear confessions of the Chinese Catholics and preach to them in their language. During a visit to France he applied for and obtained permission to transfer from the Vincentians to the Passionists. He made his religious profession as a Passionist in France in 1921. He remained in France until 1929 when he volunteered to return to the Chinese mission field to work with the Fathers of our province. Having been placed under the jurisdiction of the Province of St. Paul of the Cross, he returned to China in 1929. He worked in Hunan until 1935 when he received his first furlough. Returning from

furlough in January 1936, he was assigned to an area inhabited by the *Miao* in the interior of Hunan. He served five years in Yungsui. During that time he converted and baptized seventy-eight Chinese. During that spell of work in Yungsui he completed a translation of the Chinese catechism into the *Miao* dialect. The translation had been started by Fr. Basil Bauer, his immediate predecessor in Yungsui.

With the erection of Yuangling mission into a diocese, Yungsui mission became a parish with Pere Antoine as its first pastor.

Another recent event which will mean much in the not very distant future to the progress of Yuanling is the sending of eight new recruits to our mission territory in China. These young priests who will dedicate their lives to the truly apostolic work of teaching the Catholic Faith to the Chinese, are now on their way to the Orient, having sailed from San Francisco on July 20th. The new missionaries are Fr. Julius Durkin of Scranton, Pa., Fr. Justinian Gilligan of Rochester, N. Y., Fr. Roger Gannon of Boston, Mass., Fr. Hilarion Valteris of Pittsburgh, Pa., Fr. Thomas Berry of Greensboro, N. C., Fr. Anselm Lacomara of Brooklyn, N. Y., Fr. Carl Schmitz of Chicago, Ill., Fr. Paul Placek of Fargo, N. D. The first six of these young priests are from our eastern province and the latter two are from the western province.

The usual impressive departure ceremonies were held in St. Michael's Monastery Church in Union City, in Scranton, Pa., in Boston, Mass., and

in Chicago. Worthy of special notice was the departure ceremony held on June 30 in Boston. His Excellency, the Most Reverend Richard J. Cushing, Archbishop of Boston, requested that the departure ceremony in Bos-

ton be held in his Cathedral Church of the Holy Cross and so it was done. The amiable and zealous Archbishop presided at the ceremony, preached the sermon and imparted benediction of the Blessed Sacrament.

ST. MICHAEL PROVINCE

(France)

The Mission Chronicle of the Province of St. Michael presents a beautiful contrast to what we read in the daily papers of the troubles in France. Crowds of men and women, young and old earnestly and enthusiastically attend the missions given by our Fathers. It is good to read this, not only in reference to France as a whole, but also it tells us that our struggling Province in that country has the blessing of God on our specific work. There is noticeable a very pronounced devotion to our Blessed Mother, for in almost every mission account reference is made to Her, to her Feasts that occur during the weeks of the Mission her historical interventions, Lourdes, Miraculous Medal, Fatima, etc. Another healthy little side-incident in some of the missions is the blessing of farm implements. The erection or reblessing of the Mission Cross usually also forms a high point in the mission, and at times it is the restoration of a cruci-

fix that had been demolished by impious or ignorant hands.

Of course we expect the *Revue*, as it does, to comment on the Palestine situation, since St. Martha's was always more or less associated with the Province of St. Michael.

On June 29th the Province had the joy of having six of its young men receive Orders. Three were ordained to the Holy Priesthood, one of whom is the celebrated now Father Andrew Mary of the Cross, the erstwhile Novice who went through the horrible experiences of a Nazi Prison Camp. His experiences he wrote in the form of a sort of diary. We have a free translation of this diary and again promise our readers to publish it in these pages, God willing, soon. Besides these three young men who received the Order of priesthood, another was ordained subdeacon and two others received the Minor Orders.

PALESTINE

In a letter dated July 6th Father Albert writes that so far Bethany is not molested. Of course the sad death of Father John leaves a void in the Community and particularly for Father Albert himself. In the meantime

two Dominican Fathers have made their residence in our St. Martha Retreat. Also the Apostolic Delegate of Palestine has deposited his car with our Fathers in Bethany for safe keeping. In spite of all this, things can-



St. Martha's Retreat, Bethany, with V. Rev. Fr. Bonaventure, C.P., and Community, at the outbreak of the present Palestine war. At the extreme left of the picture may be seen the new addition to the building.

not be too normal because Bethany is close to Jerusalem and we have had occasion to notice that mail service is not too reliable, for the May PAS-SIONIST was returned to Louisville with the notice: "Returned to sender. Service suspended." Father Bonaventure, Superior of St. Martha Retreat, is still in this country. During

the summer he has been busy giving daily conferences to the Ursuline Sisters in Maple Mount, Ky., and bi-weekly to the Passionist Nuns and Sisters of Charity in Owensboro. We hope that the old adage be true also with regard to Bethany that difficulties and hardships in a new foundation presage great things for the future.

PROVINCE OF THE IMMACULATE HEART OF MARY

(N. Italy)

Quite befittingly does "Il Santuario di N.S. delle Rocche" issue an extraordinary number commemorating the

125th anniversary of the crowning of the Madonna honored in our church at Molare, North Italy. The Sanc-

tuary must be of ancient and renowned fame for in 1823 the Chapter of St. Peter's in Rome was approached to furnish the golden crown for the Madonna statue.

The old shrine was enlarged and remodeled in preparation for the crowning in 1823. Special mention is made of the great labor expended in clearing away the huge rock in order to make a piazza in front of the church. The actual ceremony took place on August 10th. The event was considered important enough to strike a special medal for the occasion. There is only one of these in existence, as far as is known, and it was found by accident by a mason whilst making some repairs.

In 1880 the Passionist Fathers started to officiate at the shrine. In preparation for the centenary of the coronation great preparations were made. Besides alterations on the

building and the surroundings a new altar was installed as well as a new statue of the Blessed Mother. Because the work was not completed the centennial had to be postponed a whole year.

August 10th 1924 was the date set for the coronation of the new statue. The occasion turned out to be a grand one. On the day itself five Bishops graced the gathering of some 20,000 faithful. It is estimated that during the following weeks about 100,000 paid their homage to N.S. delle Rocche.

It was quite natural then, that the authorities selected the shrine of Our Lady "delle Rocche" as the scene of the Marian Diocesan Conference held June 5th, 6th and 7th, 1948. The first day was set aside for the laity in general, the second for the members of the Catholic Action, the third for the diocesan clergy. Pontifical ceremonies and sermons were held on each of the days by the Bishop Dell'Omo, Ordinary, Bishop Giorgis, Ordinary of Fiesoli and the Passionist Bishop Peruzzo, Ordinary of Agrigento.

The celebration commemorated the 125th anniversary of the first coronation of the original statue of the Blessed Mother, the 25th anniversary of the coronation of the new statue and also the 25th anniversary of the consecration of His Excellency Bishop John Baptist Peruzzo, C.P. His Excellency joined the Congregation at the early age of nine. During the long span of his life (he is now in his eighties) he held many important positions in the Congregation: Rector, Provincial, General Consultor. The



New statue of Our Lady "delle Rocche". Insets show front and reverse sides of the medal struck in 1823



Passionist Church at Molare, which enshrines the statue of Our Lady "delle Roche".

climax of his episcopal career can be seen during the late war when he alone of all the authorities of his Episcopal city did not flee to safety but remained with his flock, at the same time taking the civil affairs into his own hands and turning his residence into a hospital for the war-stricken.

The same "extraordinary number" of *Il Santuario di N.S. delle Rocche* also carries another Chapter of the life of Venerable Father Dominic, C.P. by Father Federico, C.P. His complete life, now in book form, is also reviewed, like in all our Italian publications, most favorably. Also diocesan papers in Italy give great prominence to the book.

"Il Divin Crocifisso", official organ of the Confraternity of the Passion for North Italy, in its May and June numbers, philosophizes on the meaning of the victory of the April Italian elections, and the results of the Provincial Chapter elections. Therein we

also find a schedule of Lay Retreats to be held in the Retreat at Caravate; two in July, one in August and two in September. There are likewise accounts of Ordinations and First Masses, Golden and Silver Jubilees of Profession, notices of Missions in the Province, and Missionaries in Africa. The Meditations on the Eucharist and the Passion by Father Federico, which have been running serially for quite some time, came to a close in the May issue. The life of Rosa Calabrese is continued in the May number. A book of Passionist Mission Sermons, printed by the Vatican Press, is reviewed very highly. Interesting to note is that the Confraternity of the Passion in several places exists as an organized body with officers, programs, etc. Also the movement to erect a basilica in honor of St. Gemma is being urged and donations to that end requested.

In the Retreat of St. Gabriels, S. Zenone degli Ezzelini, the theology

Students presented a musico-literary program to the Community on the 31st of May on the Blessed Mother, as a preamble to the Consecration of the Congregation to the Immaculate Heart of Mary, as ordered by Most Reverend Father General. All agreed that the program did much to make the act of consecration "ex toto corde".

The same Theology Students of the Retreat of St. Gabriel have the approval of the competent authorities to edit a special number—Numero Unico—of their publication DOMINICUM to commemorate the centenary of the death of Venerable Father Dominic, C.P., in 1949. The whole is to be exclusively a student project. Students from the Provinces where

Father Dominic lived and worked will be the contributors in their own native tongue. The work, as planned, is to study Father Dominic as a man of his times, as a Passionist and as a Pioneer Apostle. We wish all success to the undertaking and are looking forward to seeing the results.

Gabriel, edited by the Philosophers of the Province continues to give bits of news from all over the C. P. World as well as ascetical and historical articles. Of the latter there is a series now being presented on our early history in the U.S.A. The paper is also apparently succeeding in getting an intercorrespondence among Passionist students, one of the initial aims of the publication.

AFRICA

(Haubi Mission—Tanganyika)

Off and on we read with great interest description of the life and work of our Fathers in the Tanganyika African Mission. But it is not often that we get the touch of a personal letter from that far off land. Such was our privilege and pleasure a few weeks ago when we received a letter, dated June 30th, from Father Candidus, C.P., a member of the Province of the Immaculate Heart of Mary, we believe. Although far from a Retreat and the monastic life and scattered in the African jungle, we sense from the letter, that nevertheless the Spirit of and devotion to St. Paul of the Cross goads these men on and is the reason for the great blessing upon their work among the African blacks.

Fr. Candidus sent us a few interesting facts about the mission. The Mission is now ten years old, has 3,819 Catholics and 353 Catechumens; 3 registered teachers and 44 catechists; 14 catechetical schools and 26 full time schools; 1 major Seminarian and 7 minor. During the year 1947 there were 127 adult Baptisms, 31 of which were in periculo mortis. 175 christian children and 46 pagan children baptized. Confirmations 224. Communion, 69,000. Boys attending school 921, girls 810.

At present a new church is under construction, but its progress slow. Father writes that a "Marshall-Plan" would be needed to cope with all their needs, but they place their hope in God's blessing and the intercession of St. Paul.

A LATERE CHRIST PROVINCE

(S. Italy)

Also "Il Sacro Costato di Gesu" emphatically calls the attention of its readers to the fact that the successful April elections in Italy did by no means put aside the necessity of continuing the fight for the right. In the "Mission Chronicle" of the periodical we get the general impression that the attendance at missions was influenced very noticeably by the political situation. In some places, perhaps in most places, though the good were more fervent, the others decidedly neglected to make the mission at all. In some instances during the course of the mission the tide changed spectacularly for the better, so that at the end of the mission, men, who were conspicuously absent during the

fore part of the week, formed the greater part of the audience at the end. In a few cases, even members of "the party" publicly renounced their allegiance, dropped their "red" emblems and received the Sacraments. What is particularly encouraging is the fact that the missionaries are applying the eternal truths to the present day situation for their hearers. In one place enthusiasm ran so high that in consequence of the appeal of the missionary the church bell was restored and a public monument erected in honor of St. Paul of the Cross—and all this with public funds. Beyond these burning questions "Il Sacro Costato" endeavors to instill a deep devotion to Mary and to St. Paul of the Cross.

PROVINCE OF HOLY CROSS

IMMACULATE CONCEPTION

RETREAT

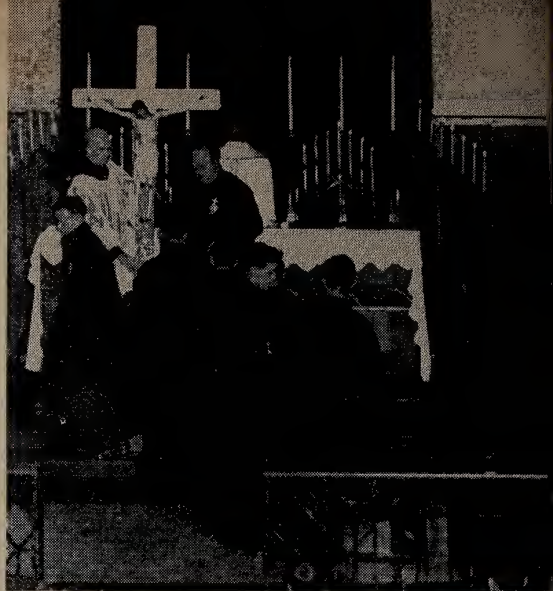
(Chicago)

Nowhere in the country was the U.S.A.'s Day of Independence welcomed this year with more gusto than right here. For it brought with it the group of our six Chinese Missionaries from the Eastern Province, on their way to the West Coast and to the "General Gordon", which has by now carried them to their field of labour. They were joined by two of our own Fathers, Carl and Paul, and on the evening of July 6th all were formally "sent off" in the departure ceremony in our parish Church. Father Provincial, standing beside the

big mission crucifix, delivered a real Passionistic "Commission to the Missionaries", which was followed by a very fine sermon by Chicago's Cardinal Stritch, who graciously presided at the ceremony. Very Reverend Father Gabriel officiated at the Solemn Benediction. It was really a treat to have these Eastern Passionists with us, and an inspiration to witness the total detachment that our Holy Founder so desired put into action in their self-sacrificing zeal. Our Father Anthony Maloney, who is to be their new Rector in Peiping, was present for the occasion, but did not leave for China until a few weeks later. Early in June we were cheered

DEPARTURE CEREMONY!

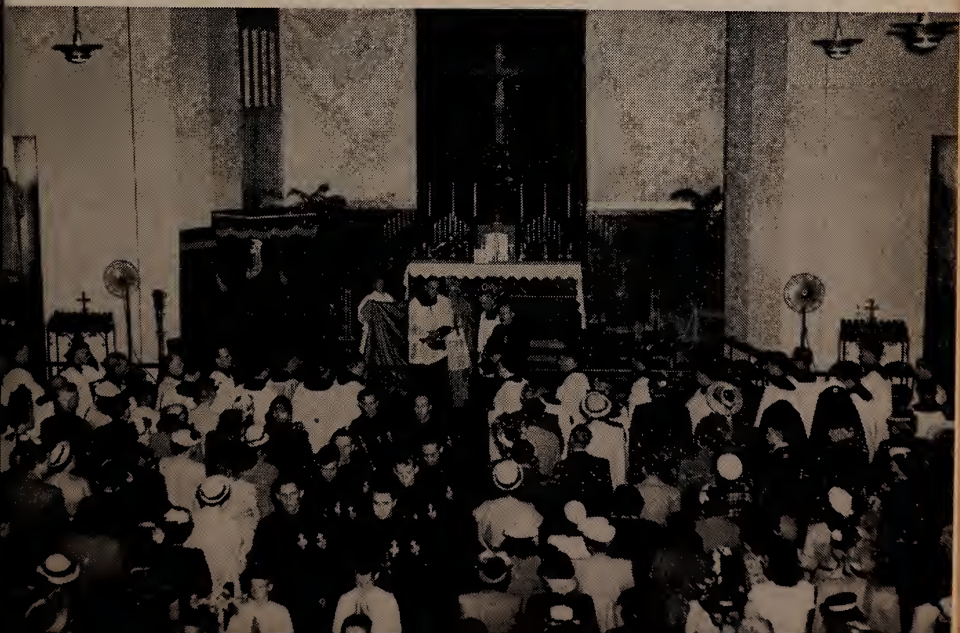
The following pictures commemorate the Departure for China of eight Passionist Missionaries. The Departure Ceremony took place at Immaculate Conception Church, Norwood Park, Illinois, in charge of the Passionist Fathers. (Right) Very Rev. Father James Patrick, C.P., Provincial of Holy Cross Province, presents the Crucifix to the new Missionaries, assisted by Rev. Fr. Richard, C.P., Pastor. (Below) His Eminence Samuel Cardinal Stritch who presided at the Ceremonies, surrounded by Very Rev. Fathers James Patrick and Gabriel, C.P., Provincials of the Western and Eastern Provinces, U.S.A., respectively and the missionaries.





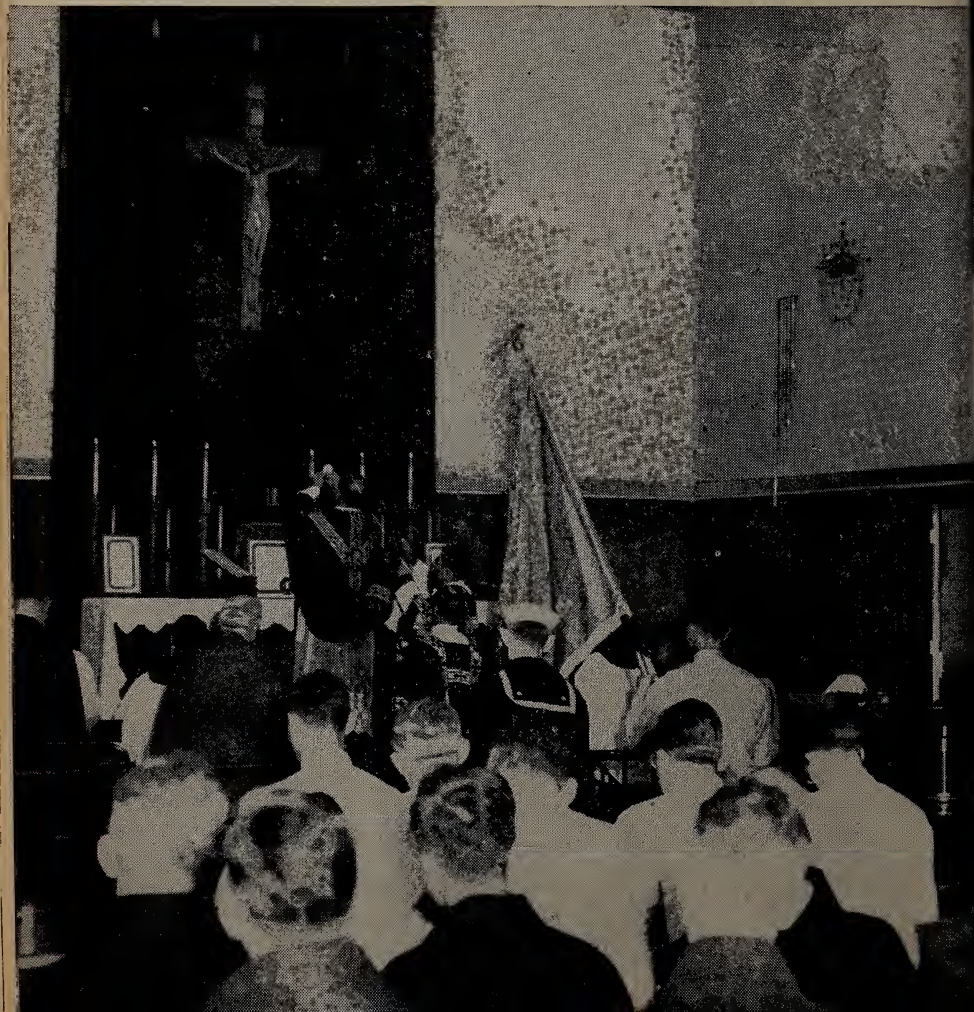
His Eminence delivering his address before the crowded assembly.

The eight young Missionaries below are ready to begin the last lap of their journey to the Orient. They will spend a period of time in Peking, China, devoting their time to a intense language study preparatory to going to Hunan, China, the final field of their missionary labours.



Return of a Hero!

On July 24th, the body of Fr. Owen Monaghan, C.P., was brought home to rest in the new Monastery Cemetery, at Immaculate Conception Retreat, Chicago, Illinois. A Japanese artillery shell ended the heroic service of this lovable Passionist Army Chaplain along the Ville Verde Trail, in Luzon, P.I., on April 7th, 1945. These pictures tell the story of how Capt. Owen Monaghan's mortal remains were laid to rest with full religious and military honors, surrounded by the members of the community and escorted by the Father Owen Monaghan Post of the S.W.V., which has taken its name from the twice-decorated hero.





(Above) As the casket is carried from Immaculate Conception Church.
 (Left) Very Rev. Fr. James Patrick, C.P., Provincial, offers the Solemn Requiem Mass, as members of the Fr. Owen Monaghan Post of the Catholic War Veterans pay military honors to the memory of Fr. Owen.
 (Below) Surrounded by the Community, the dead Priest's relatives, and visitors, the casket is prepared to be lowered to its final resting place.



by a visit from two other Missionaries, Fathers Rupert Langenbacher and Caspar Caulfield, veterans in the field, who were enroute to the East on a furlough.

The week of July 18th saw the transfer of the Philosophy Students from our Retreat in Detroit to that in Des Moines. The day they spent here enroute to St. Gabriel's Retreat was one enjoyed by all. The same week saw the new class arrive here to begin the study of Sacred Dogma, and the senior class departed for Louisville to take up the study of Moral Theology.

Hardly had we finished our farewells to them when Father Barnabas arrived from Palestine and Rome, where he has been studying Sacred Scripture in preparation for his examinations before the Pontifical Biblical Commission. Welcome home, Fr. Barnabas!

The same week brought yet another homecoming! On Saturday, July 24, our hero Army Chaplain, Fr. Owen, was brought home to rest, close beside the Grotto of our Lady in our new cemetery here. Full military honors were given the remains in the Solemn Requiem and Burial Service. Father Provincial sang the Mass, and Fathers Kilian and Neil assisted. Father Matthias, who had chaperoned Father Owen to the Preparatory Seminary thirty years ago, preached the sermon.

Just a month after the Missionaries from China left us, two more, from

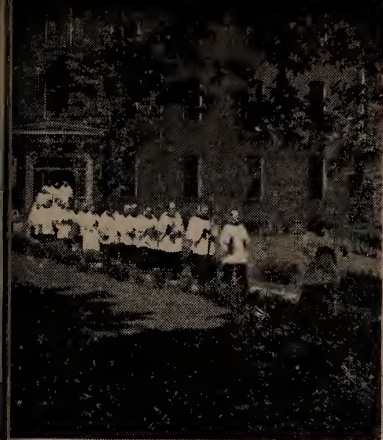
Italy, passed through enroute to Mexico. Two young Fathers from the Immaculate Heart of Mary Province in North Italy spent the Feast of our Lady of the Snows with us. It is difficult to say whether they or we had the more enjoyable time. Fathers Eugenio and Pellegrino had a very pleasant stay with us, before turning to the South, and their mission work in Mexico.

Fathers Jeremias and Henry left our Community for their new stations in Des Moines and Kansas, respectively, while Fathers Vincent X. and Godfrey arrived to take their places.

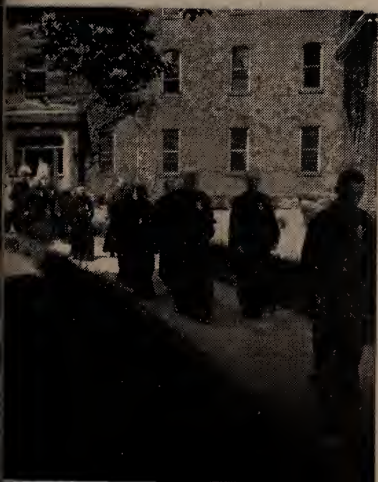
HOLY CROSS RETREAT (*Cincinnati*)

The retreat work here has been blessed abundantly by God. Though we do not see the hearts, we do know the numbers. We will wait for heaven to see the real results. But we might look at the numbers for our encouragement and inspiration. Our first year saw 524 men on retreat. Whereas the Jesuit Retreat House at Milford saw only 457 in its 13th year. And this, despite the colleges, high schools and alumni associations on which they have to draw. During this second year the average number of men each week is 21 (the comfortable capacity is 28). Only two week ends are still open for this year. Thanks be to God and to those in charge of the retreats. They use human means but rely on divine means.

All other news from "the hill" is eclipsed by the details of the Jubilee



Diamond Jubilee
of
HOLY CROSS MONASTERY



Celebration on June 22nd commemorating the 75th anniversary of the Monastery and Church here. The high light of the celebration for us was the presence of V. Rev. Fr. General. Beside him in the sanctuary were Archbishop Beckman and V. Rev. Frs. James Patrick and Gabriel. At the altar was Bishop Rehring who sang the Solemn Pontifical High Mass. He was assisted by representatives of the Franciscan and Dominican Orders and served by our own Frs. Gilbert, Hubert, Daniel, Francis, Gordian, Conleth, Nilus and Elmer; Fr. Thaddeus was Master of Ceremonies. At the altar rail stood Fr. Roland who traced in eloquent terms and tones the glories of the "holy hill." In the pews were Monsignori, Clergy, including several of our brethren from the East, Brothers, Sisters, one of whom was the Mother General of the Sisters of Charity, Mother Mary Zoe, and the laity. In the choir were the Students from Louisville singing under the able direction of Fr. Vincent Mary a melodious blend of Gregorian and two and three part harmonies. All were well chosen and well done.

Following the Mass dinner was served the clerical guests at the Hotel Alms. The menu bespoke Bro. Anthony's good taste. Fr. Justin as toastmaster kept everyone amused and entertained. The speakers were V. Rev. Fr. Valentine, V. Rev. Fr. C. Steiner, S.J., Rt. Rev. J. Markham, V. Rev. Fr. General and Most Rev. G. J. Rehring. An attractive Jubilee Book reflected the ingenuity and energy of Frs. Godfrey and Warren; to them Fr. Rector is very grateful. And speaking of gratitude we might put on

paper the gratitude to God in our hearts. May His past graces presage those for the future. And may we always endeavor to deserve them.

SACRED HEART RETREAT

(Louisville)

July 23 saw the arrival of six new Students at Sacred Heart Retreat. Confraters Carrol, Randal, Firmian, Clyde, Loran, and Simon will begin their study of Moral Theology. All six are Minorites, and look forward to receiving the Subdiaconate at the end of the school year now beginning. Their arrival raises the number of Students at Sacred Heart Retreat to nineteen. The large number necessitated the rearrangement of several rooms in the Retreat. The two chapels on the second floor had to be moved to one large room on the first floor, and the rooms utilized as cells for the Students.

Rev. Fr. Adalbert is coming from Detroit to take up his residence in the Community. He takes the place of Fr. Anthony Maloney, our genial Missionary to the Chinese, who has gone to Peiping, China, to preside over the Passionist House of Studies there.

Sunday, August 15th, the Feast of the Assumption, was the very appropriate occasion chosen for the solemn blessing of the new statue of St. Paul of the Cross which now looks down upon those who lie at rest in our Community Cemetery. This statue is an exact duplicate of that which sits high in a niche over our Detroit Monastery. Both were cast at the same time, but one was seemingly forgotten until this past year, when a former Passionist Novice, now working as a caster, re-



Solemn Blessing of the new statue of our Holy Founder in the Community Cemetery at Sacred Heart Retreat, Louisville, Kentucky.

ported its existence. Fr. Rector thereupon bought it for its present use. The statue, cast in solid concrete, weighs about 600 pounds. The Students built the foundation and pedestal for the new statue, utilizing a modern straightline design, whose simplicity and austerity produces a very pleasing effect. The ceremony of the Blessing was a very impressive one. Immediately after Solemn Vespers, the Community marched to the cemetery, singing the Litany of the Blessed Virgin, followed by *Cerue de coelis*, the First Vesper Hymn from the Feast of our Holy Founder. Very Rev. Fr. Julius then blessed the statue, and the Community returned to the Church singing the *Te Deum*. An unusually large number of Benediction-goers were present for the Ceremony.

MOTHER OF GOOD COUNSEL RETREAT

(*St. Louis*)

On the evening of July 15th, in fulfillment of the request of the Very Reverend Father James Patrick, our Provincial, and in accordance with the instructions of His Excellency, the Most Reverend Archbishop, the charge of St. Ann's Parish, Normandy, Missouri, was given over to the first diocesan priest Pastor, the Reverend Frederick J. Sprenke.

On the evening of July 26th the Most Reverend John P. Cody, Auxiliary Bishop and Chancellor of the Archdiocese of Saint Louis, installed Father Sprenke as Pastor of Saint Ann's Parish, Normandy, Missouri. It was on the closing evening of the Solemn Novena in honor of Saint Ann.

About forty priests and some five hundred parishioners gathered for the ceremony. Father Felix Ward, C.P., had taken over the parish from the Jesuit Fathers. And it fell to the lot of Father Bertrand Abell, C.P., to turn it over to the diocesan clergy. We are sure that another glorious epoch in the history of this great parish is just beginning.

ST. FRANCIS RETREAT

(*St. Paul, Ks.*)

After the arrival of the new postulants on June 9th, the most important item of news is the brief return visit of Father Paul to the Novitiate. It was his last visit with the Novices before his departure for China, so, once again, Father Paul was Vice-Master for a day. The Novices properly celebrated this farewell visit with a half-day on June 16th.

The new Vice Master, Father Joel, arrived on the 8th of July. That also happened to be the day of Vestition for the new Postulants. Very Rev. Father Robert Felix was celebrant at the ceremonies and his sermon was one of great encouragement to the new Novices in their new state of life. George Jakicic is now known as Confrater Francis Martin; Edward Mahon is now Confrater Michael Joseph; Elmer Tenhundfeld is now Carl Anthony; and Allen Monteith, formerly of Mundelein Seminary, Chicago, is now known as Confrater Jude.

On the next day, July 9th, the seven cleric Novices made their first Profession of Vows. Very Rev. Father Faustinus received their vows and

gave a very inspiring talk on the dignity of the Passionist Vocation. Father Master was assisted by Father Rector, who acted as Master of Ceremonies, and by Father Terence, who read the Passion.

Just six days later, on the 15th of July, the seven newly-Professed clerics departed for their new home in Des Moines.

Among the new members of the Community are Fathers George and Henry. They are replacing Fathers Sylvester and Terence who have been transferred to Cincinnati and Birmingham respectively.

Those who have lived at St. Francis Retreat and who have been well acquainted with the clergy of the Wichita Diocese, will be sad to hear the news of the death of two very good friends of ours. Father Tom O'Brien of Walnut, Kansas, died on the 17th of July. Just five days later, on the 22nd of July, Father Quinn, formerly Assistant Pastor in Coffeyville, likewise passed to his eternal reward.

Father Matthew Miller has requested that The Passionist express his gratitude to Very Rev. Father Provincial and to the Brethren in both the Eastern and Western Provinces for the kindnesses bestowed upon him during his Jubilee Trip. Father Matthew says: "Never before during the sixty-six years of my religious life did I realize, as I now do, the truth of those words of the Royal Prophet: 'Quam bonum et jucundum habitare fratres in unum.'"

ST. GABRIEL RETREAT

(Des Moines)

The Detroit Students arrived in Des Moines Wednesday, July 21st. The class from the Novitiate arrived nearly a week before. The truck, which was loaded down with student books, trunks, etc. . . . arrived before we did and the first year unloaded it. Everything was waiting for us . . . all in its proper place. The Community, the Brothers in particular, had done a tremendous amount of work. Brother Columban must have spent hours at the sewing machine to provide enough linens. There wasn't a thing that Father Rector overlooked.

Father Vincent X. resigned the chaplaincy at the Veteran's Hospital because of ill health. He is now stationed in Chicago. Fathers Mark, Fidelis, and Nilus also left us to become members of the Detroit Community. Father Quentin went to Cincinnati. Besides the four lectors from Detroit we have a new lector this year. Father Stephen Mary, who will take first year History of Philosophy, Sacred Passion and Public Speaking for all three classes. Father Ignatius is adding second year Philosophy to his English classes. Another welcome addition to the Community is Fr. Jeremias. After a long absence Fr. Paulinus is back with us again. His health is still poor and the brethren are asked to remember him in their prayers.

ST. PAUL RETREAT

(Detroit)

On July 19th and 21st the dove of peace and quiet settled down upon our monastery. No longer is heard the patter of feet on the third floor corri-

dors, for the students have left us for their new homes in Chicago and Des Moines. The third floor is empty now, awaiting the retreatants in October. Our religious observance continues, but we certainly miss the students in the choir. May the next few years bring us a new retreat house, and with it another group of students to make our community once again the largest in the Province.

Extensive repair on the roof and boiler, new flooring for the corridors and parlors, the purchasing of beds and equipment for the retreatants' quarters, will demand much of our attention in the coming months. By October we hope to have a fully equipped retreat house for the new work assigned us.

With cautious realization that an early enthusiasm may be merely the prelude to a later disappointment, we announce that the Laymen Retreat work at St. Paul Monastery is making a sure and steady progress. To date nine different Parish Groups have been scheduled for week-end retreats, which leaves but three week-ends to be filled before the Christmas season. One of these is taken tentatively. A Pastor of another Parish has been so considerate as to inform us that, while he would prefer a date after Christmas, he would take a week-end before Christmas if we are unable to schedule another group. There are fifteen other Groups definitely committed to the retreats. Their dates will be assigned at later meetings.

Personal letters sent to the various pastors, inviting their men to make

retreats with us, are meeting with a very favorable reception. These are followed by a visit to their rectory, sometimes to discuss ways and means of forming a group, sometimes to meet with the men whom they have selected as their Parish Retreat Captains and Co-Captains. In some instances a good groundwork is laid by our Fathers who are helping out in parishes. This has been the means of some fine contacts for which the Retreat Director is heartily grateful.

The soundness of the Passionist plan of organizing Retreat Groups on a parish basis is shown by the hearty response of both pastors and laymen. As yet, no pastor has given a definite and final NO to our invitation to send his men to our Retreat House. Their reaction might be summed up in the reply of one pastor who, when thanked for his willingness to form a group, said: "THANK me. You don't have to thank me. Why, you're helping us." It was encouraging, too, to hear one Parish Captain ask if it would be possible for a parish to have more than one retreat date. He suggested that our big problem would be to find space for those who wished to make retreats; and his is not one of the largest parishes in the Archdiocese. Did we make mention in the beginning of this article of "an early enthusiasm"? We are not so optimistic as to forget that this first year's schedule of a proposed 44 or 45 week-ends of retreats is far from being completed, and the full complement of 28 men for each retreat is far from assured; but the outlook is bright.

Following is the list of scheduled retreats: Oct. 1-3, St. Mary of Red-

ford; Oct. 8-10, St. Mary, Rockwood; Oct. 15-17, St. Scholastica; Oct. 22-24, Our Lady, Gate of Heaven; Oct. 29-31, Christ the King; Nov. 5-7, St. Brigid; Nov. 12-14, St. Catherine, Algonac; Nov. 19-21, Sacred Heart, Dearborn; Nov. 26-28 not filled; Dec. 3-5, All Saints; Dec. 19-12, not filled; Dec. 17-19, (tentative) St. Alphonsus, Dearborn. This last parish along with St. Mary of Redford and St. Scholastica have promised more than one group. We will have more news to report later. In the meanwhile keep us in your prayers to Christ Crucified that this work will prosper for the souls of men so dear to Him.

ST. JOSEPH'S RETREAT (Birmingham)

Fr. Gregory (McEttrick), C.P. was transferred to our Retreat from Cincinnati, arriving July 23rd. Our Mountain-Retreat reminds him of China (so he says) where he spent 16 years in the mission Province of Hunan.

Shortly after Fr. Gregory's arrival Fr. Damian, C.P., was transferred to Sierra Madre to conduct the lay retreats there. Needless to say we are going to miss his kind personality and his capable work. His replacement, Fr. Terrence, is due here August 17th, after closing a retreat he is conducting in Paola, Kansas.

Although we have had no retreat-assignments this summer we have been fairly busy with supply work, mostly in and around Birmingham.

In the last issue of *The Passionist* mention was made of the fact that Fr. Leonard was on his way East to see about an appointment as Chaplain in

a Veteran's Hospital. He was immediately appointed to a vacancy at the Veteran's Hospital in Aspinwall, Pa.

CHRIST THE KING RETREAT (Sacramento)

Between Retreats to the Clergy and the Sisters, the work of Christ the King Retreat centers on supplying aid to the Bishop and the Priests of the Diocese.

The road into the new Property was recently top-surfaced. An added note: the Drive for Funds for the new Retreat House has officially closed, but friends and benefactors continue to show their interest.

HOLY NAME RETREAT (Houston)

There is important news from Holy Name Retreat. From the "Laymen's Retreat News," a self-explanatory little sheet which flows regularly from the gifted pen of Father Conleth, Retreat Director at Holy Name Retreat House, we find that the signal has been given for full speed ahead for the new Retreat House. Work will begin on the first unit of the new retreat house in 1949, and the men of the Galveston Diocese are promised a retreat house unexcelled by any in the Nation, for though this first unit will be very modest, it will grow and develop in proportion to the great good will of the men of Texas whom it will serve.

With construction on the new Retreat House still some months off, there is more immediate work needed. Grading has been done in the area in front of the present Retreat House,

while head walls and two new stone pillars have dressed up the entrance to the property.

Holy Name Retreat lists two new members, both seasoned missionaries.

Father Bertrand Abell comes from St. Louis, where he has until recently been pastor of St. Ann's Church there, and from Cincinnati comes Father Aelred Torisky. Welcome to both!

OUR PARISHES

IMMACULATE CONCEPTION

(Chicago)

The annual Carnival of Immaculate Conception parish opened on July 9th and ended on the 11th with the raffling of the Dodge sedan as the climax. We are happy to report that the Carnival was a huge success.

ST. AGNES

(Louisville)

The *St. Agnes Parish News* is a brochure put out by St. Agnes Parish in the interest of its Annual Carnival. It doesn't brag when it says that for more than 20 years the Summer Carnival of St. Agnes Parish has been the entertainment and social highlight of Louisville, Kentucky. Even more than that, today it has become an institution in the history of the Parish... a common meeting ground for all the members of the Parish and their friends throughout the City... and a symbol of true Kentucky hospitality. The continued success of this yearly carnival—and this year's carnival, held on August 6th and 7th, was another grand success—is a tribute to the resourcefulness of Fr. Aloysius, C.P., its originator, and of Fr. Anselm, C.P., present Pastor, who has labored so mightily to continue it.

Proceeds of this great event will be used, the *News* reports, for the new Parish School. Construction began im-

mediately after the Carnival. Out of many hearts faded memories will be kindled when the present school building is demolished to make way for the new. But the modern building which will take its place will be a tribute to the Parish.

HOLY FAMILY

(Ensley)

The terrific heat of Summer has taken its toll down Ensley way and we are proceeding at a walk when we should like to run. However we have not been standing still or been idle.

The Holy Family Hospital Drive has been started after months of effort to secure a General Chairman and a Co-chairman. The job just seemed too big to those we asked to take it. Even now we are waiting on for a "Big" Name to front for us. Mr. Horace F. Singleton, State Health Administrator, spent over 3 hours with Mother Ann Sebastian, S.C.N., Mother General of the Sisters of Charity of Nazareth, on her visit here for the Ground-Breaking ceremonies which were held on July 2. The Sisters have made an application for a grant of \$150,000.00 from the Government for erecting a 60 bed Negro Hospital to the rear of the present wooden structure Mater-nity Hospital. The total cost will be \$450,000.00 of which \$300,000.00 must be raised by a Campaign Drive. Very

Rev. Fr. Provincial and the Rectors of the Western Province have contributed \$2,500.00 and the cash pledges which have been received to date amount to \$74,000.00. The plans and specifications for the new Hospital will soon be completed and the bids let. We are hopeful that no more than 2 months will elapse before actual construction begins. Provision is being made to enlarge the Hospital eventually to 200 beds. Because of the general dislike of the Church and the Negro here in the South we shall have to work hard to raise the money locally. But we are determined to go forward whatever the cost. Once actual work is begun on the new Hospital we feel sure the Colored people of Birmingham and the surrounding area will come forward and contribute. They have been taken in so many times before about a hospital drive that they are rather suspicious.

Father Eustace, C.P., at the insistent request of Msgr. J. B. Canepa, pastor of St. Mark's Church, Birmingham, accepted the task of preaching the 15 day Solemn Preparation for the Feast of the Assumption. This is an annual affair and an age old custom among the Italian people. The Rosary is sung in Italian each night. Because of the great heat here in August, permission was obtained to have the services outdoors. The use of a loud speaker system helps to overcome the noise of the streetcars and Diesel engines that go by just across the street. St. Mark's Church is located at East Thomas, a suburb of Birmingham, and just a few miles from Ensley, and 2 blocks away from Station WBRC Ra-

dio Transmitter. One amusing incident happened as Fr. Eustace began the announcements. Suddenly, without warning, there came from the loud-speakers: "Dropo is on first base." Our amplifier began to pick up the Birmingham baseball game. Needless to say the speaker system had to be turned off, as Fr. Eustace said to the congregation: "Otherwise we might have a home-run in the middle of the sermon."

Fr. Eustace said he never had the experience before. He was rained "out" before in giving missions, but never rained "in." The second night of the Solemn Preparation he was rained in. The next night someone yelled "Fire in the Church" just as he was about to announce the text of his sermon. After the excitement subsided Father went on with his sermon as though nothing had happened except to make the observation that "the Devil is really working on us. He rained us "in," started a fire, brought the ball game and some Grand Opera through our loudspeaker system. But we won't let him stop us in our Preparation." At this writing the services are going on with greater crowds than ever.

We have a Carnival going on from Aug. 2 to 14. The R & S Amusement Co., supplies the rides and concessions and we supply the ticket sellers. Merry-Go-Round, Giant Swing, Ferris Wheel and Spit Fire give the kids and grown-ups a thrill. The Spit Fire is the nearest thing to an airplane ride that can be duplicated near the ground with "barrel roll" and similar gyra-

tions. Very Rev. Fr. O'Neil, C.P., who was with us for a few days in supervising the building of St. Mary's School at Fairfield, was the only one with courage enough to ride the Spit Fire. The Carnival employees were anxious to get Fr. Canisius on it, but he declined. All in all we are having a happy time of it here at Holy Family with work galore.

ST. GEMMA (Detroit)

The parish Carnival, held on June 25, 26, and 27 was a grand success. We purposely kept it small as we had no more than five couples who were experienced in working for such an affair. These three days have produced a group of willing workers upon whom we may place the burden of future socials. As the parish is composed of three different sections, the parishioners were brought together in a spirit of unity. The prizes were: a Philco Television, Kelvinator Home Freezer, Mixmaster, Proctor Toaster, and an American Beauty Iron. As this was the first parish Carnival, the costs were a little higher than we had anticipated. The gross proceeds were over \$8,000 and the net profit amounted to \$4,500. This is a goodly sum realized at our first parish social and we have every assurance that our people will work the harder in the future.

Following the Carnival we held a three weeks period of instruction for the children who attend the public schools. This Religious Vacation School was conducted by two Dominican Sisters who made great sacrifices to come each day. Forty-eight young-

sters registered at the beginning, and in spite of sickness and family vacations, about forty reported faithfully every day. The Sisters accomplished wonders with these children, so much so that the parents are most eager to have "Our" Sisters in the parish all year long.

Since the beginning of the parish, the Youth and what can be done for them has been constantly in mind. We are hampered by a lack of space, and we fear to let the Teen Agers jitterbug in the parish hall. A recent meeting of the Youth brought ten young men and maids together, who are formulating plans for an active Youth Club. It is too early to predict the outcome of their ideas, but judging from the interest displayed we should have an excellent Youth Club functioning in the near future. When this parish society is properly organized we hope to start a club for the Teen Age group.

Not long back the Pastor had an interview with His Eminence, Cardinal Mooney. His Eminence has graciously permitted the Pastor to have an architect plot the parish property with the intention of finding out what may be built on it. The grounds provide a parish hall, a school, a future church, convent and playground. Permission was asked for the parish hall at present. When the general picture is completed, it must receive the approbation of His Eminence and the diocesan building commission. We are earnestly hoping and praying that the project will be approved, and that we shall start on the parish hall before the cold weather begins.

ST. GABRIEL PROVINCE

(Belgium)

For readers of French and lovers of Bl. Mary Goretti the July number of the REVUE PASSIONISTE will be most welcome. The whole issue, a "special" number, is not only dedicated to her, but from cover to cover treats of the modern St. Agnes. The cover-design reproduces a portrait of Bl. Mary that was made under the directions of her own mother. The Editorial, by Fr. Evarist, C.P., contrasts the life of the Blessed Martyr with the life of many in the world today and gives the reasons for the difference. The first article presents a picture of the life and death of Bl. Mary. This is followed by an explanation of how the Passionists became interested in the the Bl. Mary. Two further articles give honor to Mrs. Goretti, her Mother, and to the Beatification ceremonies, respectively. The issue of the Revue closes with the address of His Holiness, Pope Pius XII, on the occasion of Bl. Mary's beatification. These articles are interspersed with pictures as of Mr. and Mrs. Goretti, her parents, the house where Bl.

Mary was martyred, the triumphal procession at the beatification, and the urn containing the blessed remains.

The Revue also announces that it has set up a *Mary Goretti Office* which solicits the sending of notices of any favors received through the intercession of Bl. Mary and promises to give prompt information, upon request, about the Bl. Martyr, regarding her canonization, cult, etc. Roman circles think that Bl. Mary will be canonized during the next Holy Year, 1950. The Revue also offers, for a very moderate consideration, postal cards of Bl. Mary as well as pictures 6 x 9 or 18 x 24 cm. There is also a life (French?) of Bl. Mary available, 64 pages.

THE PASSIONIST wishes to congratulate the Province of St. Gabriel on the honor of being called upon to give one of its members as Fourth General Consultor in place of the much lamented Fr. Martin, in the person of Very Reverend Father Vincent of the Mother of Sorrows (Pype).

MOTHER OF HOLY HOPE PROVINCE

(Holland)

Upon the request of the Provincial Curia the Sacred Congregation of Rites has granted permission to all the Retreats of the Province to celebrate the Feast of Our Lady of Holy Hope as a first class Feast with a common Octave. The General Curia has permitted that the Feast be celebrated also with Solemn Vespers,

Matins and Mass and all the rest that we are accustomed to observe on the first class Feasts enumerated in our Ritual. These permissions were given in view of the fact that the Province is dedicated to our Blessed Mother under that title and especially in gratitude for the singular protection granted during the last war. This



Rectoraat Maria-Hoop
Binnenkapel van het Passionisten

Chapel in Our Lady of Holy Hope Retreat, Holland.

privilege was used for the first time this year and the occasion was also used to have the Consecration ceremonies to the Immaculate Heart as ordered by our Father General. The whole Province had been exhorted by a circular letter from the Father Provincial to an increased devotion to Mary, and that special importance should be manifested on this first occasion of celebrating the Feast with special rank. Consequently, in the churches of the Province on July 9th there was Solemn exposition of the Blessed Sacrament from 9:30 A.M. to 12:00 P.M. At noon the entire Community again assembled, the act of Consecration to the Immaculate Heart of Mary was made and the Benediction imparted with the Blessed Sacrament. Thus the Province has reason to hope that Mary more than ever

will show her "validissimum patrocinium" in favor of the Passionists in Holland.

Holland for a long time was very active in foreign mission work and our Fathers are not behind the rest of the land in this line. The Passionists were prominently represented in the late Mission exhibition held in the country. Besides their own Mission territory in Borneo they also have some of their men working with the Belgian Passionist Fathers in the Belgian Congo.

The July- August number of GOLGOTHA gives much prominence to Father Charles of St. Andrew, C.P.: A Sketch of his life and a long list of "favors received." GOLGATHA has also lately installed an addressograph of American make.

PROVINCE OF ST. PATRICK

(Ireland)

We are sorry that the bulk of our news from the Province of St. Patrick carries a note of sorrow. God called two of its members to eternity within the last few months. On April 23rd, in the 47th year of his life Father Jarlath of the Mother of Sorrows (Killian) was called to eternity. After his ordination to the Holy Priesthood he commenced his missionary career but was soon stricken down with a malady that forced him to leave all active work. His vocation seemed to be one of suffering and he lived up to it loyally. As long as he was physically able to do so, he took part in all the community exercises. Thus, although withheld from preaching by word he did so, however, emphatically by example. He made light of his troubles, showed a cheerful demeanor and carefully prepared for the inevitable end.

A little more than a month after Fr. Jarlath's death, Fr. Victor of the Seven Dolours died after a comparatively short illness. He was about the same age as Fr. Jarlath but his life

had the blessing of more activity. For a considerable part of his religious life he held the position of Vicar at St. Mungo's Retreat, Glasgow. His deep sonorous voice helped his successful missionary career and he also had occasion to bring peace and consolation to many souls in the confessional. The last few months of his life he had charge of the Catholics in Prestonpans where his untiring efforts and spirit of self-sacrifice contributed not a little to his untimely end. His Requiem Mass was offered in the spacious Passionist St. Mungo Church, Glasgow, with the assistance of His Grace, the Archbishop of Glasgow, and the faithful crowding the nave of the edifice to the doors. R.I.P.

The Summer 1948 schedule of Missions and Retreats for the Province looks very full and varied as represented in the August number of the "Cross." Passionist Sisters, Sisters of Mercy and Christian Brothers make up about one third of the ministries enumerated.

GERMAN VICE-PROVINCE

Unofficially we are told that a Chapter was held in the German Vice-Province under the Presidency of Very Reverend Father Malcolm of Mary, First General Consultor. The electoral results of the Chapter are as follows: Very Reverend Father Walter of the Sorrowful Mother (Mickel) of the Province of St. Paul of the Cross, Vice-Provincial; Very Reverend Father Paul of the Passion

(Boeminghaus) of the German Vice-Province, First Consultor; Very Reverend Victor of St. Nicholas (Koch) of the Province of St. Paul of the Cross and establisher of the German Foundation, Second Consultor and honorary Provincial. The letter conveying this news calls Very Reverend Father Walter the First Vice-Provincial. This would imply that the German foundation has recently been

raised to a Vice Province. To have certain knowledge in this the official Acta Congregationis will have to give us the information. If the unofficial news be true this is a legal step forward, for which we add our Congratulations.

July 17th was also the day set for the ordination of one of the German students to the Holy Priesthood by His Eminence Cardinal Faulhaber.

However, along the material line the Vice-Province seems still to be in straights. Recently one of the Fathers from the Province of St. Paul of the Cross who volunteered to help in Germany had to return. Another fact that struck the Vice-Province lately very hard was the reestablishing of the German Mark which slashed the bank account by 90%. This also ren-

dered impossible the reconstruction of the bombed building and other repairs on the Munich Retreat property.

The Munich Retreat is the Preparatory Seminary for the Province. At present there are only five students but applications may come before the school-year reopens. One of the students, taking advantage of a special course offered by the government to War Veterans, finished the entire College work in two years, passed the examinations successfully and entered the Novitiate in August. We understand that in the recent Chapter of the Vice Province, Very Rev. Fr. Victor, besides being elected Second Consultor, was also selected to be Master of Novices. The derth of personnel necessitated this combination of offices as well as others. Thus Father Wal-

Members of recent Chapter held in German Vice-Province. Seated, left to right: Very Rev. Fr. Malcolm, President; V. Rev. Fr. Victor, elected II Consultor; Standing: V. Rev. Fr. Walter, elected Vice-Provincial; V. Rev. F. Paul, elected I Consultor; V. Rev. Fr. Peter, (Calvary Province) elected Rector of Maria Schutz; Rev. Fr. Frederick.



ter, Vice-Provincial, is also Rector at the Holy Trinity Retreat in Schwarzenfeld and Fr. Paul, First Consultor, Rector in the Munich retreat.

Perhaps the greatest event of a personal nature in many a year for the Vice Province was the return of their Father Dominic from Russian captivity. Father Dominic was in captivity four years, working in a mine near Stalingrad. During the last year of the War he celebrated his last Holy Mass. As is to be expected, he is in a very weak condition, physically and also psychologically. He is still reliving the horrible experiences. He is in bed and as yet unable to say Holy Mass. There is still another Father of the Vice Province in the hands of the Russians. It is said that his health is in far too good a condition to expect a near release.

PASSIONIST NUNS

OUR LADY OF SORROWS CONVENT

(Pittsburgh)

September 26th is the day set for the temporary profession of two Novices, Consorella Mary of Jesus Crucified and Consorella Gertrude of the Sacred Heart.

Most Reverend Father General has also made visits to Our Lady of Sorrows Convent, and the Nuns tell us how happy they were to have the opportunity and the blessing of meeting His Paternity.

ST. GABRIEL CONVENT

(Scranton)

"The Retreat Bulletin" for June-July 1948 is dedicated to our Lady of Fatima and the Family Rosary. The Editorial, by the new editor, Fa-



Standing, left to right: Frs. Frederick, Dominic, (recently returned from Russian Captivity) and Fr. Joseph (still in Russian Captivity). Picture was taken when they were Novices under Fr. Leopold (seated).

ther Walter Wynn, C.P., urges the women of the Retreat League to follow the urgent request of our Lady of Fatima by leading a life of penance and a meditative recitation of the Rosary. A feature article of the issue is a history of the Passionist Nuns with a powerful apologia in favor of the contemplative life. — "Retreat House News" tells us that the Retreat work is continuing, even including one eight day Retreat.

ST. JOSEPH MONASTERY

(Owensboro)

On August 4th another tangible step forward was taken, in the vestition of a Postulant with the Holy Habit. The ceremony began with an address by His Excellency, Bishop Cotton, on the meaning of the ceremony about to take place. After the Mass, during the ceremony proper, Father Bonaventure, Superior of St. Martha Retreat, Bethany, Palestine, gave the sermon for the occasion. His Reverence gave a short history of the Passionist Nuns and an appreciation of the contemplative life in the Congregation. The tiny chapel was overcrowded with relatives and friends of the new Novice. We wish to congratulate our good Nuns on this increase in their little family and we know they are happy to have a white veil brighten up their "halls."

During the summer the Nuns were privileged to have had two conferences a week from Fr. Bonaventure. Fr. Alfred helped them along the material line, not only by conducting several Lay Retreats in the Monastery but also by insulating the attic of the monastery. This in time will enable each Nun to have a private cell, according to their Rule. Up until now this was impossible. The news-reporter adds to this: "When he completes this we'll have to get him started on the foundation of our real monastery."

Just now the Nuns are looking forward to new arrivals. One is announced to arrive on the Feast of the Assumption and four on the Feast of the Nativity of Mary.

Our "Sisters" in Owensboro also relayed to us the news that the Nuns in Sables, France, are continuing the building of their chapel with admirable trust and confidence in God and St. Joseph to obtain for them the means to meet the expenses. In Marmers, France, the Nuns were struck so hard with a flu epidemic that the observance had to be discontinued and the elections postponed till the Feast of St. Gemma in May. Reverend Mother Mary Hyacinth, former Superior was postulated for another term of office.

MARYDALE

(Erlanger)

The community experienced great joy on August 9th. On this day Consorella Mary Catherine of the Most Holy Rosary was vested as our first novice. As our Most Rev. Bishop could not preside, he delegated Rt-Rev. Msgr. G. H. Geisen to take his place. He was assisted by our Chaplain, Rev. Fr. Nicholas, C.P. The sermon was delivered by Rev. C. A. Towell, of the Covington Diocese. Rev. Fathers Sylvester and Anthony were present representing Mt. Adams. A group of Seminarians came down from Marydale Camp to sing for the Mass and Benediction. The Vestition ceremony came off smoothly and made a deep impression on those who for the first time witnessed this ceremony. Our new Passionist Novice requests prayers of the Province, and we humbly hope, God willing, that a year from now there will be another Passion sign worn over the heart of one whose life will be consecrated to the spread of the devotion to the Passion.

Within the past few months, we have been honored with several visitors. Very Rev. Fr. Bonaventure, and Fathers Matthew and Cyril were here, as also Very Rev. Fathers Ernest and Berchmans together with Fr. Anthony Maloney. At long last, Rev. Fr. Cornelius—who played no small part in our being received into the Diocese—visited us.

IMMACULATE CONCEPTION CONVENT (St. Louis)

Visitors to Immaculate Conception Convent at Kirkwood no longer drive past the place and fail to locate it as formerly happened. One of our good benefactresses who had experienced some difficulty in this regard had a sign made for us which reads "422 S. Geyer" in gilt letters on a white background. She brought it out and accompanying her was a nephew, a Protestant minister, whom she had placed the sign securely alongside the steps which lead up to our property. Further identification of the convent is possible from a gilt cross erected over the chapel.

The exterior work on the building is completed and the white asbestos shingles over all gives the house a rather pleasing appearance especially now against the background of green formed by the foliage from the many trees on the property. In contrast to the appearance which the house presented when we arrived here in the early winter it is, as one of our visitors remarked, "something of a transformation."

Most of the interior work is finished with the exception of the choir where we still remain without the usual benches and kneelers. These however are being made and should be ready within the month. We have a reed organ, a very sweet-toned Kimball and a beautiful small altar in two-tone oak finish. A benefactor presented us with a lovely statue of the Sacred Heart; also a large wood carved crucifix which being originally made in Mexico had passed through a series of adventures before reaching us. The sisters of the motherhouse of the Daughters of Charity made us a gift of a number of smaller crucifixes and the superioress of their Villa St. Louise gratified a long cherished desire in the gift of a large clock which strikes the hour and half hour.

We are keeping very busy. Our altar bread business is gaining customers and we must keep our fingers flying to complete the orders we have for altar linens. We are putting the finishing touches to the inside work which must be accomplished before the establishing of our canonical enclosure. The shipment of lumber for the fence has arrived and the holes for the posts are being dug this week. When the fence is completed we will be ready to ask for the solemn establishment of the enclosure by the archbishop.

From Holland comes one of the most interesting and inspiring accounts that we have seen in some time. It is concerned with the visit of Msgr. Cento, Apostolic Nuncio to Brussels, to the cloistered *Passionist Nuns of Tielt, Belgium*. The story as-

sumes added importance when we recall that the Brussels post is considered one of the highest posts in the pontifical diplomatic arena. This first visit of the Nuncio was followed by several letters. We are happy to be able to give in *The Passionist* a digested view of Msgr. Cento's visit, and also several inspiring excerpts from his subsequent letters.

"The Community was immediately informed, and we knelt at the door of the Monastery and received the Monsignor's blessing. His Excellency asked us to take him to the Chapter Room, and there he spoke to us as follows: "Dear Sisters and Beloved Daughters of Saint Paul of the Cross. I congratulate you on your sublime vocation for a three-fold reason... because you are Virgins, Brides of Christ. In the active congregations, Christ is seen in the children taught or in the patients tended, but in your congregation...! You Sisters see Christ Himself "always and in everything." Permit me the liberty of a little comparison, between physical and spiritual geography. High up on the mountains there lies eternal snow, while above them the sun spreads her mild warmth. Basking in that warmth the snow melts and streams in brooks to the valley below, bringing with it fertility. In the same way you Sisters bring the fertility of grace from Mount Calvary, where you kneel with Magdalen at the feet of Jesus, to the world below. Here in your monastery you live like the blessed in heaven, in the incessant contemplation of the face of God. By your holy Faith you see God in everything and everywhere ... How sublimely beautiful is your

vocation, and valuable like a pearl your Holy Rule! And your beautiful habit! How happy it makes me! I so love your Passionist Vocation: to stay incessantly with our Sorrowful Mother Mary at the foot of the Crucifix, and there beseech grace for the whole world. For all graces ultimately come and will always come from the Cross. ... Dear Sisters, may you reach the height of perfection. It is the heart's desire of your Holy Founder, whom I so admire! Saint Paul of the Cross as a Founder is one of the most outstanding figures in Holy Church. His Congregation is really a master-piece. Sisters, I beseech you to persevere in your beautiful vocation. Certainly, many persevere, but how few reach the height of holiness. Sisters, be great saints! This is my most earnest and fervent wish. I shall always ask it for you when I kneel before my Crucifix. And now I'll show you something that will please you. (And here His Excellency drew from his cassock a large Passionist Sign, which he wears constantly. Then he continued:) I have also made your fourth vow, to spread devotion to the Holy Passion. Dear Daughters, every time that I renew the Mystery of Calvary I shall think of you. But you must also think of me and pray that I may obtain a great and ardent love for the Crucified Jesus. Pray to your Holy Founder, whom I so admire, and in whose spirit I shall live fully here on earth. Would that I might be numbered among his sons in heaven"

From Brussels, His Excellency subsequently wrote as follows:
Reverend and Dear Daughters in our
Lord,

It was a heavenly spectacle for me to see, and in such great numbers, the daughters of St. Paul of the Cross. How I admire your incomparable Founder! He is one of the Saints who have most influenced my spiritual life. Everything about him delights me, especially his burning love for our Crucified God, and his ardent thirst to partake of the Passion through penance. Is that not his characteristic? Happy those of his sons and daughters who imitate his example and reproduce in themselves his physiognomy.

Truly and sublimely beautiful is your vocation which keeps you always upon Calvary in the "school of the loving" as your Father has called it.

Likewise for myself, ever since my youth the daily object of my meditations has been the sorrows and humiliations of our Lord. And if one could choose in paradise upon what he would fix his eternal contemplation, my choice would be the excess of

infinite love which has caused the Son of God to die upon the Cross for me.

Pray for me that, to the greatest possible extent, I may live according to the spirit of your Institute.

On my part I promise constant reciprocation, asking Jesus to make great saints of you. I cannot conceive of a mediocre Passionist: with one's face ever lifted towards one's Spouse, of necessity one must tend to the summit of perfection, crucified for love unto death, as He was.

I am sure that one of the ends of your immolation is the sanctification of priests in general and of your brothers, the Passionist Priests in particular. Ah, beg God incessantly that all their ministries may equal their dignity, and that those who have the happiness to belong to your venerated Congregation may preserve that ravishing tradition of fervor and austerity which honor it!

Ferdinand Cento,

Arch. Nuncio Apostolic.

PASSIONIST SISTERS

The visit of Very Reverend Father General, C.P., and Reverend Father Leonard Gownley, C.P., to Bristol on July 5 was a great and unexpected joy for all the Sisters. We regret that pressing business prevented his being present at the Profession Ceremony on July 6, at which Sister Mary Paul of the Cross pronounced her First Vows.

July 10 was an eventful day for the Sisters in Dexter Street since Very Reverend Father General accompa-

nied by Reverend Father Gordian Murphy, C.P., arrived in the afternoon and spent a few very enjoyable hours. That evening the Reverend Fathers drove to the convent in Peace Dale where they spent the night. Wakefield convent being hard by, they had an opportunity of visiting the Sisters there too. We sincerely hope that Very Reverend Father General will retain many pleasant memories of his visit with us, as the Sisters will ever cherish the remembrance of his paternal interest in their undertakings.

Busy vacation time is in full swing! Two sisters are attending Providence College, taking advantage of the course being given in Theology. Two more have the distinction of being in the first group of nuns to be enrolled at the Rhode Island College of Education. Catholic Teachers College is favored with the presence of five more of the sisters! Summer Religious Vacation Schools are conducted in the Assumption School, Providence, in Wakefield, and in St. Philomena's Naragansett Pier—all under the tuition of our Sisters.

The four Sisters who have returned to their native Ireland are having a wonderful and well-earned vacation. Renewing old acquaintances and recounting stories of life in the U.S.A. must afford them many a tear and a smile.

"The Cross" in its June issue gives of the results of a recent Provincial Chapter held in Ireland by the Passionist Sisters. From the report we learn that the Sisters have twelve convents in Ireland.

LADY OF THE PASSION

O Lady of the Passion, dost thou weep?
What help can we then through our tears survey,
If such as thou a cause for wailing keep?
What help, what hope, for us, sweet lady, say?
"Good man, it doth befit thine heart to lay
More courage next it, having seen me so.
All other hearts find other balm today—
The whole world's consolation is my woe."

—Elizabeth Barrett Browning

REFUGE OF SINNERS

How readeest thou, my Queen, that wondrous Book
Thou bendest o'er, the while with precious nard
Thou closest rift and gash? Dost thou regard
Our sins that scored the page? Or rather look
At love's sweet argument—His love who took
Their penance on Himself, nor deemed it hard?
Let me not wrong thee. Nothing can retard
Thy pardoning pity. There is not a nook
In all thy bosom where a moment lurks
Of aught but love for sinners. Thou didst share
His Passion for their sakes, and didst become
Their Mother by thy throes. 'Tis this that works
Within thee—the new Mother's tender care
That each child-soul shall find thy heart a home.

—Father Edmund Hill, C.P.



From several unofficial sources we learn that His Excellency Archbishop Leo Kierkels, C.P., our former Father Superior General, and until lately Apostolic Delegate in Bengalore, India, has been advanced to the dignity of Papal Nuncio in India, with residence in Delhi.

What sincere Passionist has not at some time or other envied, envied with a holy envy, the privilege of those first Passionists who were guided in their spiritual life by St. Paul himself. If he were on hand to read our hearts and gently lead us on to the heights of sanctity, how much easier would it be to become true Passionists—men of prayer, interior men, men of action too.

That need is partially, in fact, to a great extent, met in Father Brice's latest effort; "*In Spirit and in Truth.*" This work is a clear and quite thorough study of St. Paul of the Cross' spiritual doctrine. While Our Holy Founder left us no spiritual treatise as such, yet in his correspondence we find the lofty doctrine of Christian Perfection explained in a clear and simple style, so as to be readily understood by the beginner and from which the proficient can derive much benefit.

We owe it to Father Brice that we now have the contents of these letters placed before us in an orderly fashion so that the spiritual doctrine of Our Holy Founder can be studied as a whole, a unit, leading on to the very heights of Divine Contemplation.

Like St. John of the Cross, St. Paul of the Cross begins by pointing out the goal toward which one must strive—Divine Union. Like other great mystics, St. Paul likens the spiritual life to a road to be traveled. Before setting out on this road, we are reminded of the all-important truth that God dwells within us and that the soul must contemplate Him there in spirit and in truth. As the goal of the spiritual life is union with God, and since this union is accomplished through love, love is the end of all. "The seed of a good thought, the blade of compassion or gratitude, the stalk of self-sacrifice, all have their reason in the golden grain of supernatural charity which is the fruit of all lesser operations."

Next, Father Brice shows how St. Paul regarded the virtues as necessary means for leading an interior life, a life of prayer, for they remove the obstacles placed in one's path by the world, the flesh and the devil. Detachment from all things is in-

sisted upon as the condition *sine qua non* of even beginning on the road to perfection. In order to come to intimate union with God, a person must travel from sense to spirit; hence the virtues, especially of detachment, mortification and humility are of paramount importance since they remove from the soul the exterior life of sense and teach it to avoid the deceitfulness of self-esteem.

Next, our author illustrates the part temptations play in perfecting our souls, for, since we are a fallen race, in the sweat of our brow must we patiently nourish the virtues and cultivate the Divine Life within us. "To resist calmly without effort of head or chest", is the oft-repeated advice of St. Paul. A very good point Father Brice brings out here is that "God intends that the battles of temptation serve the purpose of frightening the soul into its own interior citadel, where every good awaits it."

The place suffering has in the Divine Plan is excellently developed and leaves no doubt in one's mind as to the real value and worth of the cross. The chapter on sickness is especially well developed. St. Paul writes: "Ordinarily, sanctity and health are not good companions." More profitable are the trials and tribulations of the spirit for these directly prepare the soul for the reception of God's choicest gifts.

The true value and worth of extraordinary spiritual phenomena is clearly explained and one can easily understand how such favors can be simulated by the devil and how, even when coming from God these things can be wrested to one's own destruction.

Few Saints went through life without receiving some extraordinary spiritual favors, but they did not seek these gifts, nor enjoy them for themselves, but treasured them only in-so-far as they were a means of drawing them closer to God. This chapter will be especially helpful to those having the care of souls, directing them along the paths of higher sanctity.

The next step, after pointing out the dangers of extraordinary things is to show the true and safe path to be taken—that of faith. St. Paul never tires of telling us that: "Faith—the loving attention to God in faith—is the sure way."

The role sensible devotion plays is next explained and we learn that, like extraordinary things, many dangers lurk here too and that sensible devotion is but another means to advance in love and is not an end in itself. The importance of spiritual poverty, detachment even from the enjoyment of God is well developed: "You are right—not to be concerned about satisfaction; above all when it is especially sensible." The purpose of all this detachment and, one might say, indifference to externals which effect the senses, is to lead a life of interior prayer: "The soul attains perfection in prayer, not by great feelings of devotion, not by more colorful imaginations, or more vivid meditations, but by entering into the innermost point of the spirit."

St. Paul now leads the soul to the treasure hidden deep in the soul, introduces it to a more profound prayer. A good point brought out here is that ordinarily, progress to perfection is gradual; there must be

a step by step deepening of spiritual habits; the journey is one in which no stage may be omitted, no sudden transition made, every inch of the road has to be traversed in well ordered sequence. "So the journey from meditation to the prayer of pure faith is one of gentle transition. Since the life of the soul increases according to the laws of habit, the habit of this union with God is formed by repeated acts of love; and by means of this same faithful practice of recollection the soul tends towards its deepest center." Father Brice aptly coins a word for us here calling this prayer "Paulacrucian" from Paulus a Cruce.

Even after reaching these heights the soul has yet to be purified and so it is plunged into the fires of distractions and aridities and subject to greater physical and mental sufferings which are quite distinct and more severe than those endured by beginners. These purifications bring about the Mystical Death and the desire for spiritual martyrdom and even a violent physical death as a manifestation of their faith and love. Father Brice's comparison of spiritual death to physical death is superb.

The part true humility, as gained from the consideration of our nothingness and God's Allness, plays at this stage of the spiritual life is brought before the reader. In the light of this teaching of St. Paul of the Cross, we can readily understand how humility was an outstanding virtue in the lives of all the Saints.

In his own life and in his spiritual doctrine St. Paul ever keeps in mind the Sufferings of His Divine Master. "The passion is the door which leads

the soul to intimate union with God, to interior recollection and most sublime contemplation." For beginners meditation on the various scenes of the Passion—for proficients a simple gaze at the Agonizing Christ in pure faith without images.

In the chapter entitled "Spiritual Perfection", our author shows how St. Paul taught that perfection consists in union with God by means of prayer—of prayer in its highest form—infused contemplation. A clear distinction is made between essential and integral perfection and the reader is left in no doubt as to the place our active life has in our integral perfection. Contemplation is the source, the well-spring of all our holiness and so overflows into our actions; contemplation and the apostolic life are ever united as soul and body. No Passionist can doubt St. Paul's idea of a true Passionist as regards his active life. Equally clear is St. Paul's desire that all his men be interior men, men of prayer—not of ordinary prayer but true contemplatives like himself. He taught that "Every one of us, from the fact of professing an austere, retired and solitary life, was called to a very high degree of prayer."

While not written solely for his own brethren, Father Brice's "In Spirit and in Truth" is a must for every Passionist who would have a deeper insight into the spiritual doctrine of Our Holy Founder. Father Brice's style holds the reader's interest, for he summarizes each chapter and frequently ends by saying: "this leads us to the next point", or, "this will be more fully developed

later on." Throughout the imagery is superb and many homely examples make clear a mystery otherwise rather confusing. He is much more understandable in his explanation of the darkness of faith than in his former works on St. John of the Cross. Perhaps being a son of St. Paul of the Cross Father Brice has a clearer understanding of his spiritual Father, St. Paul of the Cross.

As always in upset and uncertain times, there is today a definite trend toward mysticism. "In Spirit and in Truth" will be invaluable to the laity who sincerely desire the higher life. As Father Brice says in his introduction: "St. Paul is something of a find in our day." True—thanks, in great part, to Father Brice.

Father Alfred, C.P.

"In Spirit and in Truth"—Fredrick Pustet Co. \$4.00.

A leaflet clearly indicating the ceremonies to be observed by the Choir during a Solemn or a High Mass has been printed and is ready for distribution from THE PASSIONIST. The leaflet takes cognizance of the Passionist Privileges in this matter.

"Methodist Method Applied to Catholicism" is the name of an article in the July "Priest" by our Father Cornelius. The principle below the article is to learn from the tactics of our opponents. The suggestions made are worth a trial in some Catholic Action Center.

During the month of June another issue of the "Aquila" appeared. The

makeup is very neat and we are sure a lot of work was put into it. May it serve well to enthuse our Students in St. Louis for the perfection of their knowledge of the Church's official language.

The *Denver Register* carried the following interesting item, June 2:

PAMPHLET RACK IN COURT HOUSE IS CONVERSION AID

St. Louis.—The corridor of the Clayton county courthouse near here is the site of a Catholic pamphlet rack that has started a number of persons on the road to the Church. The rack was installed last December by a group of St. Vincent de Paul men of a parish in Pine Lawn, Missouri, the first of 16 set up in public places by the men.

Each pamphlet on display is chosen for its appeal to non-Catholics. A business-reply card stapled inside the back cover is addressed to a St. Louis Passionist priest, who works with the St. Vincent de Paul group. This card lists a dozen questions most frequently asked by non-Catholics about the Church. Any or all of them may be checked, and in return the inquirer receives a pamphlet giving a direct answer to his question.

Cards come in to the priest's office in large quantities every day. From the returns of only one rack it was estimated that more than 10 people are investigating the Church, among whom are several Protestant ministers. Seven of these are taking a full correspondence course. Inquiries have come from five Midwestern states.

Our Father Nicholas Schneiders has given a mighty impetus to the "Men of the Holy Eucharist", an organization to further frequent Communion among men here in America. The idea seems to have been hanging fire for several years. The article that Father wrote for the Sunday Visitor (July 25) seems to have given the movement full swing. Mail from all parts of the country has been flooding into headquarters of the league, asking for admittance. The men pledge themselves to receive the Holy Sacrament at least five times a month, once on a week day. The First Friday and First Saturday are suggested. It is felt that once the members begin to experience the graces this sacrifice brings with it, they will gradually be impelled to approach the Holy Table even daily. The whole movement is envisioned as a counterattack on "secularism" in the world and a following of the request of our Lady of Fatima.

Father Conleth's "Voice and Speech Routine" has been reprinted and is available at the office of THE PASSIONIST.

During May Father Gerard Rooney, C.P., member of St. Paul of the Cross Province opened a series of Radio Addresses over Station WGBI on "The Story of Fatima".

During the 12th National Laymen's Retreat Convention held in St. Louis, June 18-20, the Rev. Lucian Ducie, C.P., Province of St. Paul of the Cross, was reappointed National Moderator. David J. Askin, K.S.G.,

head of the Passionist Retreat League in Brooklyn, N.Y., was elected National President. Al Berghoff, President of our Sierra Madre Retreat League, California, became National Vice-president. The Passionist Fathers found their efforts in the retreat movement given signal recognition.

A notice on the Bulletin Board in one of the Retreats of the Province of St. Paul of the Cross reveals that Archbishop Cushing has instructed Father Lucian Ducie that His Excellency will contribute \$150,000.00 toward an enlargement of the Brighton Laymen's Retreat House.

Brother Valentine, C.P., Province of St. Paul of the Cross has lately been transferred from Baltimore to the Retreat in Brighton to take care of Father Alphonsus, C.P., founder of the Poor Sisters of Jesus Crucified.

The pilgrimage statue of Our Lady of Fatima was in St. Meinrad, Indiana, for a Fatima Week from August 14th to August 20th under the direction of the zealous Benedictine Fathers there. Passionist Confessors were requested to give their services during the week.

In the "Santa Cruz", a paper edited by our Fathers in Buenos Aires, Argentina, we read that St. Gemma was declared Patroness of pharmacists (her Father was one) and of all who work in hospitals for the sick, and the sick themselves. Any one who knows the life of the Saint realizes how fitting this choice is.

"The Tidings", Los Angeles Diocesan Paper, carried the following editorial, June 4th:

THE LOOKING GLASS

by *Gene Sherman*

I WRITE THIS in a room of the Passionist Monastery in Sierra Madre as two days of retreat draw to a close. There is blessed stillness here, italicized, rather than interrupted, by the sparrows' twitter and the kill-deers' shrill.

My window is a wide-angle lens through which I see the haze-haloed valley of San Gabriel. All of the worrisome movement in the cities is halted by the distance and only now and then the faint discord of an auto horn comes here on the wings of a breeze to remind me there is strife below. Surely there is none here.

Last night and the night before that I stood at my window for many minutes, fascinated by the fragile beauty before me. The valley was a jewel box of lights that glowed like a giant's gems in the darkness. And all around me was the stillness, mocked only by the crickets' chirp.

SMALL WONDER that the retreat movement has in recent years become so popular. For here, in the monastery by the hills, one finds God in solitude, and for precious moments knows peace. No secret formula is propounded here, no mysterious method is employed. They just give God a chance.

They say it is very restful to make a retreat and that is true. The hours spent here are, indeed, more recuperative than those spent on vacation. For one finds here that physical rest

is not enough. There is more to be rested and relaxed and revitalized than the body.

Truly, God is everywhere. But here He seems to linger a little longer because He is so welcome.

The minds of men are weary and weighted with the world today. They jangle with the bells of commerce and they have forgotten the songs of birds. They are filled with blueprints and they have forgotten the color of the sky. They are acrid with the smoke of chimneys and they have forgotten the smell of mountains.

The cluttered minds of men are lonely, for they have forgotten God.

HERE THERE is a difference. As I listened to the rich, emphatic voice of Father Bartholomew in the chapel in the evening I watched the waning sunlight filter through the amber windows. Dusk was in the chapel and somewhere in the monastery gentle chimes told of time. There is a great crucifix in a corner of the chapel and as the sunlight narrowed into night, departing shafts of day lingered in the windows.

And all of the chapel was dusk except the corner and there the amber-filtered light of waning day clothed the figure on the cross in brilliance with sudden, blinding beauty.

I want to tell you, too, of the broken flower upon the walk. I don't know when the flower was broken from its stem, but I saw it on the walk within the first few minutes I was here. It was a delicate dusty red and it lay in the middle of the walk, a shock of color on the concrete. I restrained an idle impulse to lift it

up and instead I let it be.

WHEN NEXT I walked along the concrete way the broken flower was still there, a flash of beauty on the hardness, and it was uncrushed and untrampled and I saw the men ahead of me avoid stepping on it. This intrigued me because I never had seen a broken flower protected from men's feet before. And each time I walked the monastery grounds I found the flower still there, uncrushed.

Now I hope you will forgive me for preserving this bit of symbolism, for in it I see the difference that is here.

On June 24th Doctor Landes died very suddenly in Parsons, Kansas. His wife, Mrs. Landes revealed that the Doctor had declared to her that he wished to be baptized by a Passionist Father if any accident should befall him. In consequence of this he was conditionally baptized soon after his apparent death. All the Brethren who were ever stationed in our St. Francis Retreat, St. Paul, Kansas, will remember Dr. Landes as one of our most generous benefactors and consequently as having a right to our prayers for the repose of his soul.



HEART OF MARY

(Couplets introducing a song in the LEGEND OF JUBAL by George Eliot)

Heart of Mary, bless the way
Keep us all by night and day.

* * *

Heart of Mary, Morning Star,
Ward off danger near or far.

* * *

Heart of Mary by thy sorrow
Keep us upright through the morrow.

* * *

Heart of Mary, by thy grace
Give us with the saints a place.

WORKS OF MINISTRY

(The following enumeration does not pretend to be complete, but all is recorded that has come to our notice and has not been published in a former issue of THE PASSIONIST).

MISSIONS

June 6-13	Genoa, Ill.	St. Catharine	Fr. Alban
July 4-18	Paintsville Ky.	St. Nicholas	Fr. Cornelius
Aug. 15-29	Henslow, Ky.	St. Ambrose	Fr. Gilbert
Aug. 22-29	Magnolia, Ark.	Imm. Heart BVM	Fr. Ronan
Aug. 29—Sept. 12	Spring Valley, Wis.	Sacred Heart	Fr. Roland
Sept. 19-26	Oxford, Iowa	St. Mary	Fr. Ronan

RETREATS

June 1-10	St. Paul, Minn.	Little Sisters of Poor (Triduum for Old People)	Fr. Clarence
June 6-11	Chicago, Ill.	Resurrection Frs.	Fr. Hilary
June 6-13	St. Paul, Minn.	St. Joseph Academy	Fr. Kevin
June 6-12	Joliet, Ill.	St. Mary	Fr. Justin
June 6-13	Birmingham, Ala.	Bl. Sacrament Conv.	Fr. Damian
June 7-10	Cincinnati, Ohio	Clergy	Fr. Matthias
June 7-10	Des Moines Iowa	Clergy	Fr. Paschal
June 7-11	Little Rock, Ark.	Clergy	Fr. Edwin
June 7-11	Tulsa, Oklahoma	Augustinian Frs.	Fr. Stanislaus
June 7-13	Belleville, Ill.	Notre Dame Academy	Fr. Francis
June 7-16	Chicago, Ill.	De la Salle	Fr. Boniface
June 8-14	Mankato, Minn.	Good Counsel Acad.	Fr. Martin
June 11-18	St. Paul, Minn.	St. Agatha Conservat.	Fr. Paschal
	Hartwell, Ohio	St. Clare Convent	Fr. Brendan
June 12-21	Chicago, Ill.	Little Flower Conv.	Fr. Bernard
	Chicago, Ill.	Mercy Home	Fr. Joyce
	Chicago, Ill.	St. Patrick Acad.	Fr. Kenneth
	Chicago, Ill.	Resurrection Conv.	Fr. Gilbert
June 13-18	Chicago, Ill.	Servite Frs.	Fr. Hilary
June 13-20	St. Ignace, Mich.	Ursuine Academy	Fr. Alexis
June 14-17	Cincinnati, Ohio	Clergy	Fr. Matthias
June 14-18	St. Louis, Mo.	Clergy	Fr. Edwin
June 16-23	Normandy, Mo.	St. Vincent's Orphan.	Fr. Kevin
June 16-25	Donaldson, Ind.	Ancilla Dni Srs.	Fr. Arnold
	Tipton, Ind.	St. Joseph Srs.	Fr. Aelred
June 19-28	Mt. St. Joseph, O.	Sisters of Charity	Fr. Anthony Mah.
	Nazareth, Ky.	Sisters of Charity	Fr. Marion
June 20-27	Cleveland, Ohio	Ursuline College	Fr. Boniface
June 21-25	Collegeville, Ind.	Prec. Blood Frs.	Fr. Paschal
June 22-July 1	Santa Fe, N. Mex.	St. Catharine School	Fr. Terrence
June 23-30	New Lexington, O.	St. Aloysius Acad.	Fr. Emmanuel
June 25-July 4	Independence, Kansas	Mercy Hospital	Fr. Ronan
July 5-12	Nauvoo, Ill.	St. Mary Convent	Fr. Benet
July 10-17	Chicago, Ill.	Alex. Brothers	Fr. Boniface
July 12-16	Carthagenia, Ohio	Prec. Blood Frs.	Fr. Paschal
July 13-22	Cleveland, Ohio	Good Shepherd Srs.	Fr. Joseph
	Louisville, Ky.	Good Shepherd Srs.	Fr. Benet
	Ft. Thomas, Ky.	Good Shepherd Srs.	Fr. Valentine
July 15-24	Des Plaines, Ill.	Srs. of Holy Fam. of Naz.	Fr. Hilary
July 17-24	San Antonio, Tex.	Our Lady of Lake Conv.	Fr. Elmer

July 25-Aug. 1	Youngstown, Ohio	St. Patrick Conv	Fr. Joyce
July 28-Aug. 1	Paola, Kansas	Ursuline Srs	Fr. Terrence
July 30-Aug. 8	Youngstown, Ohio	Ursuline Srs	Fr. Matthias
July 31-Aug. 6	Normandy, Mo.	Mt. Providence	Fr. Kevin
Aug. 1-8	Canton, Ohio	St. Marie Acad.	Fr. Fidelis
Aug. 2-8	Belleville, Ill.	Notre Dame Acad.	Fr. Francis
Aug. 4-15	Des Plaines, Ill.	Srs. of H. Family of Naz.	Fr. Hilary
Aug. 5-15	Maple Mount, Ky.	Ursuline Srs.	Fr. Louis
Aug. 6-15	St. Louis, Mo.	Srs. of St. Jos. Motherhouse	Fr. Boniface
	Des Moines, Iowa	St. Catharine Hall	Fr. Alexis
	Lafayette, La.	Christian Bros.	Fr. Marion
	Cincinnati, Ohio	St. Ursula Conv.	Fr. Valentine
	Ft. Smith, Ark.	St. Ann Acad.	Fr. Edwin
	Normandy, Mo.	St. Frances House	Fr. Joyce
	Brownsville, Tex.	Mercy Hospital	Fr. Arnold
	Santa Fe, N. Mex.	Srs. of Bl. Sacrament	Fr. Elmer
	Hutchison, Kansas	St. Elis. Mercy Hosp.	Fr. Martin
	Louisville, Ky.	St. Cath. Convent	Fr. Cyril Jab.
Aug. 6-15	Marshall, Mo.	Mercy Acad.	Fr. Kenneth
	Oklahoma City, Okla.	Mt. St. Mary Acad.	Fr. Robert Felix
Aug. 7-15	Wichita, Kansas	Srs. of St. Joseph	Fr. Brendan
Aug. 7-16	Winona, Minn.	St. Mary College	Fr. Justin
Aug. 8-15	Paola, Kansas	Ursuline Srs.	Fr. Terrence
	Alliance, Nebr.	St. Agnes Acad.	Fr. Emmanuel
	Cleveland, Ohio	Beaumont College	Fr. Bernard
Aug. 9-13	Collegville, Ind.	Prec. Blood Frs.	Fr. Paschal
Aug. 13-15	Belleville, Ill.	Notre Dame Acad.	Fr. Francis
Aug. 15-22	Pittsburg, Kansas	Mt. Carmel Hosp.	Fr. Conell
Aug. 15-23	Oklahoma City, Okla.	Villa Teresa	Fr. Kevin
Aug. 16-20	Richardton, N.Dak.	Benedictine Frs.	Fr. Paschal
Aug. 20-24	Normandy, Mo.	Mt. Providence	Fr. Howard
Aug. 22-25	Superior, Wis.	Clergy	Fr. Justin
Aug. 23-27	Richardton, N.Dak.	Benedictine Frs.	Fr. Paschal
Aug. 26-Sept. 2	Victoria, Tex.	Nazareth Convent	Fr. Germain
Aug. 29-Sept. 1	Superior, Wis.	Clergy	Fr. Justin

LAY RETREATS

June 4-6	Owensboro, Ky.	At. C.P. Nuns	Fr. Alfred
June 18-21	Owensboro, Ky.	At. C.P. Nuns	Fr. Alfred
July 2-4	Owensboro, Ky.	At. C.P. Nuns	Fr. Alfred
July 16-18	Owensboro, Ky.	At. C.P. Nuns	Fr. Alfred
July 17-19	St. Paul, Minn.	Diocesan Lay Retreat	Fr. Thomas
July 23-25	Arcadia, Mo.	Lay Women	Fr. Ernest
July 30-Aug. 1	Owensboro, Ky.	At. C.P. Nuns	Fr. Alfred
	Arcadia, Mo.	Lay Women	Fr. James
Aug. 6-8	Arcadia, Mo.	Lay Women	Fr. James
Aug. 20-22	Owensboro, Ky.	At. C.P. Nuns	Fr. Alfred

NOVENAS

May 27-June 4	Jennings, Mo.	Sacred Heart	Fr. Ernest
July 17-26	St. Ann, Ill.	St. Ann	Fr. Cyril Jab.
	Houston, Tex.	St. Ann	Fr. Robert Felix
July 18-26	Normandy, Mo.	St. Ann	Fr. Justin
	West Covington, Ky.	St. Ann	Fr. Marion
	Chicago, Ill.	Presentation	Fr. Timothy

FORTY HOURS

Aug. 1-3	Payensville Ky.	St. Mary Magdalen	Fr. Flannon
Aug. 8-10	Cecilia Ky.	St. Ambrose	Fr. Flannon
Aug. 15-17	Leitchfield, Ky.	St. Joseph	Fr. Alfred

DAYS OF RECOLLECTION

April 30	Normandy, Mo.	St. Ann	Fr. James
May 16	Normandy, Mo.	At Oblate Conv.	Fr. James
May 20	Normandy, Mo.	Cenacle Conv.	Fr. Edwin



St. Paul of the Cross on the Immaculate Heart of Mary:

"Desire to love God as the heart of this chosen Virgin loves Him, and address yourself in spirit to this tender and loving heart; in it live and rest, as a child rests upon the bosom of its loving mother."

* * * *

"Consider the joy of the angels and of the Saints on contemplating their Queen, surrounded by Splendours, holding in her hand the sceptre of Heaven and of Earth. Let us rejoice in the Sacred Heart of Jesus for the Glories of Mary; and from the Heart of Jesus let us fly to the Most Pure and Immaculate Heart of Mary, in order to be glad with her, and to beg her maternal blessing."

* * * *

"Take refuge in spirit in the Sacred Heart of Jesus, and shut yourself up there with the golden key of Divine Love; then place this most precious and Heavenly key in the most pure Heart of Mary."

* * * *

"Love the Sovereign Good with and in the most pure Heart of Mary; and form the intention of practising the sublime virtues of which she has given us such shining examples. Consecrate yourself irrevocably to her service; and ask her to obtain for you perseverance in the Holy Love of God, in order that after death you may enjoy the ineffable happiness of praising her and glorifying God for all Eternity."

From "Mystical Flowers From Calvary"

WHO IS WHO AND WHERE

HOLY CROSS PROVINCE, AUGUST 1948

ROME

Malcolm 1
Roger

CHICAGO

James Patrick 2
Joseph 3
Neil 4
Herman 5
Kilian 7
Cyril M
Augustine
David K
J. Philip
Vincent X
Norbert
Alban
Richard 9
Matthias
Conrad 12
Joseph M 13
Alan 40
Kenneth
Donald 10
Gordian 18
Howard 17
Benet
Barnabas 19
Paul F 10
Wm. Gail 14
Leo Patrick
Godfrey

Students

Melvin
Emmet
Kent
Kenan
Ward
Bernardine
Venard
Caspar
Benedict Joseph
John Mary
Peter Claver
Lule
Clement
Dominic

Brothers

Joseph 21
Stephen 22, 31

Leo 23

CINCINNATI

Valentine 5
Colum 7
Aurelius
Alphonsus
Edwin 27
Bonaventure
Raphael
Bernard
Arthur 9
Timothy
Sylvester
Nicholas 15
Claude
Daniel
Joyce
Leopold
Kenny 9
Francis
Quentin
Charles G. 25
Thaddeus 10

Brothers

Anthony 21, 22
William 24

LOUISVILLE

Julius 5
Emmanuel 7
Isidore
Adalbert
Charles
Lawrence
Anselm 9
Andrew
Maurice
Thomas
Gilbert 39
Hubert 42
Marion
Camillus 41
Austin
Arnold
Silvius
Alfred
Vincent M
Cormac 10
Flannon
Campion

John Bapt.

Noel
Forrest
Keith
Raymond
Fergus

Subdeacons

Jordan
Owen
Rene
Warren
Columban
Alvin

In Minor Ord.

Carrol
Randal
Henry
Firmian
Clyde
Loran
Simon

Brothers

Luke 23, 24
Gabriel 31
Casimir 22
Denis 21

ST. LOUIS

Kyran 5
Walter 7
Celestine 44
Herbert 45
Kevin
Edgar 45
Ervan 45
Anthony Mah.
Regis 45
Elmer 45
Ernest 45
Germain 45
Cyprian 45
James 45
William Jos 45
Emil 45
Cronan 45
Roch 39
Leon 45

Brothers

James 43
Bernard 21

Conrad 24

Regis 22, 21
David 23

ST. PAUL

Robert Felix 5
Faustinus 6
Egbert 7
Matthew M
Hyacinth
Julian
Edward
George
Agatho
Christopher 9
Bréndan
Henry
Paschal
Miles 10
Joel 11

Brothers

Louis 24
Philip 21
John 22, 31

Novices

Rian
Francis Martin
Michael Joseph
Carl Anthony
Jude

Bro. Novices

Thomas
George

DES MOINES

Bernard Mary 5
Canute 7
Alexander
Ignatius
Louis
Malachy
Martin
Hilary
Paulinus
Peter
Jeremias
Robert 32
Conell

Matthew V 39

Ignatius B 35
Ronan
Cajetan 36
John 37
Stephen 38

Students

Paul Mary
Augustine Paul
Joachim
Bede
Barry
J. Francis
Marvin
Victor
Gail
Aquinas
J. Gabriel
Myron
Denis
Albert
Eugene
Meinrad
Bruce
Berchmans

Brothers

Romuald 23
Columban 22
Felix
Theodore 21

DETROIT

Clarence 5
Wilfred 7
David Ferl
Alexis
Justin
Gerald
Linus
Boniface
Gerard
Mark
Urban
Ferdinand
Roland
Fidelis
Patrick 9
Theophane
Nilus
Cyril Jab

Bartholomew 27
Harold
Declan 25

Brothers

Aloysius 33
Gilbert 22
Lawrence 24
Nicholas 21

SIERRA MADRE

Lambert 5
Dunstan 7
Reginald
Leo 9
Basil
Philip
Aidan
Ed. Guido
Damian 27
Finan 10

Roderick
Jerome
Isidore R 25
Lucian
Alfred MC

Brothers

Richard 22
Gerald 21
Patrick 24

BIRMINGHAM

Ralph 8
Cornelius
Gregory Mc
Terrence
Brice
Bro. Henry 33

ENSLEY

Eustace 8

Ludger
Canisius
Mel

FAIRFIELD

Edmund

SA'MENTO

Angelo 8
Gabriel
Pius

HOUSTON

Aloysius 8
Stanislaus
Bertrand
Aelred
Conleth 25
Bro. Daniel 33

CHINA

Anthony Mal. 26
William W 20
Cyprian L 20
James L'bt 20
Francis Fl 20
Harold Trav 20
Carl 26
Paul 26

UNIVERSITY

Gregory Jos 28
Frederick 28

CHAPLAINS

Fabian
Leonard
Xavier
Brian
Nicholas G.

REFERENCES

1. First Gen. Consultor SS. Giovanni e Paolo Rome (147), Italy
2. Provincial
3. I Consultor
4. II Consultor
5. Rector
6. Master of Novices
7. Vicar
8. Superior
9. Pastor
10. Assistant
11. Vice Master
12. Lector of Church History
13. Lector of I and II Dogma Passion
14. Chaplain at Dunning
15. Chaplain for Passionist Nuns
16. Lector of Moral III, Can. Law IV, Liturgy III, Asceticism III and V
17. Director of Girls' Vocational Club
18. Provincial Secretary
19. Lector of Scripture I and II
20. Catholic Mission
Passionist Fathers, Yuanling, Hunan China
21. Cook
22. Tailor, Infirmary
23. Refectory
24. Outside Brothers
25. Director of Retreatants
26. Passionist Fathers, Yang Fang Hutung, Peping, China.
27. Retreat Master
28. Montreal
29. Lector of S. Eloquence
30. Retreat Organizer
31. Porter
32. Lector of History
33. All around Brother
34. Chaplain at Maybury Sanatorium
35. Lector of English, Phil. II
36. Lector of Phil. I; Hist. of Phil. II
37. Lector of Phil. III
38. Lector of Hist. of Phil. I; S. Passion; Public Speaking
39. Director
40. Sign Fieldman
41. Lector of Scripture III and IV Passion III and IV
42. Lector of Can. Law III, Moral IV Pastoral Theol. and Catechetics
43. Assistant Cook
44. Chaplain at St. Vincent's
45. Lector

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NEW MASS and OFFICE

New Mass and Office leaflets for the Feast of St. Gemma, as well as copies of the "Catechism of the Principal Duties of a Passionist Religious" and "Regulations of the Passionist Novices" may be obtained from:

THE PASSIONIST BULLETIN,
1924 NEWBURG ROAD
LOUISVILLE 5, KENTUCKY





P The PASSIONIST

BULLETIN OF HOLY CROSS PROVINCE



Vol. I



No. 6

Presentation of Mary
November 21, 1948

THE PASSIONIST

Bulletin of Holy Cross Province

Vol. I, No. 6

November, 1948

Published bimonthly at the Sacred Heart Retreat, 1924 Newburg Road, Louisville 5, Ky., U.S.A. Issued each January, March, May, July, September and November. Financed by free-will offerings from readers. There is no Copyright. The paper is a private publication "pro manuscripto."

IN THIS ISSUE

Presentation of Mary	481	China	537
Bishop Eugene, C.P.	482	Mexico	544
Editorial	483	Holy Family Province	546
Vox Patris	486	Our Lady of Holy Hope Province ..	561
Dies Sanctificatus	491	Polish Vice Province	564
Challenge of Fatima	497	Passionist Nuns	565
Missionary Forum	505	Passionist Sisters	567
Ius Particulare	515	Varia	569
Passionist Customs	521	Works of the Ministry	572
Followers of the Crucified	525	Who's Who	575

"The Passionist" aims at a deeper knowledge of the purpose of our Congregation and at a closer attainment of said purpose. Cooperation is invited. Consequently, contributions by any member of the Congregation along the lines of news, past or present, of general or provincial interest; articles dogmatic, ascetical, canonical or of historical value for us, are welcome. Also photographs of recent or historic C.P. events are helpful towards the ideal "The Passionist" strives to reach. Especially at present does "The Passionist" wish to establish and conduct the Missionary Forum.

The Presentation of Our Lady

IN God's divine Providence the Feast of the Presentation of Our Lady has been intimately connected with our Congregation. It was on this day in 1720 that Paul Francis Daneo left the world, spending the day in prayer, in preparation for his reception of the Black Habit of the Passion on Friday, November 22. It was probably only two years later, while Paul was living on Monte Argentaro, that God raised him to the fulness of the transforming union. It is significant that God chose the Feast of Our Lady's Presentation for this great grace for the Founder of the Passionists, and not the feast of the Holy Cross or of Our Lady of Sorrows.

Henceforth, St. Paul had a special love for Our Lady's Presentation. In her honor he dedicated the first Retreat of his Congregation, and years later the first Convent of the Passionist Nuns. In 1773 he obtained permission to celebrate the feast with an octave, throughout the Congregation. After the reform of the Breviary by Pope Pius X the feast was reduced to a double of the second class, but our Superiors took advantage of our second centenary in 1920 to ask that it be restored to a double of the first class.

The Passionist Nuns by Rule make a short retreat prior to this feast, on which day they publicly renew their vows.

The first American Passionist, Fr. Anthony, celebrated the first Mass in Pittsburg, our mother city in America, on this feast. It was on this same day in 1870 that Confrater Robert McNamara, later to become one of our greatest missionaries, consecrated himself "to the Blessed Virgin Mary as her slave—giving her the merits of **all I do** to dispose of as she pleases." From 1870 to 1916 he always carried with him on the missions this act of consecration, written out in full, and renewed and signed each year on the feast of Mary's Presentation.

All of these occurrences on the Feast of Mary's Presentation cause us to ask why this feast is so closely connected with our Congregation. Perhaps, the reason is that the essential thing in our religious life is a whole-souled dedication to Christ Crucified **cum Maria**. If we have this disposition, we will be and do what God wants us to be and do—sharing in Christ's redemptive work **cum Maria**.



*May God bless the Passionist Bulletin,
its Editors and its Readers.*

† Eugene, C.P.

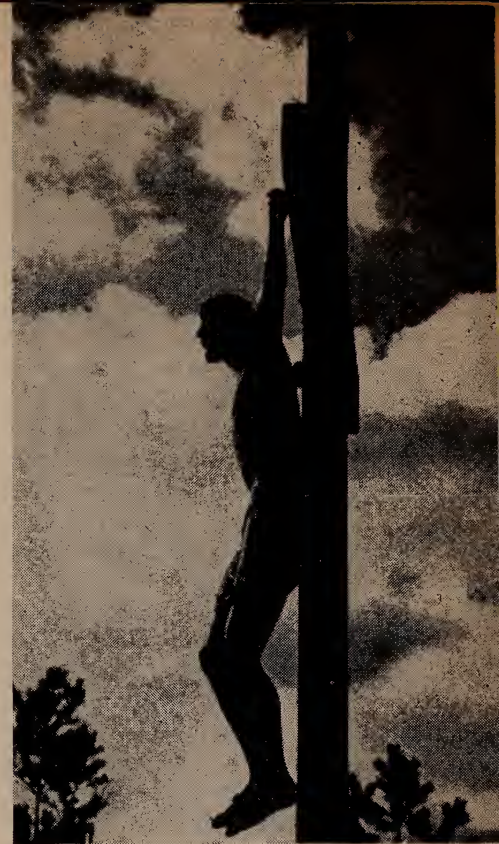
(The Passionist is happy to present this picture and communication of His Excellency, Msgr. Eugene Bossilkov, C.P., Bishop of Nicopolis in Bulgaria, the most recent of our Passionist Bishops.)

Editorial

AT the close of each day we address God with the following prayer: "Visit, we beseech Thee, O Lord, this dwelling, and drive far from it all the snares of the enemy; let Thy holy Angels dwell herein, who may keep us in peace, and let Thy blessing be always upon us."

We are convinced that God answered this prayer in a particular manner during the recent visitation by Most Reverend Father General. It is true that God dwells with us always via His Omnipresence; He dwells with us also Eucharistically in the tabernacles of our churches and choirs. Yet in the unscrutable plans of Providence the sheep and lambs of His flock are fed and led by human representatives of Himself. In the Church chronologically St. Peter was the first representative, and after him there is a continuous line with co-operators down to our own day.

There are functions, then, in relation to us that God does not perform either in view of His Omnipresence nor of His Eucharistic



life, but relegates entirely to His human Vicars and Representatives. After the Holy Father, the closest representative possessed here on earth by Passionists is our Most Reverend Father General.

"Let Thy blessing be always upon us." Father General has called our attention to some facts which convince us that God's blessing is upon the Congregation as a whole and consequently upon us as its members. The miracles proposed for the canonization of Blessed Vincent Mary Strambi, C. P., after many

years of prayer and hard work, have been approved, and thus we have assurance that the canonization ceremonies will take place during the coming Holy Year, 1950. Father General also called our attention to the prodigious devotion to St. Gabriel in Isola where his remains are kept. The number of Holy Communions distributed to the faithful in his shrine approaches the number in the shrine of the Blessed Mother in Lourdes. The conclusion lies close; if God honours a member of our Congregation he honours the Congregation as a whole. Both St. Gabriel and Blessed Vincent were unique in their love and observance of the Holy Rule; for them it was the guiding star on the path of perfection. Another indication of God's blessing is the remarkable interest shown in Our Holy Founder. Lately a Father of the Presentation Province has all but completed a new and chronological life of St. Paul. This information of Father General gives us assurance "that God's blessing is still upon us."

"Let Thy holy Angels dwell herein, who may keep us in peace." There is peace where there is order and fulfillment of purpose. During the Visitation our memory was refreshed most emphatically with the fact that our passion should be the Passion of Christ. In season and out of season we are to preach the Passion by our words and by our

monastic life. That is our purpose, in whose fulfillment is our peace. And certainly the Angels who strengthened and adored Christ in His Agony, on the way to Calvary and while He hung on the Cross, will be close to us if we are close to our Suffering Saviour too. They will come to us and stay with us to strengthen and guard us in our Passion, if we continue that Passion as members of the Mystical Body of Jesus.

The prayers of the just are carried to the Throne of God by the Angels. Therefore our life of prayer, so opportunely stressed during the Visitation, is another reason why the Angels will keep close to us and dwell with us. In regard to prayer, Father General came to us with the request of the Holy Father that we pray for peace. Moreover, he asked us to pray in a special way for our Missions, and particularly for our foreign Missioners, some of whom—for example, those in Peru—are working among cannibals. A necessary companion of prayer, on this side of the Beatific Vision, is Penance. Our particular manner of penance was emphasized as being Poverty and Solitude. The holy Angels, then, will be attracted to dwell with us and to keep us in peace, if we are reliving the Passion of Jesus, and thus keeping them occupied by putting into their hands our prayers and the fruits of our life of pen-

ance in poverty and solitude.

Furthermore Father General reminded us that Providence has placed in our hands an "Angel of Purity," Blessed Mary Goretti, Virgin and Martyr. Under the auspices of our Congregation she will soon be canonized. We have her bodily remains in our possession. A logical conclusion made for us during the Visitation was that we should strive to introduce this new little sister of ours to those who need her example and intercession, of whom there are thousands.

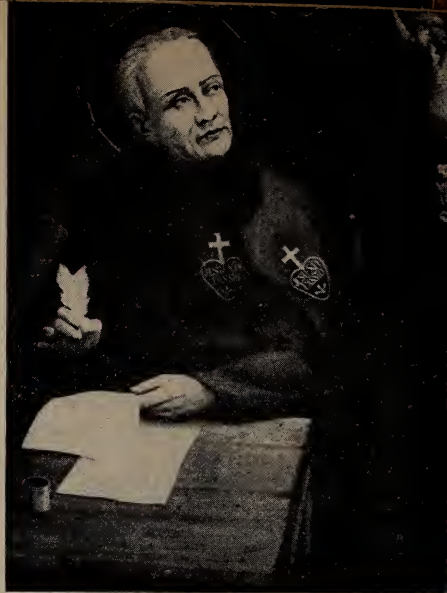
"Drive far from our dwelling all snares of the enemy." The enemy tempted even Our Lord, tempted Him even under the mantle of what seemed to be good and for the Glory of God. So we can expect similar temptations, in spite of our high calling. What Father General told us about excessive exterior activity reiterated what had been said during the General Chapter by the Most Reverend President, voicing the stand of the Holy See on the question. Our calling demands a balanced combination of the so-called active and contemplative life. For any person who has the least spark of human ambition within him there is no danger of neglect-

ing the exterior activity. But the effects of original sin at times do make it difficult to give the contemplative element its proper proportion, and thus lets the enemy come close, if not within, our dwelling. The contemplative side of our life as well as the active is, we might say, minutely outlined in our Holy Rule. The minute external observances mentioned in the Rule, along with those mentioned in the Regulations and the Customs, are the most excellent means for us to foster that interior disposition by which we "in *all* our actions bear in mind God's presence and *sincerely* seek to please Him *alone*." (Rule, 46) These observances have sanctified others in the past, and the Church, by her approval of them, assures us that they will also do so in the future.

We are grateful to God, to the Blessed Mother, to our Holy Founder and to Father General, for the Visitation. May it not be a mere passing historical fact, but may it ever drive far from us the snares of the enemy, may it occasion the holy Angels to continue dwelling with us and keeping us in peace, and may His blessing be always upon us.

Vincent Mary, O.P.

VOX PATRIS



PAUL OF THE CROSS, General of the Discalced Clerics of the Passion of Jesus Christ, to the V. Rev. Father Rectors of Marittima, Campagna and San Eutizio; Greetings and Blessings in the Lord:

OUR term of office as Superior General is drawing to a close. The moment we long for is coming when we can lay down the burden and retire in deep solitude to weep at the feet of Jesus Crucified for our shortcomings. And so it is that we wish to provide appropriate means for confirming the Regular Observance in ever greater vigor, and making the spirit of each Religious grow in fervor, perfection and virtue.

It was only forgetfulness on our part if we have omitted to determine a very pertinent point, which

in conscience we could not pass over in silence. We wish to express it clearly here. It is this:

1) We command each and every Rector of the above-mentioned Retreats and each of their Religious, Priests and Clerics, *nemine excepto*, to make a copy of the Holy Rules in Latin, so that each may have a copy with him to read often. The Superiors should set the example in this matter. Moreover, those Brothers who can read have the same obligation, but the Rector will provide them with a copy written in Italian.

2) Furthermore, we command all our Priests, who carry on the grand ministry of hearing confessions, to have also a copy of the entire fifth Regulation from the second section of the common Regulations. This

explains with exactness the method they should follow, and states perfectly the prudent conduct the confessor should observe in relation to his penitents. They should read this often in order to exercise their ministry in a manner that will bring greater glory to God and salvation to souls.

If they strive to memorize not only these rules, but also other similar counsels, they will certainly please the Lord even more.

Finally we wish and command that each of the Religious show us his copy when we visit all the Retreats on our next Visitation, which will begin in St. Eutizio's about the middle of the coming October, 1757.

Strive then, beloved Priests and Brothers in Christ, to put into practice what we have enjoined for your spiritual benefit, so that, enriched with abundant merits before God, you may acquire by means of a holy regular observance the happy reward of a home in Heaven. This we desire for you as we give you our blessing.

Given from the Holy Retreat of San Angelo at Betralla, August 16, 1757.

Paolo Della Croce

General

*Francis Anthony of the Crucified,
Secretary.*

Regulations for Confessors

1) Since the conversion of souls is above all the work of God, Confessors must sincerely implore God's aid in so important an affair.

2) No day should pass on which they do not study some part of Moral Theology, so as to avoid making mistakes and to understand better the solution of the more difficult cases that may occur.

3) When called, let them go willingly, and not as if forced or with a bad disposition, for this hinders them from receiving divine aid.

4) It would be a bad sign, a sign of a worm-infested heart, if they went to hear women more readily than men. Such inclination is masked with the false pretext that women do more good than men. However, experience shows that the conversion of men is more lasting, and that of women easily deceives by the appearance of piety.

5) Before hearing confessions let them kneel before a crucifix or the Blessed Sacrament, and say: "Give me, O Lord, the wisdom that assists at thy throne, that it may be with me and may labour with me," or some other prayer for divine assistance.

6) Let them not dismiss their penitents in haste, because haste is a temptation that ruins everything. This temptation is the more stubborn the less it is recognized.

7) Let them not hear the confessions because they are obliged,

but from a deep desire to convert the soul from the snares of the devil and make it a child of heaven, where there will be joy over the lost sheep that is saved. They should look upon it as in the Side of Jesus who shed his blood for it, and would remain on the cross till the end of the world for its sake.

8) No rudeness of the penitent should disturb them interiorly, but they should remain in peace of heart and constant attention to God's presence, from whom they will receive dispositions to endure these things. Even though they try to conceal their interior agitation they should realize that words coming from an upset heart wound other hearts.

9) When hearing women's confessions let them not look into their faces nor approach too near the grating, for the mere breath of women is very prejudicial. Hence, the grating should be of very close lattice-work, covered on the inside with punctured paper or cloth, so that the priest can hear but see nothing.

10) Let them beware of using tender, affectionate, or honeyed words. Let them not ask questions that are uncalled for or unnecessary, nor talk too much, but be as brief as possible. Above all they should remember that in matters of the Sixth Commandment it is better to fail than to abound in questions, lest the poison of the

penitent infect the confessor. Hence they must be content to inquire the species of the sin, its number and necessary circumstances.

11) No evil will come to confessors who rightly fear God. He will always preserve them. Confessors with a poor spirit should often reflect that such and such an one has gone from the confessional to the Sacred Inquisition.

12) They should avoid as much as possible speaking dogmatically except when necessary and in things that are as clear as the sun. They should not say to the penitent: "This is venial, that is mortal, that is nothing"; especially in matters of impurity, because they who err ever so little in this may incur many woes.

13) In counseling celibacy, let them exalt the state of virginity as much as they like, but let them be careful not to depreciate Holy Matrimony, or to revile this holy Sacrament with unholy and unbecoming words.

14) They are not to implicate themselves in adjusting or breaking up a marriage or engagement. Let them limit themselves to what their conscience dictates and impose on the penitent the fulfillment of his obligation, and nothing more. If they should attempt more, they will be dashed on a thousand rocks and sunk in a sea of trouble. For the rest such cases should be sent

to the pastors who will take care of them.

15) Let them never advise anyone to make complaints or start a law-suit, no matter how just it may seem, because this is not in accord with the gentleness of Jesus. Peace, forgiveness, and concord are ever to be recommended.

16) Prophesying to penitents or dying persons what will or will not happen to them must be avoided, because they may be deceived and thus become a laughing-stock to seculars.

17) Penitents are not to be rushed; they should rather be encouraged and animated strongly and gently to manifest their interior clearly.

18) The art of being a good confessor consists in knowing how to heal the lapsed, the habitual and the occasional sinner. Confessors should attend to this point, and prescribe suitable remedies for such disastrous evils.

19) Let them not criticize the conduct of other confessors in the presence of the penitents, even though these may say the other confessors are no good, too hasty, not willing to work, etc. Rather should they uphold these confessors, defending and protecting the priestly dignity.

20) Let them inculcate devotion to the Sacred Passion, not in cold words like persons trying to satisfy

a vowed obligation, but with holy virtue, spirit, efficacy and zeal, which will touch the heart of the penitent.

21) Let them guard against judging penitents, especially nuns by what they hear from others, who might be mistaken and deceived; but they should make their judgment according to what the penitent says. Belief should be given to the penitent's words, and not to the reports of others who may be governed by passion, suspicion, and even by hatred and envy.

22) When requested for advice on making wills, donations and legacies, they should send the penitents to skilled lawyers, and above all they should not try to have any legacy or alms left to the Retreat.

23) They should not reprehend venial sins with severe and weighty words, nor sins which penitents through ignorance consider mortal. This may easily occur when a confessor is upset and disturbed.

24) Let them remember that it is not the proper spirit of the Order to direct the souls of women, for this easily causes great harm to soul and body; hence it should be avoided as much as possible. They would not take women for regular penitents, if they saw what might result.

25) They should not engage in exorcising possessed persons, as this is a very difficult and a very dangerous art.

26) They should be more willing to hear the confessions of the poor than the rich. Young confessors should keep as far as they can from hearing confessions of gossip women, whether ladies of the world or nuns.

27) They are not to feel envy when another confessor of the house is more sought after or applauded. Irreparable evil may arise little by little from such envy and produce very serious consequences.

28) Children under sixteen must not be heard outside the confessional. Nor should women be heard right after dinner.

29) When they must postpone or refuse absolution let them do it without human respect, but politely, charitably and with words so gracious that the penitent may understand that it is done for the good of his soul. Let them encourage them to hope that the absolution will be given after a certain time, so that they may not fall into despair or murmuring or, what is worse, drink in iniquity like water, for the devil may represent their cause to them as hopeless.

30) Let them not impose as a penance that Masses be said in our Church. If, out of obligation or devotion, the penitent wishes to have Masses said, the confessors are not to take the alms, but are to send them to the sacristan or to the pastor.

31) Let them avoid as far as possible making restitution to the owner for a penitent. If necessity compels this, let them get a receipt from the owner and give it to the penitent.

32) When the confession is over, they must not allow women penitents to kiss their hand or stole, nor may they stop to talk with them in the church or in any corner of it.

33) They must not speak to anyone about what they hear in confession; although there is no danger of the penitent becoming known, yet there is danger of causing irreverence for so great a Sacrament. Seculars upon hearing this would be scandalized and would not clearly confess their faults thereafter, for fear that the confessor would publish them to the whole world.

(1757... St. Paul's second term as General was ending. Confident that he would now lay down the burden of government, he wished to give some important directions before doing so. Hence he wrote the above Circular Letter. Attached to it are his Regulations for Confessors, which were not included in the 1778 edition of the letter, nor in later editions, but were printed along with it in the "Bolletino" for November, 1922.)

Dies Sanctificatus

Fr. Columban, C. P.

MOTHER Church in her canon law urges all to value indulgences highly: "Omnes magni faciant indulgentias..." (can. 911). In an effort to encourage Passionists to fulfil this injunction of the code, we present the following enumeration of indulgences which we may gain by the daily fulfilment of our religious duties. Even a casual perusal of the list will suffice to convince one that untold spiritual riches are at our very fingertips if we only make the effort to form the general intention of gaining them (can. 925, 2). It is true that canon 932 tells us that "an indulgence may not be gained by performing a work to which one is already bound by a law or precept," but there are great theologians who tell us that by performing religious exercises in fulfilment of the rule of a religious Order or Congregation the members of the same Order or Congregation can certainly gain the indulgences attached to those works.

The following list does not profess to be complete. It is merely the enumeration of the more obvious indulgences which we may gain. All the references are to paragraph numbers in the *Raccolta*, 1937 edition.

A. DAILY GOOD WORKS

1) the "Aperi" (667) which we recite daily before Matins. 3 years.

2) The Divine Office recited in presence of the Blessed Sacrament. A plenary indulgence on the conditions of Confession, Communion and prayers for the intention of the Holy Father (678). This can be gained also by our students and clerical novices (674) and Nuns (697). The Blessed Sacrament need not be exposed. To gain this indulgence the Office need not be recited in common with others; it need not be said all at one time. If only a part of the Office is said before the Blessed Sacrament, an indulgence of 500 days can be gained for the recitation of each canonical hour (678 b). Moreover, if anyone has his office legitimately commuted to any other prayers, the same plenary indulgence may be gained for reciting those prayers before the Blessed Sacrament (678 c).

3) The Way of the Cross (164). A plenary indulgence each time this pious exercise is performed. A second plenary indulgence for the same performance if on the same day Holy Communion has been received. If for any reason a person

is unable to complete the entire Way of the Cross, an indulgence of 10 years can be gained for each station.

4) *Sacrosanctae*" (679). An indulgence of 3 years. The old indulgence for priests and those in Holy Orders who recite this prayer on bended knees, namely a condonation of the shortcomings and faults committed through human frailty in saying the Office, still remains.

5) The *Angelus* (300). An indulgence of 10 years each time it is said at dawn, noon and eventide or as soon thereafter as possible. A plenary indulgence once a month under the usual conditions if the practice has been kept up for a month. The same may be said for the "*Regina Coeli*" during Paschal time. The same indulgence, probably in favor of those who do not know the *Angelus* or *Regina Coeli* by heart, for reciting five Hail Mary's at *Angelus* time. The *Raccolta* makes no mention of a standing or kneeling position nor of the necessity for a bell to ring.

6) The *Gloria Patri* which we recite three times after the *Angelus* (34). 500 days for each recitation if said in thanksgiving to the Blessed Trinity for the graces bestowed on Mary. A plenary indulgence once a month under the usual conditions if the practice is persevered in for a month.

7) Prayer when putting on a surplice (672). 300 days.

8) Serving Holy Mass (627). 3 years.

9) The prayers in the vernacular after Mass (628). 10 years. If the invocation to the Sacred Heart be added, 7 years more (628).

10) Mental Prayer (641). 5 years for at least a quarter of an hour. Plenary indulgence under the usual conditions if this is done daily for a month.

11) Our usual salutation when entering recreation etc. (647). 300 days each time. Plenary indulgence once a month under the usual conditions if done daily for a month.

12) The Sign of the Cross (631). 100 days. If holy water is used, 300 days.

13) Visit to the Blessed Sacrament (120) 300 days.

14) Prayer to the Guardian Angels (416). 5 years once a day. If said for nine successive days a plenary indulgence under the usual conditions.

15) Reverence to the Blessed Sacrament (119 c). 300 days.

16) "*Laudate Dominum*" (25). If said privately, 300 days. If said publicly, e.g. with community after Compline, 3 years. A plenary indulgence once a month under the usual conditions if recited daily.

17) "*De Profundis*" (539). 3 years. A plenary indulgence once a month under the usual conditions if recited daily.

18) "*Nos cum prole pia*" (285). 300 days.

19) "Omnipotens sempiterne Deus" (for Holy Father) which we recite after the Litany of the Saints (610). 3 years. Plenary indulgence once a month under the usual conditions if recited daily.

20) The Rosary (five decades), (360). 5 years. If recited in company with others, 10 years (360 b). If recited in presence of the Blessed Sacrament, on condition of Confession and Communion, a plenary indulgence (360 f). *Note:* the decades may be separated, provided the five decades are said on one day. These indulgences are over and above those connected with the use of a specially blessed rosary.

21) "Requiem aeternam" (536). 300 days, applicable only to the Holy Souls.

22) "Salve Regina" (301). 5 years. Plenary indulgence under the usual conditions if recited daily for a month.

23) Litany of the Blessed Virgin (290). 7 years. Plenary indulgence once a month under the usual conditions if recited daily.

24) "Sub tuum" (302). 5 years. Plenary indulgence under the usual conditions if recited daily for a month.

25) "Retribuere dignare Domine" for benefactors (620). 300 days.

26) "Agimus tibi gratias" (636). 300 days.

27) "Tota pulchra es" (327). 500 days.

28) Antiphon to St. Michael in evening prayers (409). 5 years once a day. Plenary indulgence after nine days of daily recitation, under the usual conditions.

29) Antiphon to St. Paul of the Cross (470). 3 years once a day. Plenary indulgence after nine days of daily recitation, under the usual conditions.

B. PRAYERS SAID EVERY WEEK

1) "O Salutaris Hostia" (112). 5 years. Plenary indulgence once a month under usual conditions if recited daily.

2) "Actiones nostras" (633). 300 days.

3) The Divine Praises (646). If said privately, 3 years. If said publicly, 5 years. Plenary indulgence once a month under usual conditions if said daily.

4) Our Adoration Prayers, before recreation afternoons (148). 3 years. On First Thursday of the month a plenary indulgence under the usual conditions.

5) Holy Hour, e.g., during prayer on Thursdays (139). Plenary indulgence under the usual conditions. If a Holy Hour is made privately with at least a contrite heart, 10 years.

6) "Miserere," e.g., during discipline (540). 3 years.

7) "Veni Sancte Spiritus," said before examens (265). 5 years. Plenary indulgence under the usual

conditions if said daily for a month.

8) "Veni Creator," said before Friday chapter (262). 5 years. Plenary indulgence under the usual conditions if said daily for a month.

9) "Benedictio et claritas" said during Friday chapter prayers (17). 500 days. Plenary indulgence once a month under the usual conditions if said daily.

10) The Agony Prayers (167). If said kneeling, 10 years. A plenary indulgence once a month under the usual conditions if said every Friday during the month. *Nota bene:* The grant says "recite five times Our Father, Hail Mary and Glory be..."

11) Offering of the Precious Blood, often given as a mortification in the refectory (188). 500 days. A plenary indulgence once a month under the usual conditions if said daily.

C. PRAYERS SAID DURING THE YEAR

1) "Veni Creator" sung on New Year's Day (634). 10 years. A plenary indulgence on conditions of Confession, Communion and prayers for the Pope.

2) Litany of the Holy Name, vide Ritual C.P. for Functions during Christmas time (89). 7 years.

3) Renewal of Vows (695). 3 years.

4) Prayer in honor of St. Joseph in our evening prayers. Various

indulgences granted during the month of March, etc. (see 427 seq.).

5) "Stabat Mater" sung during Holy Week (344). 7 years. On Good Friday evening, plenary indulgence under the usual conditions (345).

6) Attendance at Tenebrae during Holy Week (159). 10 years for each attendance. Plenary indulgence under the usual conditions if present at all three Tenebrae services.

7) Visit to the Repository on Holy Thursday or Good Friday (118). If SIX Paters, Aves and Glorias are recited, 15 years for each visit. Plenary indulgence once a day under the usual conditions.

8) May Devotions (295). 7 years for each devotion. If at least ten public May devotions are attended during the month, a plenary indulgence on conditions of Confession, Communion and prayers for the Holy Father.

9) "Ave Maris Stella," used in several of our Functions (292). 3 years.

10) Pentecost Novena (263). 10 years for each attendance. If at least five of the public Novena devotions have been attended, a plenary indulgence on conditions of Confession, Communion and prayers for the Holy Father.

11) Attendance at Matins and Lauds on Corpus Christi (142). 10 years.

12) Taking part in Corpus Christi procession (123). 5 years. Plenary indulgence under the usual conditions.

13) Litany of the Sacred Heart (213). 7 years.

14) Act of Reparation on the Feast of the Sacred Heart (224). 7 years. Plenary indulgence on conditions of Confession and Communion.

15) *Portiuncula indulgences* (648). See *Ordo C.P.*, Aug. 2.

16) Assumption Novena (296). Each Novena devotion, 5 years. At end of Novena, plenary indulgence under the usual conditions.

17) Act of Dedication of the Human Race of the Sacred Heart with the Litany of the Sacred Heart on the feast of Christ the King (253). 7 years. A plenary indulgence on conditions of Confession and Communion.

18) All Souls Day (544). See *Ordo C.P.*, Nov. 2. *Nota Bene*: These indulgences may be gained if the visit is made to *any* Church or public or semi-public Oratory; therefore, in any chapel which we use for saying Mass.

19) Novena for Christmas (100). 10 years for each service attended. Plenary indulgence under usual conditions if at least five public services have been attended.

20) Attendance at Matins and Lauds on Christmas (99). 10 years.

21) Attendance at Midnight Mass on Christmas (99). 10 years. Ple-

nary indulgence on conditions of Confession, Communion and prayers for the Holy Father.

22) Our monthly Nocturn for deceased Religious or Benefactors (538). 5 years, even if merely attending, e.g., our Brothers.

23) On the first Wednesday of every month, any devotion in honor of St. Joseph, e.g., our evening antiphon in honor of the Saint (430). 5 years. A plenary indulgence under the usual conditions.

24) The ejaculation we recite on First Fridays after the Consecration of the Congregation to the Sacred Heart (194). 500 days.

25) Forty Hours Devotion (140).

A word might be in place regarding the expression "under the usual conditions." These conditions are four: 1) Confession, 2) Communion, 3) A visit to some Church or Oratory, and 4) Prayers for the intention of the Holy Father. As for the first two conditions, the Code says explicitly that those who are accustomed to go to Confession at least twice a month or communicate daily or almost daily always fulfil these conditions (can. 931,3). If the gainer of the indulgences belongs to a community which has its own Church, then the visit must be made to it: otherwise, to the principal Oratory. All that is required during the visit is at least the intention of honoring God or some Saint. Regarding the

prayers for the Holy Father, the Holy See has decided that to fulfil this condition one Pater, Ave and Gloria will suffice. These prayers need not be said during the visit to the Church or Oratory. However, if they are said during the visit, then by the same act both the last two conditions are certainly fulfilled.

We might mention also that all the foregoing indulgences, since they are granted by the Holy See, are applicable to the Holy Souls in Purgatory (can. 930). By offering even some of them for our deceased

brethren and benefactors we may very easily comply with the wish expressed in our Holy Rule, 317: "We also exhort all the brethren of our Congregation, that such works of piety as they shall be able to perform for the dead and such indulgences as they may be able to communicate to them, according to the custom of the Catholic Church, they should willingly contribute, esteeming it as certain that with God's permission we shall obtain from others after our death what we, while living, afford to our brethren."

TRANSLATORS WANTED

A second appeal is made to all English-speaking Passionists, who have some knowledge of Italian, to help in the translation of our Holy Founder's Letters into English. The first appeal (cf. Passionist, May 1948, for details) brought a generous response; further volunteers will lighten the task for all, and speed the completion of the whole. If you are interested, write today to:

The Passionist Bulletin,
1924 Newburg Road,
Louisville, (5) Ky.

The Challenge of Fatima

Fr. Raphael of the Cross, C.P.

(continued)

SYNOPSIS

On May 13, 1917, one week after Pope Benedict's encyclical letter, in which he urged that peace be sought through recourse to the Mother of God, our Blessed Lady appeared to three children near Fatima, in Portugal. The message she gave in successive apparitions to Lucy, Francis, and Jacinta, bears on the present world situation, for the challenge of Fatima was a challenge to Russian Communism. The story of Fatima opens with three appearances of the Angel of Peace, at drawn out intervals during the year 1916, in the course of which he taught the three children the importance of prayer, sacrifice, and reparation. The story continues from there...

PURPOSE OF THE VISITS

Though the children often spoke of the angel among themselves, they never mentioned him to others. Who would have believed them? It was too fantastic and implausible to be taken seriously. How could they describe the ineffable absorption which they knew was the Presence of God in them and around them? Even Sister Lucy could not put it in fitting words when, years later at the instance of the Bishop, she wrote her recollections.

The visits of the angel to the children prompt an interesting question—what was the particular reason for them? If we note what the angel said and did, we may be correct in inferring a twofold purpose.

It is likely that they were to prepare the children for the apparitions of the Mother of God and

for the message she would give them for a sinful world. He told the children: "The Most Holy Hearts of Jesus and Mary have plans of mercy for you," though he did not intimate what the plans were. But by word and worship, he impressed on them the necessity of reparation for the offenses against the Infinite Majesty of God and the outrages against the Son of God in the Blessed Sacrament. And he urged the children to pray and make sacrifices for the conversion of sinners. In this way he seemed, indeed, to have been the precursor of Our Lady.

The other purpose may well have been the imparting of an intense and infused knowledge of God to prepare the children for the sufferings they would endure because of the apparitions and the message of the Blessed Virgin and to strengthen them to accept all these heart-

aches and hardships in loving propitiation to God for the assaults and blasphemies of modern atheism, which does not believe, adore, hope, or love God.

We may draw an inference for ourselves. The visits of the angel remind us that our Nation, like Portugal, has its own guardian angel. We Catholic Americans should beg this angel to help, guard, and guide the United States through

the impending dangers of the world situation.

IV. THE FIRST APPARITION

As 1916 passed and 1917 wore on, the Great European War reached vast dimensions. Nation after nation had been drawn into the conflict. There were millions of casualties. And when the United States joined the Allied Powers on April 6, 1917, the international struggle became World War I. Most of the contenders had been in the war for three years. Portugal had known its horrors for the past year. How long would the terrible carnage and destruction go on?

In a notable encyclical of May 5, 1917, Pope Benedict XV deplored "the cruel war, the suicide of Europe," and begged God to turn the hearts of the leaders to peace. He asked the people to pray for peace and especially to have recourse to the Sacred Heart of Jesus, Source of All Grace, by seeking the intercession of the Blessed Virgin, since all graces are bestowed by her hands. "To Mary, then, who is the Mother of Mercy and omnipotent by grace," he said, "let loving and devout appeal go up from every corner of the earth... so that her most tender and benign solicitude may be moved and the peace we ask for may be obtained for our agitated world." He directed that the invocation "Queen of Peace, pray for us" be added to the Litany of the Blessed Virgin.



THE SCENE

It is improbable that the three children knew of the Pope's encyclical when, just eight days later, Sunday May 13, they took the flock of sheep to a meadow owned by Lucy's family and known as the Cova da Iria. The place was so called because cova means a hollow

and the land had the shape of a natural amphitheater, several hundred yards in diameter. Iria probably refers to Saint Irene, who lived in the region in the seventh century.

It was a clear day, the sun was high above, for it was getting on to noon. The children said the Ro-



October 13, 1947. Most Rev. Jose Correia da Silva, Bishop of Leiria, Portugal, prepares to bless America's "Pilgrim Virgin" before it leaves the Cova da Iria for the United States. At his left is Rev. Luis Gonzaga da Oliveira, famous Carmelite priest. Holding the crown is Mrs. John Wiley, wife of the American Ambassador. The American Embassy provided the car that carried the "Pilgrim Virgin" to the airport of Lisbon. Nieces of the U. S. Ambassador to Portugal carried the statue.

sary and then ate their lunch. The sheep were grazing contentedly in the field, so Lucy, Francis, and Jacinta walked up to the top of the slope and started a favorite pastime—building a little house of stones. They did not know how symbolic their game was. Over this very spot has been built the great Basilica of Our Lady of Fatima.

THE APPARITION

While they were at play, they were startled by a brilliant flash of light, brighter than the sunshine in which they were playing. In fear that it might be lightning signaling a sudden storm, they started down the slope to gather the sheep and drive them home. A little farther on, they stopped for they had been suddenly encompassed by a light whose effulgence bewildered and almost blinded them. Before them, above a small hollylike bush, called the azinhiera, and in the center of the radiance, stood a beautiful lady.

She seemed to the children to be no more than eighteen years of age and was formed entirely of light. Even her garments were luminous. When asked to describe the vision, Sister Lucy could use only the word "light." The Lady, she said, was "all of white, more resplendent than the sun, more brilliant than a crystal-clear cup of water penetrated by the intense rays of the sun."

The Lady's dress was white and

reached to her feet. It was fastened about her neck by a golden cord, which then hung down to her waist. A white veil, with borders embroidered in glittering gold, covered her head and shoulders and then fell almost to the hem of her dress. Her hands were joined in an attitude of prayer. From her right arm hung a string of beads of pearly translucence with a cross of silvery sheen. Her face was of ineffable beauty. Its expression was, as Sister Lucy has said, "not sad, not happy, but serious." The lady did not resemble any picture the children had ever seen of the Blessed Virgin.

OUR LADY'S WORDS

The children stood entranced and contemplated the vision. Looking kindly upon them, the Lady said: "Do not be afraid. I shall not harm you."

The low, gentle, liquid tones of her voice captivated Lucy and Jacinta and lifted their hearts in a rapture of joy. It was as if they were transported out of their bodies. Lucy, however, was self-composed enough to ask:

"Where do you come from, please?"

"I come from heaven."

"Why do you come here?"

"I have come to ask you to be here at this same hour on the thirteenth day of six successive months. In October I shall tell you who I am and what I want."

"You come from heaven. Could you tell me, please, if I shall go to heaven?"

"Yes, you will."

"Will Jacinta go too?"

"Yes, Jacinta too."

"And Francis?"

The Lady looked kindly upon the boy and said:

"Yes, Francis too will go to heaven, but he must first say many Rosaries."

"Do you know if the war will end soon? Would you please tell me?"

"I shall not tell you that until I have told you what I want."

Lucy then asked about two girls who had recently died and was told that one was in heaven and the other in purgatory.

SACRIFICE AND PENANCE

Then the Lady asked:

"Would you like to offer yourselves to God to make sacrifices and to accept willingly all the sufferings it may please Him to send you so that you may make reparation for so many sins which offend His Divine Majesty, and may obtain the conversion of sinners, and may make amends for the blasphemies and offenses committed against the Immaculate Heart of Mary?"

"Yes, we should like that very much," Lucy answered for all three.

"You will, then, soon have much to suffer but the grace of God will

help you and give you the strength you need."

When the Lady said the words "grace of God," she opened her hands. From her palms came two streams of light that shone on the children and penetrated to the depths of their souls. They dropped to their knees and cried out fervently:

"O Most Holy Trinity, I adore You! My God, My God! I love You!"

THE ROSARY

After the children's outburst of adoration and love, the Lady said:

"I want you to say five decades of the Rosary every day to obtain the end of the war and peace for the world."

She then turned and moved away, not walking, but, as Sister Lucy has said, "all of a piece," until she disappeared in the vast distance of the sky. When she could no longer be seen, the children kept staring in the direction she had gone.

"Oh, such a beautiful Lady! Oh, so beautiful!" was all that Jacinta could say.

"Her beauty," Sister Lucy has said, "almost blinded me, and yet I did not get tired looking at her. I should never have thought that the Blessed Virgin was so beautiful."

The apparition had lasted about ten minutes. In it and in the subsequent ones as well, Lucy was the only one of the children to con-

verse with the Lady. Jacinta saw and heard her but did not speak to her. Francis only saw her. When Lucy told him that the Lady had said he was going to heaven but would first have to say many Rosaries, he raised both arms toward the distant sky and cried:

"Oh, Our Lady, I am going to say all the Rosaries you want!"

The joy of Francis and Jacinta was to overflowing and they were talking so freely that Lucy feared they would want to tell everybody about the Lady. On the way home, she cautioned them that what had happened was too holy for them to go around telling about and told them not to tell anyone. They promised not to tell a soul.

THE SECRET GETS OUT

But how could Jacinta keep from telling her mother about the beautiful Lady? Her heart was too bursting with joy. As soon as she saw her mother, she ran to her and said at once:

"Mamma, a beautiful lady came from heaven to the Cova today, and she told me that I am going to heaven and she wants me to say the Rosary every day."

Mrs. Marto laughed. "You mustn't make up such crazy things, my little one."

"But it's true, Mamma!" And out of Jacinta's heart poured the whole story from the first flash of light to the departure of the Beautiful Lady. Mrs. Marto looked in-

to the child's shining face and knew that it was not make-believe.

When the family was at table that evening, Jacinta's mother told her to tell what had happened at the Cova. Francis confirmed what Jacinta said but added nothing more. The next day, Mrs. Marto told Lucy's mother, who questioned her daughter. Lucy stated the facts simply but her mother was annoyed and scolded her daughter for making up a big lie.

When Lucy reproved her cousin for telling about the vision, Jacinta put her hand on her heart and said: "I'm sorry and I won't tell it anymore, but there was something here that made me talk about it."

THE STORY SPREADS

The story spread through the neighborhood and people were talking. Some laughed: "What won't those youngsters think up!" Others were resentful of the religious implications. "It's sinful. Those children should be punished for telling such lies!"

Lucy's mother consulted the parish priest. She related what Lucy had said and told him that she was sure her daughter was lying. "And it's the first time too. She is bringing disgrace on the family. I don't know what has got into her, but I'll stop her lying tongue."

"But," said the priest, "suppose she is telling the truth. You must be patient and restrain your harsh feeling toward your child. If it is

a mischievous joke the children have made up, it will become evident in time."

"No!" Mrs. Dos Santos replied. "Lucy is lying, but I'll teach her."

On her return home, she called Lucy to her, questioned the child, argued with her, accused her of lying, and ordered her to go to all the neighbors and tell them she had lied. But Lucy told her mother that she could not do that as that would be a lie. Her sisters joined in the mother's threats of punishment. Finally, Mrs. Dos Santos took up a stick and applied it. But it was no use. So Lucy was left in a corner alone, crying and miserable.

The Lady had said: "You will soon suffer much but the grace of God will give you the needed strength." Lucy accepted the ill-treatment as suffering sent by God and she offered it in reparation for sin and for the conversion of sinners.

V. THE SECOND APPARITION JUNE 13, 1917

When the children came to the Cova on June 13, they found about sixty persons standing around. These people had likely come to find out for themselves if the children had made up the story about the vision of a Lady from Heaven. Mr. and Mrs. Marto kindly consented for Francis and Jacinta to keep the appointment with the Lady but Lucy's family vigorously

objected to her doing so. No member of either family accompanied the children.

Lucy, Francis, and Jacinta knelt and said the Rosary. They then stood and looked toward the distant sky in the direction the Lady had gone after her previous visit. There was a flash of light and Lucy said: "There is the light, Jacinta. Our Lady is coming." The children ran to the azinheira bush.

When the Lady appeared, Lucy asked at once:

"You told me to come here today. Please tell me what you want of me."

"I wish you to be here on the thirteenth day of next month and to say every day five decades of the Rosary."

Lucy asked for the cure of a sick person.

"If he is converted, he will be cured within the year," was the reply.

"Will you please take us to heaven?" Lucy then requested.

"I shall take Francis and Jacinta soon," the Lady answered, "but you are going to remain here for some time more. Jesus wishes to make use of you to make the Blessed Virgin better known and more loved. He wishes to establish throughout the world devotion to her Immaculate Heart."

Lucy was downcast and asked: "Then, I must stay here alone?"

"My child, you must not be dis-

appointed or discouraged," the Lady said. I will never forsake you. The Immaculate Heart of Mary will be your refuge and will take you to God."

As on the preceding visit, the Lady opened her hands and two rays of light streamed from the palms to the children. "Jacinta and Francis," Sister Lucy has said, "seemed to be in a stream that went up toward heaven, and I in a stream that spread itself over the ground."

Before the palm of the right hand of the Lady was a heart encircled by thorns. "We understood it to be the Immaculate Heart of Mary," Sister Lucy states, "outraged by the sins of humanity, for which there must be reparation."

The Lady left and disappeared in the far reaches of the eastern sky.

The spectators had been impressed by what they had observed. They had not seen or heard the Lady, but they had noted the flash of light, had beheld the enrapt expression on the faces of the children, and had listened to Lucy's words. Most of them believed that the Lady had appeared to the children, and they went away to spread the news.

Afterwards, when the children were alone, Francis asked Lucy: "Why did Our Lady hold in her hand a heart that dispersed over the world such a great light that was God? You, Lucy, were in the

light I saw on the ground while Jacinta and I were in the light that went up into the sky."

"It means," Lucy answered, "that you and Jacinta are going to heaven soon, and I am going to stay with the Immaculate Heart of Mary for some time longer on earth."

"How long are you going to stay?"

"I don't know. Maybe, many years."

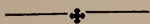
Francis and Jacinta danced about with joy. "We are going to heaven soon!" they cried over and over. But Lucy was deeply thoughtful.



Our Lady of Holy Hope, by Fr. Hugo, C.P., Province of our Lady of Holy Hope.

The *Missionary* *FORUM*

- IDEALS
- TRADITIONS
- TECHNIQUES
- LETTERS
- EXAMPLES
- SUGGESTIONS



Pulpit and Platform to Fill Confessional

THE confessional in the body of the church is always before our eyes when we teach and preach the Gospel of Salvation from the pulpit or the platform, and the great necessity of what is done for the sal-

vation of souls in the Confessional must always be kept before the eyes of the mind in all our teaching, preaching and missionary work. What is said and done in the confessional is far more necessary

for the salvation of souls than what is said in the pulpit or on the platform. Sinners are often saved without sermons, but they are never saved without penance that includes confession when possible. Our Savior did not say: "Unless you hear sermons you shall all perish;" but He said: "Unless you do penance you shall all perish." Therefore, the confessional is far more necessary than the pulpit or the platform, and they must be used as a means to fill the confessional with sorrowful penitents. The success of our instructions, and sermons on missions is rightly judged not by the number of those who sit in the church, nor even by the number of those who go to Mass and Holy Communion, but by the number of those who go to confession in sorrowful repentance.

Sermons may draw crowds and fill the church; sermons may fill collection boxes with generous contributions; sermons may fill minds with admiration for the preacher; sermons may fill hearts with sentimental emotion; sermons may fill eyes with emotional tears; but, they will not do much for the salvation of souls if they do not fill sinners with a sense of their guilt; if they do not fill souls with a sincere sorrow for their sins; if they do not fill confessionals with sorrowful penitents. We must not be deceived by emotional effects and

outward appearances. "Man seeth the things that appear, but the Lord beholdeth the heart." (I Kings, 16,7). One of the saints said: "The best sermon is not the one that makes me say: 'what a grand preacher he is.' but the sermon that makes me say: 'what a great sinner I am!'"

In the days of Billy Sunday when he filled great stadiums by his sensational preaching, and when some Catholic preachers imitated some of his methods, the parish priest of one of our biggest churches in the Eastern Province gave his parishioners a change by inviting two popular preachers of another Order to give the usual mission. They were very popular missionaries at the time,—very popular in their sermons,—and very popular in their breezy jokes and stories. The great church was not big enough for the crowds that came for the sermons night after night for the two weeks. A month or so after the mission I met the parish priest and asked him how the mission had gone and what he thought of it. He said: "Judging by the big crowds that came and by the big collections we got, it was the best we ever had, but judging by the after effects it was one of the worst. The preaching done in the pulpit was very popular but the work done in the confessional was very poor."

"By their fruits you shall know

them." The fruits of our sermons and missions are known, not by the number of people in the church, and not by the number of coins in the collection, but by the number of sincere penitents who go to confession during the mission and continue to go afterwards.

The pulpit and the platform must be used to fill the confessional by the teaching and the preaching of penance.

The work of salvation cannot be done without the works of penance. Sinners cannot be saved without doing penance for their sins. All that our Savior has said and done and suffered for us sinners will not save us, if we do not heed His call to penance. The preaching of penance predominated in the preaching of Our Savior, in the preaching of His apostles, in the preaching of all apostolic missionaries, in the preaching of our Holy Founder, St. Paul of the Cross; and the preaching of penance must predominate in the preaching of every true Passionist. The Passion of our Savior was a penance for the sins of the world. The preaching of the Passion must be a preaching of penance. Our Savior said "I came to call not the just but sinners to penance." He also, said: "Unless you do penance you shall all perish." (Luke 13,3). St. Matthew tells us that, "Jesus began to preach and to say: 'Do penance for the kingdom of heaven

is at hand.' " (Matt. 4,17). He sent His apostles to preach penance, and they said: "God now declares unto men that all should do penance everywhere." (Acts 17,30). Preaching penance, Saint Peter said: "Do penance... for the remission of your sins." (Acts 2,38). In his apostolic missions St. Paul said: "To them first that are at Damascus and at Jerusalem, and unto all the country of Judea, and to the Gentiles did I preach, that they should do penance, and turn to God, doing works worthy of penance." (Acts 26,20).

The Very Rev. Thomas O'Donnell, C.M., President of All Hallows College, Dublin, teaching and training in a great seminary for missionaries, and writing for them and for all priests, said: "What is the end of a preacher? Is it to please? To gain applause? To gain promotion? Or is it to give men life,—to make them sorrowful unto penance?" Therefore, I add, if the deep solemn tones of penance do not predominate in the harmony of our preaching, it may give entertainment, or pleasure, or pastime, or knowledge; but it will not give the one thing most necessary,—the spiritual harmony of salvation.

To preach the penance that fills the confessional with sincere penitents we must preach sermons that convince sinners of their sinfulness; sermons that go deeper than

itching ears; sermons that go deeper than curious minds; sermons that go deeper than emotional hearts; sermons that go deep into sinful souls, stirring guilty consciences, convincing sinners of their sinfulness, and making them say with the prodigal son: "Father, I have sinned against heaven and before thee."

There is no conversion without conviction. A sinner is never truly converted from sin unless he is fully convinced of his sinfulness. Therefore, the confessional is not filled with the proper kind of penitents, if the proper kind of sermons are not preached,—sermons that hold a spiritual mirror to the soul of the sinner and make him see it in the true light,—not the light of a perverted conscience, but the light of a corrected conscience,—not the light of worldly delusion, but the light of heavenly faith.

There is much moral delusion in the world, much self-deception by sinners, much distortion and falsification of conscience, even by Catholics, and even among some who go to confession, trying to cloak, or minimize, or justify their sins. There is much sinfulness in self-indulgence by drunkenness, much sinfulness in business by dishonesty, much sinfulness in politics by graft, much sinfulness in dress and fashion by immodesty, much sinfulness in papers, magazines, books,

pictures and plays by indecency, much sinfulness in company keeping and courtship by sensual familiarities, much sinfulness in marriage by immoral birth control; but in the midst of so much sin, vice and crime there is not much consciousness of guilt, not much sense of sinfulness. Vice is often called virtue, and virtue is often called vice.

At the beginning of this century Canon Keatinge said: "We live in an age of weak convictions and diluted faith." In support of that statement he quoted Gladstone, the greatest statesman of his day. In a conversation recorded by the Hon. L. Tollemache, the great Commoner said: "Ah, the sense of sin. That is the great want of modern life; it is wanting in our sermons, wanting everywhere!"

Gladstone's condemnation of modern life is also a condemnation of modern sermons and modern preachers,—the preachers who do not condemn the sins that should be strongly condemned; the preachers who do not preach the convicting sermons that convince sinners of their sinfulness; the preachers who do not preach the penance that produces sincere penitents. That condemnation falls not only on the great majority of Protestant preachers but also, on many Catholic preachers and missionaries—preachers and missionaries who give

away to human respect in their fear to face hard facts, and tell the plain truth about the prevalent sins and their enormity, preachers and missionaries who are more concerned about praise and popularity than they are about the salvation of immortal souls. They are hit hard by the Encyclical on Preaching written for us by Pope Benedict XV in 1917. In it, he said that many priests in their popular preaching were nothing more than "sounding brass and tinkling cymbals," striving for effect and popularity by merely human means, natural eloquence, sentimental emotion, and sensational novelties.

Things have gone from bad to worse since the days of Gladstone and Pope Benedict, and we must be more than ever on our guard against modern modes and the temptation to avoid what is not pleasant, and to choose what pleases and gains popularity. With St. Paul we must say: "If I yet please men, I should not be the servant of Christ." (Gal. 1,10). "Woe is unto me if I preach not the gospel." (I Cor. 9,16). Woe to us if we do not preach the Gospel of penance, the gospel that converts and saves immortal souls. We have to meet a Judge far greater than a great statesman, and far greater than a great pope,—the Supreme Judge who says to every priestly preacher: "Son of man, I have made thee

a watchman to the house of Israel; and thou shalt hear the word out of my mouth, and shall tell it to them from me. If, when I say to the wicked, Thou shalt surely die: thou declare it not to him, nor speak to him, that he may be converted from his wicked way, and live: the same wicked man shall die in his iniquity, but I will require his blood at thy hand." (Ezch. 3, 17-18).

Our Passionist method of giving missions is the best of all missionary methods to preach the penance that convicts, convinces, and converts sinners. Penance is preached by preaching eternal truths, by preaching the Passion, by fervent appeal to the crucifix on the platform, and especially by the short instructions on penance given night after night before the big sermon, when they are well prepared and well delivered. According to my long experience in missionary work, the best fruits in the confessional are generally the fruits, not of long sermons but of the short instructions on confession and its qualities. For that reason, even when alone on a mission, I have always given them night after night, cutting down the big sermon to do so, rather than combine them for one night only in one big sermon.

They are the best way of preaching penance when well prepared and well delivered. And some of our

modern Passionists are making a big mistake by neglecting the old, well tested method of St. Paul of the Cross. The more our modernists depart from his rule and method, the less fruitful in salvation will be their missions.

The importance of instructions on penance is stressed not only by our Regulations, but also, by a far higher authority. The Catechism of the Council of Trent declares: "A priest cannot be too assiduous in explaining the Sacrament of Penance to the faithful. In no way can he more effectively attract them to its joyful reception than by the frequent exposition of the blessings which it confers. . . . Instruction in general terms will not suffice; he must enter into details; he must often and accurately explain the qualities of true contri-

tion, especially its necessity and its efficacy; he must dwell upon the turpitude and the punishments of sin; and he must describe the advantages and the characteristics of a good confession."

In his apostolic zeal, the great Cardinal Franselin exclaimed: "Could I preach throughout the whole world, I would speak of nothing more frequently than of perfect contrition." That is the zealous ambition of every true missionary, of every faithful follower of Saint Paul of the Cross. That is the missionary zeal which uses the pulpit and the platform to fill the confessional with sorrowful penitents, convinced, converted, and well on the way of salvation.

Fr. Reginald, C.P.



Tradition and Techniques of a Passionist Mission

ST. PAUL of the Cross founded our beloved Congregation to foster love for and devotion to the Passion of Christ in the hearts of the faithful.

Missionaries of other Orders have their special theme. Some preach devotion to the Blessed Sacrament; others, the Blessed Virgin, but we Passionists are expected to weave the sufferings of Christ into our sermons, meditations, and instructions, and thus help the faithful to ponder the Passion of Christ and learn some salutary lesson from it. If they can be made to think of Christ's Passion they will love Him more because of what He suffered for them, and will be proud to walk in His footsteps.

A thought on the Passion of Christ can be woven into almost every sermon and instruction. Good Bishop Byrne of Galveston astounded us by mentioning the Passion in almost every talk or sermon he gave, no matter what the occasion. Whether he preached at a Confirmation, a funeral, or the laying of a corner stone, he usually brought in some thought on the Passion of Christ. He loved it; he

was devoted to it; he studied it and meditated upon it. That is evident. Surely a Passionist missionary can do no less. We have vowed ourselves to do it. We can do no less unless we are of the opinion that it is out of date or not sensational enough.

As preachers of the Passion we are expected by both priests and people to preach it to others by both word and example.

The opportunity is ours in sermons, instructions, and in the confessional. We should be glad to grasp it, not only on missions and retreats but even in our little Sunday homilies and in the confessional on Saturdays. "Circumstances will open numerous other ways of promoting so great a work and of accomplishing their desire and purpose, to the great advancement of their own souls and those of others. For the love of God is very ingenious and is proven not so much by words as by the deeds and example of the lovers." It would seem that one who is full of his subject would be glad to have the opportunity to express himself and fulfill his 4th vow, be it on missions, retreats, or otherwise.

The Passion of Christ can be brought in to put the finishing touch even to a sermon or meditation on the Eternal truths.

As Passionist missionaries we must not shy away from the Eternal truths, nor treat them in such a way that the people are in a fog, not knowing whether the subject treated of by the preacher was a sermon on Hell or Russia; death, or a pleasant sleep. Why should we try to sugar-coat a bitter pill, hoping the people will not realize the bitter truth, or, worse yet, hoping to court popularity? If we wish to combat the Paganism of the day; if we wish to bring people back to their Christian sense and God, we must not attempt to be too popular by hiding the unpopular Eternal truths in a sugar-coating that will not hurt nor sting.

A plain sermon of the Eternal truths will hurt a guilty conscience, but, as has been our custom, we should always pour in the ointment of a thought on the Passion of Christ before leaving the platform. According to our old established custom, this should be done at least by a very effective appeal to the Crucifix. Some no longer do this, or at least very seldom. On the platform, we are not lecturers but missionaries. It is not a lecture platform but a mission platform. There is a difference.

As Passionists we also have a

remarkable opportunity to preach the lessons of the Passion by our conduct. One who is proud of his profession, and who of us is not, will wear the habit, at least when appearing in public. He will wear the sandals whenever feasible. It is very disconcerting, to say the least, to follow one who has not worn his sandals. I have been asked: "do you belong to the same Order Father so and so belongs to? He did not wear sandals." Of course the excuse may always be made and sometimes correctly, that the Father was not well. But sometimes it is a weak one.

We may also preach the Passion by acting as becomes a mortified and penitential follower of the Crucified even in the rectory. Pastors are not easily deceived. They recognize a hypocrite when they see one, even though they be too charitable to give expression to their thoughts. A pastor may supply the best viands, cigars, etc., but if the missionary seems intent on exhausting the supply the effect may be disastrous as far as our reputation is concerned. Other pastors will be told about it and the remarks will not be edifying nor to our credit.

Such lack of mortification is a dead giveaway to the true spirit of one who stands beneath the Cross and preaches self denial, mortification and penance. One such

may at times receive a repeat request from a pastor, but is the request due to the spiritual good that has been accomplished, the edification given, or, to the fact that the pastor has found a "hail fellow well met," one who is a good entertainer?

The "new look" is the style of the day. Everybody wants to have it, but our old tried methods have made us what we are today, the greatest body of missionaries in the Church. Let us keep ourselves in that position. Observe the traditions of the ancients. We have our method, others have theirs. We do not need to copy.

Some may have processions after the closing service, but that is not our way of closing a mission. Our way of closing is the more striking. Some may get sentimental and make a hit with Mama, by setting aside a time to bless her baby, but that service is not in our "Directorium." We are not there to make a hit with Mama, but to hit the guilty conscience and wake it up.

If any changes are made, then let us make them uniform. Let us all go one way or the other, and not every which way. If each one is permitted to follow his whim or fancy all will be confusion.

The same may be said of retreats. We have our time honored customs and methods. There is no reason why we Passionists should

follow the Jesuits, or Dominicans, or others. It is very disconcerting to say the least, to be asked to give five conferences a day, or some other spiritual exercise, and to be told that Father so and so, also, a C.P. did it last year. If we are going to change our method, then let it be announced, and for all to follow.

As a rule, missions are not as well attended today as they were thirty or forty years ago. Various reasons are given for this lack of enthusiasm on the part of the laity. There are more distractions today; people work different shifts; and of course, many other reasons may be alleged. But most certainly it is not the preaching, as some would try to tell us. We had good eloquent men thirty and forty years ago, and we have them today. Our experience with this lack of enthusiasm is not unique. Missionaries of other Orders have the same report. St. Paul of the Cross himself, was, at times disappointed with the few who came to hear him. That is the reason he tells us in his Rule: "When ill received, unbecomingly treated or HEARD BY FEW, let them preserve the same moderation and tranquility of mind."

There is a danger that when one sees empty pews he will get frantic and try to figure out something sensational that will attract the

crowd. So he may feel inclined to imitate the technique of the circus, or use the voice and mannerism of some famous radio speaker, or again, instead of kneeling down to make the appeal to the Crucifix, figures it will be more sensational to take the Crucifix in his arms. And so on, without end, Amen.

One Saturday evening the chancellor of the Amarillo diocese and I were driving around the city when we came upon a Colored preacher who was preaching with all the power of his mighty frame and voice, to empty benches. Not a soul was listening to him. But he was hoping. The fact that he had no congregation did not stop him. That fact made him more vehement, or if you wish, more eloquent. Since that time empty benches do not discourage me.

If we do our part; prepare well, and do not spare ourselves while on a mission; if by word and deed, we show that we are sincere and not merely doing a job, our work

will be blessed by God. It is not the crowded church that spells a successful mission, but the crowded confessional.

Some may smile at the uncouthness and the simple sermons and instructions of old Father Simon and Father Bernardine. But they caught the "big fish." Their names are held in benediction by those who heard them. They had the spirit of the true Passionist missionary, and by word and example inculcated love for and devotion to the sufferings of Christ.

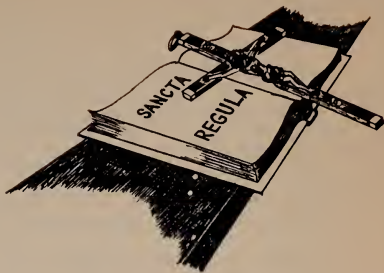
The zealous missionary will always be God-fearing and humble. He will not proudly count those who made the mission and approached the Sacraments, but will be concerned about the few or even one soul, who did not. He will ask himself: "Am I responsible for those who did not correspond to this opportunity? Did I block the channel of God's grace and mercy?"

Fr. George, C. P.



Regarding our Rules

Ius Particulare C.P.



In the preceding titles we have considered the material element of the Congregation. Now we turn to the formal element, or government. First we shall treat of the Rules, Regulations, and Customs.

Rules, Regulations and Customs.

(Pt. I, T. V., Cr. I)

Article I

Meaning, Origin and Nobility of our Rules.

MEANING 94. A Rule is commonly called "the fundamental law of a Religious Order, handed down by the Founder, and approved by the Church."

The four ancient Rules, namely those of Saints Basil, Augustine, Benedict and Francis, are called the *great* rules, out of reverence for their authors and by reason of their wide acceptance. For when Innocent III forbade the founding of any new religious orders, save under one of the Rules already approved by the Holy See, it became necessary for the founders of religious institutes to take their rule from one of these older rules, already accepted.

The Founders often added special laws, in harmony with the purpose

of their institute, to the Rule thus adopted, and these laws were given the name "Constitutions." Thus Constitutions may be defined as "particular laws proper to each Religious Institute, superadded to the Rule."

Historically, therefore, Rule is more ancient than Constitution, is common to many Institutes, is more general and indeterminate, and bears the special approval of the Church.

In the 16th century, however, the Innocentian prohibition seemingly lost its force. Wherefore, from that time, Founders were accustomed to make basic laws for their Institutes, and these they called Rules and Constitutions, comprising one and the same book. On

the other hand, the particular laws which in the course of time were added by the authority of the Superiors, were called enactments, statutes, decrees, and regulations.

Our Congregation belongs among these latter, for it has a two-fold book of laws; the first, directly approved by the Holy See, is entitled: "Rules and Constitutions"; the second, containing the more important decrees of General Chapters, comes under the name of "Regulations."

According to the present day practice of the Sacred Congregation of Religious, the laws of new institutes are called "Constitutions," the name of "Rules" being reserved for the laws of the older Orders.

ORIGIN ^{95.} We have seen above that our Congregation was founded by a special divine inspiration.¹ That the Rule likewise was composed under a divine impulse we know from the oft-repeated words of our Father and Lawgiver. "The Divine Majesty," Paul wrote, "inspired me with the Rules, and impelled me to write them."² "God has impressed upon my soul the form of the Holy Rule which is to be kept by the Poor of Jesus."³ "Before I wrote, during the night, I recited Matins, and then after making mental prayer, I put myself earnestly to writing. Know that when I wrote I did it as fluently as though there were someone sitting there dictating to me."⁴ Thus,

Paul.

As for the time and place of the composition of the Rules, he thus testifies: 'I, Paul Francis, servant of the poor of Jesus, the poorest and greatest of sinners, wrote this Rule at the parish church of St. Charles, in Castellazzo; I began to write it on the 2nd of December, 1720, and I completed it on the 7th of the same month."⁵

NOBILITY AND EXCELLENCE ^{96.} Ascetical authors bring out many useful points with regard to the nobility and excellence of Rules. Here we shall note only a few, which seem more appropriate to our Rule.

1) *By reason of origin* our Rule possesses an especial excellence; for, as we have said previously, it was composed under the special inspiration of God. Although some things have been added to the primitive text in the course of time, the Rule nevertheless has remained the same, not only as regards its substance and its spirit, but also, in greatest part, as regards its letter.

2) *By reason of its purpose*; for our Rule, as St. Paul says, is given us by God for the attainment of sanctity;⁶ and it gives us the most powerful and opportune means of gaining religious perfection.⁷

3) *By reason of the Church's approbation*: for, as we shall soon point out, the Church has several times approved our Rule.

Article 2

Approbation of our Rules.

FIRST

APPROBATION

97. According to the present practice, a new rule is first approved by the Bishop; then, when the number of houses and members has increased, it is sent to the Sacred Congregation of Religious. Upon the favorable vote of a special commission, they are first approved for a trial (ordinarily for seven years), and after that they are approved definitively.⁸ At the time of our Holy Founder, however, the approbation of Rules and Constitutions was reserved to the Supreme Pontiff, who committed the affair either to a special commission or to the Sacred Congregation of Bishops and Regulars.

The Rules and Constitutions of our Congregation have been approved four times by the Sovereign Pontiff. Benedict XIV approved them for the first time by a Rescript on May 15, 1741. This "richest of graces" Paul received with a joyful heart,⁹ and rightly so, for the difficulties which he had to overcome to obtain the approbation were neither few nor insignificant.

Several times he had sought the patronage of the highest dignitaries and presented petitions for this purpose, but each time he had been repulsed. From the Annals we know that this happened in 1730, 1733, 1737, and 1739.¹⁰ Finally, in 1740, moved by the entreaties of

His Eminence Cardinal Rezzonico, one of Paul's especial friends, Benedict XIV benignly accepted his petition, read over the Rules, and was amazed at the wisdom they displayed. To examine them he set up a commission composed of the eminent cardinals Corradini and Rezzonico, with Peter Garagni as Secretary.

The commission completed the examination during the first months of 1741, and on April 30 gave its vote to the Sovereign Pontiff, wherein it stated that the Rules and Constitutions of the Discalced Minim Clerics Regular under the title of the Holy Cross and Passion of our Lord Jesus Christ, could be approved by a previous rescript of His Holiness, though not by previous letter in the form of a Brief, since the Congregation was so new and had so few clerics. In accordance with their vote, the Apostolic Rescript was signed on May 15. His Holiness therein "approved the Rules, promulgated them, and commanded them to be observed inviolably and in perpetuity, just as though they were approved, promulgated, and confirmed by Apostolic Letters in the form of a Brief."

The text of the Rules, written in Italian, bears the title: *Regole e Costituzione della Congregazione de' Minimi Chierici Regolari Scalzi*,

sotto l'invocazione della Santa Croce e Passione di Gesu Cristo, e loro approvazione originale, segnata con Rescritto Apostolico del Pontefice Benedetto XIV, a di 15 maggio 1741. The fascicle contains fifty-four pages, written in an elegant hand, and besides the Rules, contains also the original vote of the commission, as well as the Rescript of the Supreme Pontiff. Each page bears the subscription "J. Jacobus Millo Auditor," in his own hand.

SECOND APPROBATION 98. As early as 1744, Paul of the Cross, ever solicitous for the greater stability of the Congregation, again petitioned the Sovereign Pontiff who, at the beginning of the following year, appointed a commission for a new examination, composed of the three Cardinals, Gentili, Gerolami, and Besozzi. But many grave difficulties were raised, especially by Cardinal Gerolami, the Prefect of the Sacred Congregation of Bishops and Regulars, who thought the Rules too severe. Finally, Cardinal Albani was substituted for Cardinal Gerolami, and the commission finished its task during the month of May, and gave its favorable vote for the expedition of a Brief.

The Apostolic Brief, signed on April 18, 1746, begins with the words: *Ad pastoralis dignitatis fastigium*, and after a brief introduction in which the Supreme Pon-

tiff declares his affection for his "beloved son, Paul of the Cross," it gives the Rules and Constitutions written out in full length in Latin, into which it had been translated, under Cardinal Albani's supervision, by a man of the Roman Curia, whose name has eluded us. It is bound in book form, contains 89 pages on parchment, and is written in a remarkably elegant hand. The last three pages contain the conclusion and the approbation. The text of the Rules bears the following inscription: "Regulæ et Constitutiones observandæ a Clericis discalceatis Passionis Domini nostri Jesu Christi."

THIRD APPROBATION 99. In 1769, during the Sovereign Pontificate of Clement XIV, who had recently come to the throne of Peter, Paul of the Cross besought him to deign to raise the Institute of the Passion into a Congregation with simple vows, and once more to approve its Rules and Constitutions, which had been amended and augmented by the General Chapter. The Supreme Pontiff immediately entrusted the affair to two outstanding men, De Zelada and Garampi, who, shortly afterwards, "having weighed all things with mature deliberation" decreed that it would be greatly to the interests of "promoting devotion to the cult of the divine Passion, and of propagating the exercise of the sacred Missions, if the

Institute of the Passion and its Constitutions, a few changes having been made, should be approved by the Holy See." In accordance with the vote of the commission, Clement XIV, on November 15, 1769, signed the Apostolic Brief giving a new approbation of the Rules.

The document begins with the words: *Salvatoris et Domini Nostri*, and after the customary introduction, in which Paul's petition and the Pope's solicitude in his regard are mentioned, it gives in full "The Rules and Constitutions to be observed by the Members of the Congregation of Discalced Clerics fighting under the banner of the Cross and Passion of our Lord Jesus Christ," according to the text first approved by Benedict XIV, and emended by subsequent Chapters, adding also the mitigations proposed by the commission. The text is composed of 40 chapters, and contains a hundred twenty-nine parchment pages.

FOURTH APPROBATION 100. The Rules approved in 1769 were by no means considered as absolute on all counts by the Founder. Thus during the following years he took every opportunity to see that the approved text should be polished and perfected.

Mention of this care of our Father Lawgiver is made in the acts of the Sixth General Chapter

(1775) in which we read that Paul summoned to Rome all those Fathers who had a vote in either General or Provincial Chapters, in order that he might leave them his last words of advice, and also examine in their presence the Rules which he had revised and perfected. Thus on May 17, 18, 19, with Paul acting as President, for he had recently been re-elected General for the sixth time, all assembled and perused each chapter of the Rules again and again, taking care "with unanimous consent, to do away with what was useless, to explain what was obscure, and to add what might be necessary."

Upon the completion of the Chapter, in order to confer strength and stability upon the Rule thus revised, Paul appealed to the new Pope, who, first taking the vote of a special commission, confirmed most liberally the Rules of the Congregation "together with their emendations and additions" by the Bull *Praeclara Virtutum Exempla*, on September 17, 1775, thus giving them the strength of apostolic stability.

EMENDATION ACCORDING TO THE CODE 101. When Canon 489 abrogated all constitutions which were contrary to the Code, the Sacred Congregation of Religious, on June 26, 1919,¹¹ decreed that all religious orders of pontifical right subject their Constitutions or Rules, corrected in ac-

cordance with the prescriptions of the Code, to the Holy See for approbation. In order to expedite the work of revision and approbation, it decreed special norms, on October 26, 1921.¹²

When the emendation of our Rules had been carefully made by the Procurator General, and had been revised by the 32nd General Chapter, it was approved by the Sacred Congregation of Religious on April 28, 1928, adding in the same text, according to the 8th decree of the same Chapter, the apostolic concessions granted to us previously, in regard to the quality of food, the number of General Consultors, and the duration of the nocturnal office. In addition, by making use of the faculty conceded in the above decree of October 26, 1921, the General Curia, upon taking the vote of all the Provincials and their Consultors, proposed other emendations of lesser moment to the Sacred Congregation, which ratified them, on January 13, 1930, as conformable to the Code and ordered them to be inserted into the text.¹³

JURIDIC FORCE

102. Among the various forms of confirmation of Rules, it is commonly known that there are two of especial importance: confirmation *in forma communi* and confirmation *in forma specifica*. Confirmation *in forma communi* leaves the law in

its nature, inasmuch as it takes its forces from the inferior legislator, merely adding to it a higher dignity; confirmation *in forma specifica*, however, changes the law, so that it no longer comes from the inferior legislator. Hence, where there is confirmation *in forma specifica*, the inferior legislator can do in its regard only those things which are conceded by the law itself, or which are expressly granted him by the one confirming the law. Hence, he cannot abrogate it, derogate from it, dispense from it, or authentically interpret it, except insofar as that power has been granted him in the manner mentioned.

In his Bull *Supremi Apostolatus* Clement XIV explicitly declares that Benedict XIV confirmed our Rules *in forma specifica*. The same is evident from reason: for the criterion for determining whether an approbation is *in forma specifica* or not is the following: namely, if the document contains the whole tenor of the law confirmed. But all know that the whole authentic text of our Constitutions may be found in the documents of Benedict XIV, as also in the Brief of Clement XIV.

For the moral value of the approbation, and the infallibility of the Roman Pontiff in approving religious institutes, see the Theologians.

¹ Cfr. n. 2. ² Lettere, IV, p. 401. ³ Lettere, IV, p. 220. ⁴ Lettere, IV, p. 221. ⁵ Lettere l.c. ⁶ Lettere, IV, p. 268. ⁷ Regula, n. 320. ⁸ Normae S. C. de Religiosis, 6 martii 1921, A.A.S., p. 312. ⁹ Lettere, I, p. 421. ¹⁰ Annali I, pp. 97, 312, 337. ¹¹ A.A.S., X, p. 299. ¹² A.A.S., XIII, p. 538. ¹³ Cfr. Acta Congr., XI, p. 75; et XIV, p. 149.

PASSIONIST CUSTOMS

MASS

Summary: I. At what time Masses are celebrated. II. Preparation. III. Where the Superior celebrates. IV. Fervor in celebrating. V. Rite. VI. Thanksgiving. VII. Masses during the second half-hour. VIII. Last Mass. IX. Mass intentions. X. Errors to be avoided. XI. Wee ly fee Mass.

I. The Holy Rule assigns as the time for Masses the morning hour of mental prayer, immediately following Prime and Tierce. Some priests celebrate during the first half-hour, some during the second. Those who hold some office of dignity and also the older Fathers shall make their preparation before Prime, as prescribed by the Regulations; they have the right of precedence for celebrating during the first half-hour. However, they renounce this right if they do not rise early for their preparation; in this case, precedence for Mass goes according to deanship among those who have already made their preparation. The custom is that whoever does not rise regularly before Prime for his preparation, by this very fact, renounces his right of precedence; for it is not fair that an altar be unused because of the irregularity of one man. So the older Father should either inform the others that he is renouncing his right, or else he ipso facto renounces it by not rising for his preparation.

II. No one is permitted to make his preparation for Mass during

Prime and Tierce, not even the Rector. However, custom does grant this to the major Superiors, to Lectors on class days, to those about to undertake a journey, to missionaries on the days when they enjoy full exemption, to the sick, and to those who are unable to put it off till later. Still, in order that these Priests may not inconvenience those who regularly celebrate during the first half hour, they usually rise early for their preparation and celebrate no later than during Prime and Tierce. One of the priests who rise early may have an alarm clock; he should take care to awake the others.

III. When the bell rings for Prime, those priests who are going to celebrate during the first half hour may go to the common wash-room, and after washing their face and hands, they go to sign the Mass book. After Tierce they vest in the sacristy with the help of the server. In going to the sacristy and to the altar the Superior is given precedence. The high altar is reserved for the Superior; the others take any vacant altar.

IV. Note that our priests always

try to celebrate Mass with the greatest devotion and recollection, which is a source of edification for the faithful; so they should not walk too fast to or from the altar, they should keep their eyes down-cast, and avoid any odd mannerisms. Moreover, it is our practice to read in a low tone, especially when several priests are celebrating together. However, we should beware of pronouncing the words badly or too hurriedly; of breaking into sudden movements from one part of the altar to another, or of making the complete turn too quickly; of extending the arms too high in giving the blessing; of gazing about, especially when saying *Dominus vobiscum*. In a word, we should avoid whatever can disturb our recollection or the devotion of the faithful. Our Regulations intimate that the ordinary Mass should last about half an hour, or a longer time for those Masses that have longer parts.

V. Our Regulations prescribe that our Religious are to follow the Roman Rite in all liturgical functions; therefore, we cannot introduce any change in them, not even under pretext of conforming to the customs of the place. However, this reason could be admitted if the contrary manner of acting could give rise to scandal, or if there is a diocesan prescription or a general usage not opposed to the rubrics; as for instance: to use a

chasuble having a cross on the back, to ring the bell at the Pater Noster and at the Communion, to use a spoon when putting water into the chalice, etc. But we must not imitate certain practices in vogue among the secular clergy, such as keeping a mirror hung in the sacristy, asking *benedicite* from the bystanders when one is going to celebrate Mass or when returning to the sacristy, or saying "memento mei" to a priest about to celebrate, or saying "Prosit" after the celebration. Such practices can be tolerated among secular priests.

VI. After Mass the priest returns to the sacristy preceded by his server, with whose help he removes the sacred vestments. After the server has placed the alb on the vestment-case, he kneels for the blessing of the priest. The priest then folds his amice and places it with his purificator in the assigned place. He now goes into the choir or church to give due thanks to God, taking as is customary a more retired place. Our priests usually do not hear confessions before finishing their thanksgiving, unless there is a very great number of penitents.

VII. The Masses of the second half-hour on week days are announced by a simple ringing of the tower bell at the Pater Noster of the first Mass; this is taken care of by the Brothers, each taking his turn for a week. These second

Masses are served by the Brothers who did not serve a Mass during the first half-hour; however, if there are not this many Brothers in the monastery, the Brothers who served the first Masses remain on for a second. When there are not enough Brothers around, as at the time of questing, the Masses are served by Clerics and by Priests who have already celebrated.

VIII. Although the Holy Rule speaks of a Mass later in the day, yet custom allows the Superior to dispense this for sufficient reason, as when there are not enough priests at home, when they have other business to attend to, when a number of them are sick, when work is being done in the church, etc. This holds only for ordinary week days; for on feast days, especially feasts of precept, Masses are never omitted; all are obliged to celebrate Mass according to schedule, even the Superior, if necessary. Although our old Regulations called for this late Mass immediately before Sext and None, nevertheless the General Chapter of 1884 approved the custom which had been introduced of allowing each Province to adopt a different hour for this Mass; this has been done by the various Provincial Chapters. Not all the Priests of the monastery are required to take their turn celebrating this Mass, but only the Student Priests, if there are at least three of them;

otherwise three or four of the younger Priests take their turn.

IX. Each of our Priests is obliged to apply his Mass for the benefit of the Retreat, except for one free Mass a week allowed by the Holy Rule. The Superior should have a book in the sacristy or elsewhere, in which are written in order the Mass intentions. Each intention is numbered, and with each is noted the day when the stipend was received and the time when the Mass is to be said. The priests each take an intention every day, marking the date and their name in Latin, together with the word *celebravi*. The local Superior should examine the book from time to time, or have someone else take care of it; it would be a good practice for the Superior to have the book checked every month to see that all is in order. The book is closely examined by the Visitor during Visitation and signed by him.

X. If any of the brethren culpably makes an error in signing the Mass book, for instance, if he celebrates on another altar than that asked by the donor, or if he reads a Mass that should have been sung, if he signs for a Mass already taken by another Priest, if he signs on a line corresponding to no intention, then the Priest must make up for his fault against the poverty of the Retreat by applying one or more of his free

Masses, unless he is dispensed by the Superior. If the error is not on the part of the Priest, then the Superior shall make good any harm that has been caused.

XI. Though the Holy Rule allows each Priest one free Mass a week, yet if he allows a week to pass without using this right, he cannot say two free Masses the next week without special permission from the Superior. Likewise, without permission he cannot transfer his free Mass for some later date. If there are no more Masses in the Mass book, the Superior usually tells the Priests that then they may make

up any free Masses they have omitted. By reason of religious poverty, all are prohibited from accepting an alms for a free Mass, unless they have express permission from the General or Provincial. This is not given in order that a religious may buy things for himself, but only for a work of charity or to procure something needed by the Retreat. This reason must be made known when the permission is asked and until it is spent, the money must be kept by a Superior.

*Translation by Cfrs. Melvin
& John Francis, C.P.*

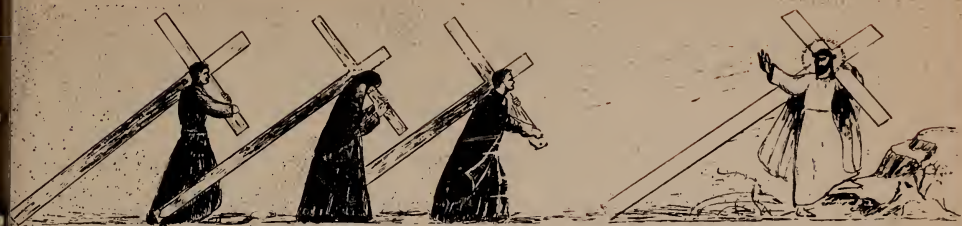
St. Paul of the Cross

To Agnes Grazi on the Immaculate Heart of Mary:

"Unite yourself to the purest intentions of this dear child (Jesus) and sacrifice yourself to God in an odor of sweetness in the Most Pure Heart of Mary Most Holy.

This great Heart which after the Heart of Jesus is the Queen of Hearts, loved, and still loves God more than all Paradise together; I mean to say, even more than all the angels and saints who have ever been, who are, or who will be there: and therefore desire to love God with the Heart of this great Infant, and to do this throw yourself in spirit into this beautiful Heart and love the Supreme Good with that Most pure Heart, with the intention of exercising all the virtues which it exercised. But to do this and to gain entry into the Heart of our great Queen and Mother, as a Child, you must make yourself wholly an infant with child-like simplicity, with a true humility and annihilation of heart, etc."

Lettere, Vol. I, p. 321



Followers of the Crucified

VI.

Father Andrew of the Cross

Father Andrew of the Cross (John Farrel) of the Province of the Immaculate Conception, died at the Retreat in Buenos Aires, Argentina, on March 5, 1941, in the 58th year of his life, and the 42nd of profession.

(No Obituary received.)

VII.

Brother Raymond of the Blessed Sacrament

Brother Raymond of the Blessed Sacrament (Tommaso Santamaria) of the Province of the Heart of Mary, died in the Retreat of Cameri, Novara, on the 18th of March, 1941, in his 77th year, and the 55th year of his religious profession.

WE can say without exaggeration, when writing the obituary of Brother Raymond, that his death was truly precious in the sight of the Lord, and enviable to all those who witnessed it.

Death came on the morning of March 18, the vigil of the feast of St. Joseph, at 7 o'clock. The agony was long, but it was also sweet; and his illness was of still longer duration, but he was comforted by every material and spiritual aid which fraternal charity was able to bestow on him.

He was the dean of the Brothers in the Province of the Heart of Mary, and could count 77 years of

age. On June 28, 1936, he had the supreme consolation of celebrating his golden jubilee of profession.

He was born at Pontecorvo (Frosinone) on the 28th of March, 1864, the son of Pierantonio Santamaria and Giovanna M. Marrano, and was given the baptismal name of Thomas.

In the flower of his 21 years he left everything and became a novice in the Retreat of Paliano (Province of the Addolorata) taking the name of Brother Raymond of the Blessed Sacrament. He made profession of his holy vows on the 23rd of June, 1886. Soon he was transferred to the Province of the

Heart of Mary, then recently founded, to take over the office of cook in the Retreat of Pianezza, which at the time, besides being Provincial house, was also the Novitiate.

However, the office in which he distinguished himself most and for which he was so well known was that of questing. For a decade, Milan saw him, humble and simple, traversing its streets asking for alms and distributing good will and cheerfulness. But the most important field of his indefatigable labors was royal Turin. There are many Turinese who recall him with a feeling of loss, because, though sedate, he was affable and above all so charitable. His life so edified all, that he secured their good will. Wherever he went, he left behind him a revered and religious memory.

Brother Raymond lived with one passion in his heart; to spread devotion to St. Pancratius, the patron of the Retreat of Pianezza, and the completion of the Sanctuary to the holy Martyr, for which he labored so much.

The religious who knew him spoke only with praise and recalled instances of his virtues.

He loved prayer very much, also silence and work. It was edifying to see him during his last months before he became bed-ridden making the way of the Cross every day, notwithstanding the trouble he was

having with his legs, which hindered him from moving about normally.

He profoundly esteemed and venerated his Superiors. During his last days he was as open with them as a child.

He was incapable of thinking evil of anyone; even less of judging harshly or speaking ill of his brethren. To him all were good; he could overlook and excuse their faults.

He had a gentle disposition and had schooled himself in peace of soul so that he was sedate, modest and good-natured. Rarely was he disturbed and then he merely exhibited some small sign of disapproval or kept silence.

His was a great and generous heart which was never moved by rancor or desire of revenge.

On the 30th of May, 1936, he journeyed from Pegli to Cameri. Here was to be enacted the last scene of his earthly pilgrimage. As usual, during the winter season, he was subject to bronchitis and a cardiac condition. These were the maladies which were to keep him in bed several months before he left this earth.

His illness was of long duration; but he was resigned to his suffering. He did not fear death, but looked it in the face fearlessly and even joyously, as toward a liberator. He endeavored to go to Communion almost daily while he was

ill, all the more so, as his cell was near the church.

On the 17th of March, the doctor was summoned when Brother Raymond's countenance presaged his approaching end. The dying man recognized the danger and requested that he be given Viaticum. He received it with edifying piety. At one in the morning, on the 18th he was given Extreme Unction and at 2:30 the Community was called from Matins to assist the dying man with their prayers.

The complete rites of the Church were bestowed upon him. During the whole of his agony which was prolonged several hours, he did nothing but pray fervently and kiss his Crucifix.

At 7 in the morning he succumbed to a violent heart attack, which left him free to fly to heaven and receive the merited reward for a life spent completely in the service of his Lord.

On the evening of the 19th of March, the feast of St. Joseph, Bro. Raymond's funeral was greatly enhanced by the presence of the local clergy, the political authorities, confraternities with their banners, and a large number of the faithful.

Brother Raymond reposes in our mortuary chapel. He is among the number of those who have dearly loved the Congregation and have left behind them a name which is held in benediction.

• NOTICE •

Some of the Brethren in writing to the General Curia at Rome, address their letters "c/o Vatican City." Such a procedure necessitates re-addressing and consequent delay in delivery, for Rome and Vatican City have distinct postal systems, and we are in ROME.

Others address letters to "Sts. John and Paul." Those English words are meaningless to many employees in the Rome postal service, and letters so addressed are sometimes delayed. The correct Italian address is: PP. Passionisti—Piazza SS. Giovanni e Paolo 13—Roma (147)—Italy.

In this connection it might be well to say that in directing friends and benefactors who visit Rome and wish to call on us, it is not sufficient to tell them to go to Sts. John and Paul. Cab drivers and others who may be called on for directions usually make little or nothing of these English words. Some people have found us only with great difficulty and loss of time. It would be well to give them the address in ITALIAN (as above) and the telephone number is: 70-733.

By Request.



STS. JOHN AND PAUL

The new wing built to Sts. John and Paul Retreat in Rome is about completed. The students, including our own Fr. Roger, moved to their

new quarters in said wing in the first part of October. The General Curia was expected to move a few weeks later.

MATER DOLOROSA PROVINCE

(*Naples*)

The Province has launched a new periodical during the course of the year. The issue we have before us (September 1948) is designated as Year 1 number 3. Its manager is Fr. Callistus, C.P. and its editor Father Joachim of the Holy Family (De Sanctis). Father Joachim is known to us through his highly praised study, entitled "De Exemptione Ecclesiarum Congregationis Passionis ab Ordinarii Loci Visitatione". The new publication promises to appear every first Saturday of the month and is called "Santa Maria". As its name indicates it is a Marian magazine, the organ of our Pilgrimage Church in Paliano, Santa Maria di Pugliano. The shrine is an ancient one and historians will remember the legal intri-

cacies that preceeded the final decision of Pope Benedict XIV to let the Passionists take over the Sanctuary. It was probably also at this time that St. Leonard of Port Maurice was sent "in obedience" to lodge charges against St. Paul of the Cross and his Congregation. After he had completed his "act of obedience," His Holiness asked Leonard what he personally thought of St. Paul. He answered: I consider him a Saint. Our Elenchus of Retreats puts 1755 as the year when the Retreat at Paliano was opened.

"Santa Maria" besides fostering Devotion to Mary also devotes some space to a chronicle of the Province. Both "Santa Maria" and "L'Araldo

del Crocifisso," another periodical of the Province, carry historical articles

on our Holy Founder that contain matter heretofore never published.

PROVINCE OF ST. PAUL OF THE CROSS

(East U.S.A.)

On June 10th, 1948 the community of St. Ann's, Scranton, Pa., lost a beloved member in the sudden death of *Fr. Leo of the Sacred Heart*. The manner of his death was a real shock to the community. Although he had been in poor health for many months from a stroke and was therefore receiving regular care from the infirmarian, there was no immediate crisis to warn the brethren that death was near. The brother infirmarian had visited Fr. Leo early that morning and found him awake. Fr. Leo remarked that he was not feeling well and that he would go back to bed and sleep for another hour or two. When the lay-brother returned at 7:30 that morning he found Fr. Leo unconscious. From his weak pulse it was evident that his life was rapidly ebbing away. The Doctor was called but by the time he arrived Fr. Leo was dead. In the meantime the community was assembled and the prayers for the dying were recited after the sacraments were administered according to the circumstances of the case.

Fr. Leo, whose secular name was Edward Smith, was born on July 8th, 1882 in Philadelphia, Pa. His family moved to Wilkes-Barre, Pa., where they were living in 1908 when Edward entered our preparatory school in Dunkirk, N. Y. He was professed in our novitiate in Pittsburgh on July 25th, 1909 and was ordained to the holy priesthood on May 30th, 1917. After completing his year of Sacred

Eloquence, Fr. Leo was appointed vice-master of the novices and then director of students, an office which he held for several years. During the years of his priestly life he held the office of vice-rector in several of our retreats. His last office of responsibility was pastor of St. Ann's Monastery Parish, Scranton, Pa. For some years before his health took a turn for the worse he had been chaplain at our Lady of the Woods in Fenelton, a retreat for aged and infirm ladies run by the Franciscan Sisters of Pittsburgh, Pa. In these various offices of trust and responsibility, Fr. Leo showed genuine zeal for the good of the order and for souls.

The following appraisal of Fr. Leo's character taken from his obituary explains well how he won the esteem and affection that were generally entertained for him by his religious brethren.

"In the various offices of trust and responsibility," says the obituary, "Fr. Leo endeared himself to all who knew him. Not only during his novitiate but before coming to us Father Leo possessed the sterling qualities that make for saints. We who knew him were accustomed to his remarks about his saintly mother. He carried her memory into everything he did and it was because of her that he grew to be one of the kindest and most thoughtful Passionists in the Province. Most of his contemporaries at one time or another had the joy

of meeting Mrs. Smith, and it was very evident that it was from her Leo received much of his inborn courtesy and refinement.

"Needless to say his native refinement grew more and more beautiful with the years under the all holy influence of divine grace. Fr. Leo was never known deliberately to hurt anyone. He was easily hurt himself, but he was also very easily made joyful and happy. It was his custom to tell of the kindly deeds done him both by superiors and by companion religious. Some of his expressions will long live in the minds of those amongst us who knew him best. For example: 'Oh, I could never forget that man; the first time I was stricken and almost helpless he helped me as though I were a baby. Now a superior who will do the most menial offices for a subject is certainly a holy man. But honest, one must get sick to know how kind and good the brethren are ...'

"Fr. Leo had a rare humility. He never let anyone forget that he had been vicar many times, and also director of students and parish priest. He kept the chronology of his life according to those periods when he had been honored by his superiors in receiving from them these offices of trust. The reason why these offices were so deeply impressed upon his mind was because he took them so seriously and because he was so grateful to have had the splendid opportunities they afforded him to be good and kind to others. Who does not know that a religious may make use of his office for himself, or chiefly for others. Fr. Leo was truly a servant

of the brethren in any offices he filled in our community life. Every rector under whom he served knew that in Fr. Leo there would always be found deep loyalty to the order and fidelity and obedience in the discharge of his office.

"Fr. Leo, because of his gentle and sympathetic heart, was always a favorite with our young men. His advice to them was invariably Passionistic. He neither minimized nor exaggerated their difficulties, but showed them that the real art of life was in learning to carry one's cross after our Blessed Lord. Our students especially found in Fr. Leo a saintly guide. His prudence, and simplicity prevented the devil from making a wreck of the religious vocation when a harrassed and discouraged student opened his heart to this great priest of God.

"Most of Fr. Leo's life was lived without fanfare of noise and applause. He worked silently for God and suffered most patiently with him. His humility was felt in the manner in which he served all. Every person in the order and in fact everyone he met was to him "my dear". He was ready and willing to help. His care for the sick was truly Christlike. As Pastor of St. Ann's he had magnificent opportunities to gratify his God-given desires to be of service to others, to the young, to the sick, and to the aged. Amongst the few qualities about which he boasted was his innate reverence for the aged ... He had a deep veneration for our old priests and brothers, and it was a joy to hear him speak of old Brother

Timothy, of Fr. Sylvester and Fr. Aloysius Blakely and others. Knowing the tenderness of his heart, one is not surprised that Father Leo took for his religious title—the Sacred Heart.

“Fr. Leo gave many indications that he knew his death was near. Although Fr. Provincial allowed him to return to his home . . . Fr. Leo wanted to live in the monastery. ‘I want to be with my brethren when I die,’ he said. ‘I hope I won’t be dead long before Mass is offered for me.’ And during the entire time he was in Scranton there was a very definite tendency to withdraw more and more from everything upon earth and to center his thoughts upon our Blessed Lord, His Immaculate Mother and the Saints. The day before he died he said to the director of students, pointing to a plaque of St. Gabriel which was upon his bookcase in his room, ‘I don’t see what good that plaque is doing there; I wish it were upon the wall above my bed where I could look at it more frequently.’ The director then placed the plaque where he could see it while lying in bed, and we may confidently hope that the lovely little saint who knew so well how to sanctify his long hours of illness was a great comfort to Father Leo as he breathed his last.”

In less than two months after the death of Fr. Leo St. Ann’s Retreat had to mourn the death of another of its valuable personnel, that of *Fr. Augustine of the Sorrowful Virgin (Cotter)*. Fr. Augustine had always been a man of robust health, which

enabled him to engage tirelessly in mission work of every description for thirty-two years. In 1946 his apparently iron constitution began to fail as a result of a heart attack. But as soon as he considered himself sufficiently recovered he bravely took up again his mission work but soon found that his strength was no longer adequate to the demands of the strenuous and continual activity of former years. After Easter of this year he collapsed again while preaching a retreat. He was taken to St. Claire’s Hospital in New York City where he remained until August 3rd, the day of his death.

Fr. Augustine’s secular name was James Cotter. He was born in Fitchburg, Mass., on August 15th, 1891. As a young boy he attended St. Bernard’s Parochial School in Fitchburg. Entering our preparatory school at St. Mary’s, Dunkirk, N. Y., he remained there from 1905 to 1907. His religious profession was made at our novitiate house in Pittsburgh, Pa., on Jan. 24th, 1909. He was ordained to the priesthood on May 26th, 1915, in St. Michael’s Monastery Church, Union City, N. J., by the Most Reverend John O’Connor, Bishop of Newark.

During his year of Sacred Eloquence Fr. Augustine gave such evident proof of unusual preaching ability that he was assigned to missionary work immediately after the completion of his course in preaching. To this work he was destined to devote his talents and energies uninterruptedly for the rest of his life. His missions to the laity and his retreats to

religious, carried him into most of the dioceses of the eastern States and Canada.

In Canada, because of his extensive work in the Provinces of Ontario, New Brunswick and Nova Scotia, he was in great demand for many years. When the late Archbishop Neil McNeil of Toronto invited the Passionists to establish a foundation in his diocese, Fr. Augustine was named the first superior. His appointment to this post was particularly opportune since Fr. Augustine, owing to his extensive and successful missionary career, was widely known and esteemed by the hierarchy and clergy of Canada.

The Canadian Register in its issue of August 14th, 1948, published an appreciative obituary of Fr. Augustine, which gives us a good idea of the esteem in which he was held in ecclesiastical circles in Canada. The following quotation is taken from that notice: "Even as the superior of the Passionists in Canada Father Augustine continued his missionary work. The calls upon his services by bishops and priests were enormous. He never refused them. He preached to the clergy in every English-speaking diocese. The pastor of the smallest parish as well as the rector of the majestic cathedral had his mission preached by Fr. Augustine. The number of missions and retreats preached by him exceeds eight hundred. A deeply spiritual priest, Fr. Augustine was also exceedingly jovial. All who knew him were greatly impressed by his holiness and cherished him for his unfailing good humor. His gifts were many and rich."

During the last few months news has been arriving regularly from Fr. Fabian Flynn the delegate in Europe for the war relief services of the National Catholic Welfare Conference. It will be remembered that Fr. Fabian, after a visit back home in the States, returned to Europe to continue the work he had been doing for the relief program of the Hierarchy and the National Catholic Welfare Conference. When he left here last year it was uncertain whether he would manage to get to Budapest in Hungary to take care of the relief allotment for that country in cooperation with the Caritas organization.

Of course he was held up in Vienna until he could manage to wangle an entry permit for Hungary out of the Russians. He got the permit eventually. The delay, however, was not an unmixed evil since it gave him opportunity to meet with fellow Passionists and Americans in those parts—notably Fr. Walter in Munich and the now deceased Fr. Flanagan of Boys Town in Vienna. In Vienna he was minister at a mass celebrated by Fr. Flanagan for our soldiers. In the Austrian Capital he took the opportunity to visit churches during Holy Week and saw great throngs praying. Vienna, he thinks, was beginning to pull itself out of the defacement and discouragement resultant from the war, while Germany "is still the bleak, dreary, defeated land."

Fr. Fabian finally reached Budapest just in time to be in the midst of the State versus Church upheaval in which the noble Cardinal Mindszenty bore the brunt of the struggle. The Russian Army meanwhile was

holding huge maneuvers in Hungary. The Red Hungarian secret police were giving Father Fabian minute attention at all times. Hence we find him again in Vienna for a visit and an opportunity to breathe free air.

By July 7th Fr. Fabian's sojourn in Hungary was already at an end for he was back again in Vienna writing about his tribulations in Hungary. He had been escorted to the border and very firmly told not to show his face in Hungary again. He remarks drily that "what I have seen and endured is something to tell one's grandchildren about." His being bounced out of Russia was timed just right for the Russians and the Hungarian Reds. He had shipped his goods into Hungary—one million pounds of relief supplies and fifteen trucks.

According to the last news we have received from Fr. Fabian he was in Munich, where he had taken charge of the civilian relief program, while waiting for the newly-appointed delegate to arrive from the States and take over. After this change is made he will be put to work on the huge resettlement program either in Germany or Austria. He is of the opinion that the relief program will wind up its affairs soon, perhaps within a year, at least if the Marshall Plan really gets going.

He has had an opportunity to meet and help Msgr. Mihailovics after his escape from the Reds in Hungary. He says: "we finally got him to Rome with the help of Army Intelligence. They were wonderfully helpful and cooperative. I hope the Catholic

Church never forgets the tremendous support and help the U. S. Army and State Department have been."

Our *Very Reverend Father Provincial Gabriel* is now absent from the Province and the country engaged in making the canonical visitation of our mission personnel in China. His Paternity started on his long journey to the Orient on August 28th, making the entire trip to China by airplane. The stops were Chicago, Los Angeles, Hawaii, Wake Island, Tokyo and Shanghai. We have been informed by letter that his Paternity was met in Shanghai by Fr. Raphael the acting superior of the missions. In Shanghai he met Archbishop Yu Pin from whom he received a most hearty invitation to visit him in Nanking, his episcopal city. Fr. Provincial's first official visit was to Peking where he met the Apostolic Nuncio and visited our house of studies at the University. The latest word from his Paternity informs us that he has finally arrived at Yuanling, where he begins to work at the immediate object of his journey, the visitation of our missions.

The *Very Reverend Fr. Quentin Orwell*, the new superior of our China Missions, is now on his way back to his missions and new post in China. On Sept. 8th a farewell dinner was given him in the Granada Hotel in Brooklyn, his native town, by his host of friends. Among the one hundred guests present at the dinner were our Acting-Provincial, the Very Reverend Father Ernest, the Very Reverend Father Leonard, Rector of our Jamai-

ca Monastery, and a number of present and former associates on the missions in China. On Sunday, Sept. 12 Fr. Quentin boarded a plane at La Guardia Field for Shannon, Ireland. On the way to the Orient he intends to visit Rome and the Holy Father, our Motherhouse in Rome and other places dear to every Passionist and Christian Heart.

This September 20th just past was notable because that date marked the entrance of two of our priests into the select company of our Golden Jubilarians. For Conrad Eiben and Damian O'Rourke that date was the fiftieth anniversary of their religious profession.

Fr. Damian celebrated his jubilee in our Brighton Monastery of St. Gabriel, while Fr. Conrad celebrated his anniversary in our Retreat of our Lady of Sorrows in West Springfield, Mass.

Fr. Damian made his religious profession in 1898 and was ordained to the priesthood on June 30, 1906. He has passed his priestly life in a variety of priestly activities. Being a gifted preacher he was employed in his earlier years in mission work for which he had genuine aptitude and zealous enthusiasm. He had barely reached his prime as a missionary when it pleased our superiors to send him to Corpus Christi Diocese to assist the Most Reverend Paul Joseph Nussbaum, D.D., C.P., in organizing and building up a newly-created diocese in a very difficult and backward section of our country. After his return from Corpus Christi after the

resignation of Bishop Nussbaum, Fr. Damian served as vice-rector in several of our houses. In 1929 he was given the important assignment of Pastor of St. Michael's Monastery Parish to the great benefit of St. Michael's Parish and its parishioners. He left the pastorate of St. Michael's in 1938, when he was appointed superior of our hospice in the York Mills section of Toronto, Canada. In this post he succeeded the late Fr. Augustine, who had been the first superior of that foundation. When the war came along, the many problems created by war restrictions and regulations and the draining off of a notable part of our priestly personnel for service in the Army Chaplain Corps required in 1943 the temporary closing of our house in Toronto and the return of Fr. Damian and his small community to the States. Since then Fr. Damian has been a useful and hardworking member of our Brighton community.

Fr. Conrad's life-work has been confined for the majority of his working years as a Passionist to the more restricted stage of the life and work of the parish priest in which he has always been a great success. He served his apprenticeship at this work in St. Michael's Parish in Pittsburgh, being curate there from 1909 to 1911. In this latter year he was promoted to the pastorate of St. Joseph's Parish, Union City, N. J. where he remained until 1923. St. Joseph's Parish was destined to be the scene of his most brilliant accomplishments. It was there that the idea of *Veronica's Veil* was born. Under the en-

couragement and active cooperation of Fr. Bernardine, who supplied the script, *Veronica's Veil* was produced for the first time during the Lenten season of 1914 and has continued to be produced annually with grand success by Fr. Conrad himself and by his successors until the present time. In 1923 Fr. Conrad left St. Joseph's to return to St. Michael's in Pittsburgh, where he held the post of pastor in that grand old parish until 1934. That year he was returned to the pastorate of St. Joseph's, Union City, where he remained until 1942. In 1942 Fr. Conrad, having been relieved of his parochial duties, went to St. Joseph's Monastery in Baltimore, Md., where one year later he was appointed Vice-Rector. In 1947 at his own request he was relieved of this charge and sent to our retreat of Our Lady of Sorrows in West Springfield, Mass. There in the quiet of the monastic routine, Fr. Conrad has the opportunity of indulging in the exercise of his very conspicuous talents as a painter. As is well-known his copies in oil of the old masters are marvels of beauty and finish.

To these two fine veteran priests and Passionists the entire province extends felicitations and many more fruitful years in the order and in the exercise of the holy priesthood.

Friday, September 24th this year was a happy day for Fr. John Joseph Endler, C.P., for the parishioners of *Mother of Mercy Mission* in Washington, N. C., as well as for the Bishop of the diocese of Raleigh, the Most Reverend Vincent S. Waters,

D.D. The occasion of the rejoicing was the dedication of the new parish church by Bishop Waters. The function was attended by about fifty priests from the diocese and from various parts of the country. The pracher for the occasion was the Very Reverend Ernest Welch, the acting Provincial of the Province of St. Paul of the Cross and former pastor of this same mission. After the dedication the Bishop and the guests were entertained by a special program of music by the school children of the parish.

The new church was erected at the cost of \$31,000. Many of the furnishings and ornaments of the church were donated by benefactors from near and far. The building is of cinder block, faced with red brick and is eighty feet long and twenty-eight feet wide.

The lion's share of the credit for the excellent achievement in erecting this church for the Negro converts of Washington, N. C., goes to Fr. John Joseph Endler, C. P., and his two able assistants, Frs. Daniel McDevitt and Arnold Horner. Fr. John Joseph started the erection of the new church soon after his arrival in Washington last August. He was appointed to his present post shortly after the expiration of his term as Rector of St. Mary's Monastery, Dunkirk, N. Y. This church is only another example of what can be accomplished under the inspiration of love for the salvation of souls redeemed by the Precious Blood of Christ, united with tireless zeal and energy and self-sacrificing labor.

A very notable event of our province this year was the centenary anniversary of the founding of our *St. Michael's Parish* on the South Side in Pittsburgh, Pa. The centenary was commemorated during the first week of October, beginning Sunday, Oct. 3rd. On this Sunday there was a Solemn Pontifical Mass celebrated by the Coadjutor Bishop of the Pittsburgh Diocese, the Most Reverend John F. Dearden. Father Alfred Duffy delivered the sermon at the Pontifical Mass and Fr. Maurice Kanzleiter, C. P., who was born and brought up in the parish, preached at the mass on Wednesday, Oct. 6th. At special devotions on Wednesday evening Fr. Maurice Tew, C. P. a former assistant of St. Michael's Parish and now Pastor of our Colored Mission at Greenville, N. C., delivered the sermon.

The four Fathers of the Province who at present have the spiritual care of the parish are Fr. Benedict Huch, the pastor, and his three curates, Fr. Wendelin Meis, Fr. Harold Poletti, and Fr. Matthew Nestor.

A tastefully assembled jubilee booklet was distributed to preserve the memory of the occasion, it being made up of appropriate pictures and text. An important feature of the text is the historical sketch which confines itself to "historical highlights". Since the Parish was founded in 1848, its beginning ante-dates the arrival of the Passionists in America by about four years. But it was not long after the arrival of our Fathers in Pittsburgh when Bishop O'Connor placed the infant parish of German Catholics

on the South Side in the hands of the newly-arrived Passionists. So that our work in St. Michael's extends back over about ninety-five years of its existence. At that time there was a small parish church, which had been built by Fr. Schiffer, one of the four secular priests who served the parish before the Passionists arrived and took over. The present buildings, Church, Rectory, Schools, convent, and lyceum, are the work of the successive Passionist priests who have labored in the administration and development of the parish. During the century of its existence St. Michael's has had sixteen successive Passionist Pastors and forty-six curates. Nine of the sixteen pastors had formerly served as curates in the parish.

The centenary booklet also lists thirty-one parish societies, some of them now defunct and others still vigorously flourishing. All were established for some special object important to the spiritual or temporal welfare of the parish and parishioners. A very interesting sidelight on the spiritual fruitfulness of St. Michael's during its long history is the long list of priestly and religious vocations that have come from the parish. There have been thirty-five priestly vocations of whom thirty became Passionists. St. Michael's has given thirty-eight candidates to the Brothers of Mary and seventy-six to various sisterhoods, including numerous vocations to the Passionist Nuns.

But there is one item that does not figure in the statistics of the parish and that is the vast multitude of souls who have been reclaimed from sin to

a life of virtue, others who have been trained and directed in the life of Christian holiness, and especially the thousands of souls who have been sent on into eternity to swell the numbers of the mighty host of God's elect through the soul-saving ministrations that have gone on without interruption at St. Michael's for one hundred years. This is the work that we hope and pray may continue on into the indefinite future as we extend hearty felicitations and good wishes and prayers for those who are entrusted with the care of souls in that glorious old parish.

On October 7th the brethren of our Provincial House in Union City and many visiting religious from the metropolitan area assembled to bid farewell and *bon voyage* to our Most Reverend Fr. General. Fr. General concluded the visitation of our western houses a couple of weeks ahead of his planned schedule. The original sailing date had been the 22nd of October.

A farewell dinner was held in Fr. General's honor at St. Michael's and after the dinner Very Reverend Fr. Ernest, speaking in the name of the

province in the absence of Fr. Provincial, extended to Fr. General our good wishes for a prosperous voyage and also our thanks for his labors in our behalf during the canonical visitation. Fr. General answered in a very gracious and paternal manner, assuring the brethren that he saw many things to admire during his stay among us. He praised the zeal of our Fathers for all the works of the ministry and heartily commended many of the religious for their filial devotion to our Holy Founder St. Paul of the Cross and their eager desire to study his life, character and teaching. He thanked all the brethren very cordially, especially the superiors, for the kindness, consideration and respectful treatment he received from them both in the East and the West. He expressed his regret that he could not further prolong his stay among us.

On Oct. 8th Fr. General in company with Fr. Bertrand McDewell and Fr. Cyprian McGarvey sailed aboard the S. S. Brazil for Buenos Aires in the Argentine, where he will conduct the canonical visitation among his old associates in his native country.

CHINA

Father Carl thought the readers of "The Passionist" would be interested in an account of the trip to China. So did we. Here is what Father wrote:

Our odyssey was brought to a close when we arrived in Peiping by plane from Shanghai Monday, August 9th, almost a whole month since we left San Francisco. Our actual ocean voyage consumed twenty-three days. Despite this length of time, and despite the lack of conveniences aboard

the General Gordon, our trip was most enjoyable. This was the unanimous opinion of all. We had a very fine group of fellow passengers, twelve other Priests, and only a small handful of Protestant Missionaries ... we were much in the majority. The crew of officers and men were very sympa-

thetic and friendly to us. Much good was accomplished among the passengers and ship's personnel. Several were brought back to the Sacraments. And through the untiring zeal of Fr. Julius, we had a First Communion Service on the top deck the Sunday before landing at Manila. A little girl, ten years old, of Filipino descent received her First Holy Communion. The Filipino women made her white dress, and sang hymns during the Mass. The majority of the first-class passengers, Catholic and non-catholic alike, were present for the occasion; and all were much impressed. Even the Captain deigned to put in an appearance.

Fortune smiled upon us in that we saw a bit of the Pacific (South) world on our trip, whereas most others cut right straight across to Japan and then here to China. We spent a whole day in Honolulu, during which

we swam at Waikiki Beach, much to our disillusionment—we passed right next to Wake Island—docked at Guam for about five hours—followed Mac-Arthur's wake throughout the Philippine Islands, docked at Ilo Ilo for several hours—spent a day and a half in Manila (guests of the Columban Fathers and the Christian Brothers)—another day and a half at Hong Kong (recipients of the magnificent hospitality of the Maryknoll Fathers at Stanley)—and finally six days in Shanghai with our own Fr. Arthur Benson, a grand host. But we were happy to leave this latter city—the weather was sweltering—the Customs was exacting—the city itself, mostly commercial, is not representative of China at all—it has a bad reputation and a low class of Chinese—the foreign element are all being squeezed out.

The only other way to get here



(Above) Picture taken during the Visitation made by Very Rev. Fr. Gabriel, Provincial of St. Paul of the Cross Province. (Standing, left to right:) Frs. Felix, Paul, Carl, Thomas, Hilarion, Roger and Anselm. (Sitting, l. to r.): Frs. Justin, Raphael, Fr. Provincial, Fr. Anthony (Superior), and Fr. Justinian.

(Below) Veranda and courtyard of the Passionist House of Studies at Peiping, China.



from Shanghai, besides plane, is by ship to Tientsin, and then by Chinese railroad to Peiping. That would take about three days; whereas we made the trip in four hours. However, we are still waiting for our trunks to arrive.

Perhaps you can well imagine the deep peace and happiness that flooded our hearts as we stepped into our own rooms, after being on the go for so long, and faced with so much uncertainty. Great was our thanksgiving as we knelt in our beautiful little Chapel. *HOME!*—What a wonderful world! Permanence at least for two years, if nothing drastic happens. We are not worried about the Communists, even though their large armies are only fifty to a hundred miles from the city, and small marauding bands are within ten miles. Should the U.S. and Russia become embroiled in War, then we shall be in quite a predicament—but we hope and pray that such a situation shall never develop. We saw too much of the ravages of war in once beautiful Manila, the erstwhile Pearl of the Orient, and now a shambles in great part. We see the horrors of war stamped on the poor ragged refugees that crowd our city from the north country—many fleeing to preserve their Catholic Faith.

Peiping is *the* Chinese city. It was the former capital, and the residence of the Emperors, so there are many picturesque spots of interest to visit. You have likely often seen pictures of the famous Summer Palace, the Forbidden City, the Winter Palace, the Huge City Gates, the large Temples

the Great Wall of China, which is not very far distant. All these are really spots of beauty and charm—architecturally and aesthetically—though much of the pagan overtones and atmosphere palls upon you and even nauseates you. One famous temple has over five hundred buddhas, sitting row upon row in leering and grimacing throngs. One of them is a replica of Marco Polo—we imagine he would have retraced his steps could he have seen himself in such a role. One of these buddhas is even supposed to represent the Apostle St. Thomas.

Yet, China and Peiping, is full of contrasts. In contrast to all the splendor of these palaces, there is the inevitable and ever-present filth and dirt, the entire lack of hygiene and sanitation, the offensive sights and odors. However, despite all this, the people are very likeable, especially the children. We are anxiously awaiting the time we shall be able to talk with them in their own language.

We have a nice setup here—nothing pretentious, but very cozy and home-like. It is called “The Refuge” by the rest of the American and Irish clergy throughout the city. Most other religious groups are international, that is, members from all countries . . . so their diet is European or Chinese. Hence many welcome the opportunity to drop in here for a bite of American food and a bit of American companionship. All our meals are American style. We did accept an invitation last Saturday night to partake of a fourteen course chinese banquet—chop-sticks and all. The in-

dividual dishes were tasty enough for the most part, but there was no balance—they were sweet and highly seasoned. The result was gastronomically terrifying. All the bowls are placed in the center of the table, and then everybody helps themselves from these. Some enjoyed the banquet; some hope they will be very few and far between.

Our compound is in true Chinese style. All residences in Peiping are surrounded by high walls. Within is the compound, or courtyard, and the one-story, narrow buildings around this. We have two compounds, one newly-acquired. Three of us live there, and the others are to our right. Most of the buildings are separate. Our Chapel is right next to the Hutung or alley (maybe we should call it a lane, but all it is is a narrow mud alley). This Chapel is extremely beautiful and well decorated. Outside it is a flagstone walk bordered by another wall—beyond which is a courtyard—to the right the guest house, to the left the washroom and showers, straight ahead is the dining room and recreation room, with a small veranda—beyond the dining room is another courtyard, and around this are the quarters for the other six. At present Fr. Justin Garvey is our protom Superior, and he has been a prince to all of us. His kindness and sympathy and understanding, his knowledge of Peiping and things Chinese, have been of inestimable value in enabling us to step right into our new mode of life with ease.

School begins Monday, August 23rd. It is going to be plenty tough—

we place great trust in the prayers of our brethren. However, the beauty of it is that it is only one day at a time—our confidence is placed in the Mercy of God—it is to do His Work that we have come here, and He will never be outdone in generosity. This language is most difficult, and even a lifetime is not enough to master it. All we can hope for is to make ourselves understood and understand. We have our chinese gowns, called 'ishangs', white silk for the summer, and black for the winter—the really heavy ones will be padded with cotton. These, or other suitable clerical attire, must be worn at all times, under pain of 'suspensio a divinis, ipso facto.' The most common form of transportation is by bike. We have our own hand-me-downs from past residents. There must be several hundred thousand cyclists in the city. When riding our bikes, we merely tuck the ishang into our belt, put on our sun helmet, and sally forth to do battle with the dragon of chinese traffic. What a feat ... thousands and thousands of bikes, rickshaws and peddie cabs (rickshaws with b'kes—very common), occasional trucks and automobiles and jeeps, endless lines of coolies driving, pulling, pushing, or carrying huge loads, pedestrians, and children (scads of children—the birth rate is enormous—it is a woman's glory to have a large family, and the greater the number of children, especially male children, the greater the face of the husband and the wife) and then the dogs. So every time we venture out, we court disaster a thousand times before we reach our

journey's end. The Chinese seem to lack the proper reflexes necessary for handling mechanical devices on wheels. And except for the main streets, which are few, all the other Hutungs are mere mud alleys, receptacles for a diverse category of things—and when it rains, well, you can imagine what it is like—and then ride a bike through it!

It is difficult for a beginner to evaluate these people—their habits and customs, their temperament and outlook, their morals and life—so we shall not even make an attempt at present.

The present rate of exchange in Peiping now tops 12,000,000 Chinese dollars for one American dollar. It sounds very amusing—and ridiculous—at least it did to us before coming over here. Now we see the terrific complications. When it will end, nobody knows—or seems to care. Imagine handing our notes of currency totaling \$500,000 Chinese just for a post-card or a bottle of Coca-Cola (and the Chinese are rabid devotees of this beverage). An ordinary shopping tour demands a suitcase full of money. Household budgets run into billions and trillions of dollars. But at least China is one country where every man is a millionaire!

Our first Sunday in Peiping we

went to the French Hospital to sing a High Mass for La Mere—for her Feast Day. That too is an international setup, with one English-speaking Sister of Irish extraction. What a predicament! Then we went across to the Legation Grounds and had a baseball game. Four of us, two Vincentians, one Dominican, two S.V.D.'s, and a Franciscan, played the members of the Army and the Consulate. It was a good game—real American style—with Catholic Action being victorious in the end by a score of 7 to 6. We shall have another game next Sunday. That afternoon we visited a large Girl's Orphanage run by the Daughters of St. Vincent. There are 1200 girls there, all ages. Girl babies are still an unwanted burden to so many Chinese. One or two a day are left on the doorstep of the Orphanage. Most of these are sickly; about 80 or 90 percent die in infancy—little Angels of Almighty God. A wonderful work!

What impresses us most is the great Blessing we have in China, in that we have Poverty, Mortification, Sacrifice, the Spirit of Faith and Prayer and Supernatural Living as our daily and constant companions due to the whole setup of our Apostolate and the pagan atmosphere in which we live. By that very fact we stand in great need of Prayers.

ST. MICHAEL PROVINCE

(France)

The "Revue de la Passion", in its September-October issue, sent out an S.O.S. for the Passionist Nuns in Sables D'Olonne. The foundation was made in this city during the year

1927. In 1937 an enlargement of the convent was undertaken and still remains unfinished. During the years of the war, owing to its position on the Atlantic, it was a miracle that the



Convent of the Passionist Nuns, Sables d'Olonne, France.

Nuns were not dislodged. As a matter of fact all preparations had been made for flight. At present there is question of building a more fitting dwelling for the Eucharistic Lord, of building a chapel and of making it possible for the Nuns to accept postulants. As a matter of fact the Nuns did start to build again last June. This appeal is made to help them finish the undertaking. Our Holy Father Pope Pius XII in the grant of foundation expressed his great satisfaction at the prospect of having another chapel in honor of the Precious Blood. Needless to say the Nuns will

include all benefactors in the special prayers and sacrifices. "The Passionist" seconds this appeal most heartily. From other sources it is known that the Nuns in the Precious Blood Convent of Sables have done their utmost, stinting themselves to an even unreasonable degree in order to be able to build their chapel and get more room in the Convent so as to be able to take new applicants. Donations can be sent to: Rev. Supérieure du Monastère de la Passion, 61 Rue de Montauban, Sables d'Olonne (Vendée) France.

PALESTINE

Reports from our Passionist Retreat in Bethany merely go into more detail in describing what we read in the papers regarding war-torn Palestine. We must be grateful that our St. Martha's is still in our hands and still inhabited. This is not the case with many other religious houses in the Holy Land. The actual fighting is so near our monastery that it is impossible to sleep day or night. It is also frightfully hard on the nerves

to behold so much misery. People who formerly lived in luxury are literally without a roof over them.

Father Albert, C.P., now the only Arab Passionist, has his near relatives with him in the Retreat. The Dominican Fathers seem to take turns in coming to live with him for a few days. Naturally, war occasions many privations. Prices are going up, etc. But so far our Retreat has not found it impossible. A particular need has

been created by the destruction of Drug Stores. Fr. Albert would be grateful to receive Quinine and Vita-

min tablets. At present he can be reached by the following address: Rev. Father Albert Salah, C.P., c/o Latin Patriarchate—Amman—Trans-jordan. All of us can and should ask God to bless them!

(Left) Esteem for Fr. John Salah, C.P., killed by a Zionist bullet May 19, moved a Moslem of Bethany to give these crosses and grave markers for the Community cemetery of St. Martha's Retreat. The crosses are the Moslem admirer's own handiwork.



(Right) Fr. Albert Salah, C.P., beside the grave of his brother, Fr. John.

PROVINCE OF THE IMMACULATE HEART

(N. Italy)

The Centenary Celebrations of the Pilgrimage Church of N. S. delle Rocche are still reechoing, even while preparations are being made for another grand celebration in honor of the Bl. Mother for September 8th, the Titular Feast of the Church. In fact, when glancing at the chronicle of the shrine, the impression is received that each succeeding week brings clients of Mary to the church in grand numbers.

The Retreat at Caravate also sponsors closed clerical and lay retreats with great success. The Confraternity of the Passion in the Province is taken care of by a special Director who goes about visiting the different places, where it has been established, and conducts the Devotions of the Confraternity, at times has a Triduum to renew the spirit and fervor of the members.

The "Osservatore Romano", daily paper of Vatican City, in its August 12th, 1948 issue carries a very lengthy appreciation and review of the life of Fr. Dominic, C.P., written by Fr. Federico of Immaculate Heart Pro-

vince. A copy of this grand work was presented to the Holy Father, June 23rd during a special audience which was granted to some thirty Passionist Fathers who were taking University courses in Rome.

MEXICO

Last October, in consequence of the visitation conducted by Very Reverend Father Malcolm, the Mexican Foundation was entrusted to the Province of the Immaculate Heart of Mary. Since then, the Fathers of that Province, principally Fathers Benedict and Nazarius, have worked not only zealously but also efficiently. Their time was taken up with hours in the confessional, taking care of the sick, preaching, organizing solemnities in the church, etc.

That the faithful have responded to these wonderful efforts of the Fathers is demonstrated by the fact that, since their arrival, less than a year ago the number of Holy Communions per month has more than doubled, being now more than ten thousand.

Also along the material line work has been done. The floor in the church of the Holy Spirit in Tacubaya was badly in need of repair. Here also the cooperation was exceptional. The entire expense of the repairs was paid as the work went on, so that on

the day of inauguration there was no debt. During the course of the work helping hands were ever there. The taking up of the old wooden floor was done entirely by private hands without remuneration. Trucks were put at the disposal of the Fathers to carry away the debris and the ground that had to be excavated.

The inauguration ceremonies, after this remodeling, were set for the Feast of St. Paul of the Cross. As it happened, the Archbishop could not be present on that date but was willing to come the following day, April 29th. But in no wise was the Feast of St. Paul neglected. Thus it came to pass that there was a celebration of two days, on the second of which the Most Reverend Archbishop offered Pontifical High Mass, after having blessed the new floor of highly polished terrazzo. Thus we are happy to say that it looks as if eventually the Mexican Foundation is progressing.

IMMACULATE CONCEPTION PROVINCE

(Argentina)

"Santa Cruz", the fortnightly review of the Passionist Fathers' Santa Cruz Church in Buenos Aires, is a regular visitor on the desk of the Editor of the *Passionist*. Far more than

a parish bulletin, the excellently edited little magazine carries articles on all the important questions of moment that bear on the sphere of the spirit.

Among other interesting items, we find that the Consecration to the Immaculate Heart of Mary was made in Argentina on the Feast of Our Lady of Holy Hope, which also happens to be the Independence Day of the Republic.

Throughout July, the month of the Most Precious Blood, we find a befitting emphasis on the importance of the Precious Blood in our salvation. Included are the texts of several different forms of the Offering of the Precious Blood, and appropriately the list is climaxed by the Offering composed by Blessed Vincent Mary Strambi, whose great devotion to the Precious Blood is commemorated in the prayer for his feast-day. Throughout the month, there were daily services in honor of the Most Precious Blood.

We were pleased to note the activi-

ties of the *Santa Cruz Centre*, which sponsored a three-day series of nightly conferences for men, in preparation for the Easter Communion. The crowds were very gratifying, and highly appreciated the conferences given by Rev. Fathers Santiago and Moledo, C.P.

The August 8th issue of *Santa Cruz* commemorates the Silver Jubilee of six Passionists in the Argentine. Fathers Stephen of the Mother of God, Ildefonsus of Jesus Crucified, Eugene of the Sorrowful Mother, Stanislaus of the Infant Jesus, Pius of the Immaculate Conception, and Lawrence of the Sorrowful Virgin, C.P., are the Jubilarians who, on August 12, completed a quarter century of service in the Congregation. To all and to each, *The Passionist* and Holy Cross Province sends its congratulations. Ad multos annos!

A LATERE CHRISTI PROVINCE

(S. Italy)

The Missionary Conference held in the Province, August 17th to 22nd, will no doubt be an outstanding fact in the history of the Province. Changed conditions in consequence of the war and other problems made the idea of a Missionary Conference something very desirable to the minds of the missionaries. The Provincial Curia agreed and even appointed the topics for the various speakers during the Conference.

The Conference was held in the Retreat of the Immaculate Heart of Mary at Novoli and opened on the morning of August 17th with Holy Mass offered by Very Reverend John

Mary, General Consultor. Father Consultor had come from Rome as honorary chairman of the Conference. After Holy Mass the *Veni Creator* was sung and Benediction with the Blessed Sacrament imparted.

In the Conference Hall the Very Reverend Father Provincial opened the meeting with an address on "The Work of our Missions in the Spirit of our Holy Rule according to the exigencies of the Times." Other topics treated were: "Our Missions", "The Ceremonies in connection with our Missions", "The Way of the Cross", "The Anti-Blasphemy Day", "Specialization", "Catechism to Children",

"Mission Literature". Each talk was followed by a discussion. Very interesting also were the samples of Sermons and Instructions, etc., given by different Missionaries. Along this line, the work of the Students of Sacred Eloquence was examined and approved. A strong appeal was made to Missionaries to endeavor to get good vocations for the Congregation. A concluding act of the Conference was the sending of a petition to the Holy Father for the dogmatization of the Assumption of the Blessed Mother, in gratitude for the many graces she bestows during Missions.

An interesting fact occurred during a mission last April, immediately before the decisive Italian elections. The whole village was drawn over by the Missionaries even to the extent that the Communist unit there pub-

lically declared itself dissolved and requested the Missionary to announce this to the people. At the announcement which took place during the mission-sermon, the whole audience loudly applauded. Enthusiasm ran so high at this mission that during the concluding ceremony of the Mission—part of which was an outside procession—the Missionaries were taken by force and placed into a conveyance which was then drawn by enthusiastic human hands.

The "Works of the Ministry" for the past year (October 1947 to June 1948) is interesting. On most of the missions three missionaries are working; missions with only two Fathers are exceptional; at times the number runs to five and even seven. Occasionally also an accompanying Lay Brother is recorded.

HOLY FAMILY PROVINCE

(Spain)

The Reverend Father Mariano, C.P., Zaragoza, Spain, has volunteered to be a correspondent for the PASSIONIST in relation to his country and Province. As a first installment His Reverence has sent us a leaflet giving us information regarding the Passionist Martyrs during the late Spanish revolution together with a prayer for their Beatification. For the translation we are indebted to Father Bonaventure, Superior of St. Martha's Palestine, at present pro temp member of Holy Cross Community, Cincinnati. We have also had the honor and pleasure of hearing from Very Reverend Father Innocent, former General Consultor and at present Provincial of Holy Family Province, Zaragoza, Spain.

In the chapel of the Episcopal Palace of Ciudad Real, under the presidency of the Most Reverend Bishop, D. Emeterio Echeverria y Barrena, there took place on the 8th of May a public meeting for the opening of the Process for the beatification and canonization of 26 Passionist Religious.

These Religious comprised the com-

munity of the Monastery at Daimiel (Ciudad Real), and suffered death out of hatred of religion during the past persecution, which bathed Spain in blood.

During the late hours of the night of July 21, 1936, a mob encircled the monastery which was situated at the outskirts of the city. The Community counted 31 religious, including 9

priests, 18 students, and 4 lay brothers.

Seized with fear at the altogether unexpected hostility of the armed mob, all the religious assembled in the Church. The Provincial, Fr. Nicephorus of Jesus and Mary, opened the tabernacle and after imparting absolution, exhorted them with manly courage to offer their lives to Jesus Crucified, and thus complete the oblation which they had made of themselves on the day of their Religious Profession.

"My sons", he said, "this is our Gethsemani ... Our nature is weak and cowardly ...; but Jesus is with us ... I am about to give you Him Who is the strength of the weak ... Jesus was comforted by an angel; it is Jesus Himself Who consoles and strengthens us ... We shall soon be with Him. Courage then, let us who have taken our place on Calvary bravely die for Christ. It falls to my lot to encourage you, while I myself draw courage from your example."

After adding more words of exhortation, which were broken by emotion and tears, he gave them Holy Communion, "such a Communion like unto which I had never before seen a Holy Communion", said one of the religious who escaped death.

When all the Consecrated Hosts had been consumed, Fr. Nicephorus ordered that the doors of the Church be opened. Thereupon he told the leader of the mob that all were willing to be killed then and there. But the Religious were as yet undergoing only their Gethsemani. Calvary had not yet come. They would find it later and in another place.

The mob waited outside, like wild beasts, for their prey. The Religious were ordered out of the Church. Surrounded by more than 200 armed men, they were led out to the Cemetery. It was their Way of Sorrows. The monastery behind them would probably go up in flames, or perhaps be desecrated by the atheistic mob. In the distance ahead of them the cypress trees in the Cemetery stood silhouetted sinisterly against the horizon, filling their souls with fearful forebodings. Believing that they were undoubtedly on their way to death, they mutually encouraged one another to complete the sacrifice of themselves which they had so generously begun in the Monastery Church.

Upon their arrival at the Cemetery, what was their surprise to hear the disappointing order given to set them free. They were forbidden, however, to return to the city.

They therefore pushed ahead on their heartrending odyssey, their destination unknown. Upon their arrival at a place called "El Campillo" they gave one another a last brotherly embrace. They would soon be reunited in Heaven. Thereupon they dispersed in small groups. Notwithstanding their precautions not to attract attention to themselves, it was only a few hours later that they had again fallen into the hands of the revolutionaries, who had been trailing them. The following day they reached their Calvary, though in different places. Some were shot to death at Manzanares; others in Lower Carabanchel (Madrid); others in Urda (Toledo); and others in Ciudad Real. Only five of the thirty-one religious

escaped death, though after tasting the bitterness of prison and concentration camps.

The earthly remains of the martyred Passionists, upon due identification, were befittingly transferred to a crypt beneath the altar of Christ Our Light, in the same monastery Church whence they had been ejected. There they await their glorification.

(In the above account, and in the prayer, we do not intend to anticipate the judgment of the Church. We must await her declaration and submit to it as faithful children.

If there are any who have received, or who know of special graces or miracles wrought through the intercession of the above mentioned servants of God, or who desire to con-

tribute an alms towards their beatification, they may get in touch with the Vice-Postulator of the Cause, Passionist Fathers, Daimiel (Ciudad Real), Spain.)

PRAYER

Oh most amiable Jesus, Who didst accept the sacrifice which Thy servants, Nicephorus of Jesus and Mary and his companions, made of themselves an imitation of Thy own Sacrifice in the Garden of Gethsemani, glorify them, who have suffered death for Thee. Grant us, through their intercession, the grace which we now ask of Thee. We beg for this grace for the greater honor and glory of the Most Holy Trinity and the good of our souls. Amen.

PROVINCE OF HOLY CROSS

IMMACULATE CONCEPTION

RETREAT

(Chicago)

Most Reverend Father General formally entered our Province with his arrival here on August 16th. The following evening we celebrated his coming with a grand meal in the refectory and a welcome program presented by the Students in their recreation. After Father Provincial's opening speech four of the Students greeted his Paternity in the four representative languages of our Congregation. A very brief history of our Province and each of its foundations was given by various ones from their places in the room, while before the audience the successive locations were noted by small lights blinking on in the large map of the U.S.A. Placed beside the map was our beautiful oil

painting of our Holy Founder on the mission platform, pointing to the Crucifix, as eloquent as any commentary of the Passionist ideals and spirit that our founding Fathers bequeathed to us. Next on the program came an imitation radio-sketch on our wire-recorder of the breath-taking war-time experience of Father André Marie of the French Province. After a bit of community singing (songs that we *thought* we were introducing Father General to, he remembered from his student whole-days in South America with the North American Fathers), his Paternity rose to thank us and to comment on our ceremony.

We had the great privilege of having Father General re-consecrate the Congregation in our midst on the feast of the Immaculate Heart of Mary. That evening he closed our

visitation, and on the following morning he left us for Detroit. A month later Father paid us another visit of a few days before traveling to the Coast for his visitation in California. To say that we *enjoyed* having him with us is to express, we feel sure, the mind of Holy Cross Province. His Paternity remarked that he had felt this gladness at his presence, particularly in our anxieties to be assured that we are following closely in the footsteps and the spirit of St. Paul of the Cross. May our Crucified Redeemer grant our Father General the light and strength he needs to draw Passionists the world over into close unanimity of mind and heart in striving after the true spirit of our grand vocation.

Hardly had the feast of our Blessed Mother's Assumption begun, in fact, just between 1st Vespers and Compline on the Vigil, she came to take Father Sebastian home with her. Just that week he had resumed the observance after recuperating from a setback suffered a few months before. During recreation that day Father complained of some pain and went to his room. Shortly after rest began Fr. Rector was called to his room, where Fr. Sebastian requested the Last Sacraments. He was taken to the hospital immediately afterward and passed away at 6:25. On the 18th Father Provincial sang the Solemn Requiem, for which Father's three brothers were present, and we laid the body of Fr. Sebastian to rest in our cemetery next to Fr. Jude.

On September 7th the famous statue of our Lady of Fatima paid a

visit to St. Juliana's parish, just north of us. The Fathers were kept busy all day with conducting services, preaching and hearing confessions. During the afternoon the Students and Brothers went over for their own private rendezvous with our Blessed Lady.

The Birthday of Mary was a big day for the Students. Father Roger, their former Director and Lector of Sacred Scripture, left for further studies in Rome, relinquishing his post to Father Barnabas, just recently returned from there. Father sailed for Naples on the 14th, landing there—we hope—on the 26th. Should we say: *Beau séjour!*

We couldn't close our page of news without mentioning the "new look" we are giving the half-mile of fence that surrounds our property. The Students brushed it down and the Priests have done a wonderful job of painting. We don't know which is more to be admired: the work itself or their tenacious perseverance.

HOLY CROSS RETREAT (*Cincinnati*)

Holy Cross Monastery was also affected by the latest appointments in the Province. Thus we were sorry to lose Frs. Gregory, Anthony Maher, and Aelred; but soon our hearts were warmed with the arrival of Frs. Edwin, Bonaventure, Sylvester and Quentin. Fr. Bonaventure, Superior of our Retreat in Palestine, is awaiting more settled conditions over there. Fr. Edwin is the Preacher for the Laymen's Retreats, taking Fr. Anthony's place. A number of Retreat-

ants have been high in their praises of the new Retreat Master.

The combined Councils of the Knights of Columbus of the Cincinnati Area are promoting a series of lectures, given by Fr. Charles on the Divine Indwelling. The Lectures began in September and are to be continued once a month until next May. More than 550 men attended the first lecture overflowing the Club Village of Hotel Alms. It was thus necessary to engage the larger space of the Marie Antoinette Ballroom in the same Hotel for the coming lectures.

At meals during the Laymen's Retreats Fr. Raphael reads his book on our Lady of Fatima. The Retreatants are earnestly demanding a copy of it. Now and then the phone rings, and the question is asked: "Is Fr. Raphael's book on Fatima in print yet?"

Fr. Justin Smith's (C.P.) cousin Charles Finch—"The Father of 13 Children" as the newspapers have headlined him in reporting on his new work in Catholic Action—has begun an organization, now approved by the Archbishop of Cincinnati, known as "Men of the Holy Eucharist". The organization now numbers almost 1500 men throughout the United States. The greatest impetus to the growth of the organization came from Fr. Nicholas Schneider's, C.P., article "For Men Only" in the Sunday Visitor. Mr. Finch in releases to the Press has stated that he thought about the idea for over ten years and wrote to Fr. Nicholas in China

about it. Fr. Nicholas encouraged him. But it was not until after his second Retreat at Mt. Adams last May, that he really pushed the idea in the Holy Name Society of his parish. The main idea of the organization is to get men to promise to receive Holy Communion five times a month. We are happy that under God we Passionists were somewhat helpful in getting more men interested in Jesus in the Blessed Sacrament.

It may also interest Bulletin readers to know that towards the end of each Laymen's Retreat here at Mt. Adams, it is suggested that the men discuss ways and means of keeping the effects and resolutions of their Retreat alive during the year. One means is especially suggested: making the Way of the Cross in a body in their Parish Church once a month before the Holy Name Society meeting. Practically all the groups of Retreatants have adopted this practice and the Reverend Pastors are phoning the Retreat Director at Mt. Adams and thanking him for what was suggested to the men.

A great impetus to First Saturday Devotions in honor of Our Lady of Fatima has been given throughout the Archdiocese of Cincinnati by the reading on Our Lady of Fatima and the references to her during the Lay Retreats. Many parishes have taken up the devotion and the Retreats on Mt. Adams are given credit for inculcating the idea and sponsoring it.

SACRED HEART RETREAT

(Louisville)

After weeks of anticipation this community was finally honored by a visit by Most Rev. Father General. His Paternity arrived here from Cincinnati on Monday evening August 30 just at Compline time. As we were in the midst of Forty Hours Devotion, our customary ceremony of reception had to be curtailed somewhat. The Community, vested in surplice, met His Paternity at the entrance of the Church and a visit to the altar of exposition followed. Afterwards the brethren were introduced to their beloved Father. The next day the visitation was formally begun, to continue until the following Saturday

morning. During the visitation Father General addressed us several times, and it is hardly necessary to say that he greatly inspired us by his ardent and zealous words.

In the evening of the second day of the visitation the students staged a program which was largely musical, spiced however with little laugh-provoking tid-bits. The students thought to initiate Father General to American folk songs but to their great surprise His Paternity remarked afterwards that these were the first songs he learned as a Passionist. It seems that the American Fathers took a number of American song books to Argentina in the early days and they were used to advantage by the Students in recreation. Father General

(Below) Father General with the Community of Sacred Heart Retreat, Louisville, during the General Visitation.

Seated: Frs. Isidore, Julius, General, Adalbert, Charles. 2nd Row: Frs. Camillus, Anselm, Alfred, Bro. Luke, Frs. Vincent Mary, Hubert, Austin, Bro. Gabriel. 3rd Row: Frs. Thomas, Raymond, Alvin, Rene, Warren, Columban, Cfrs. Clyde, Firmian, Fr. Maurice. 4th Row: Frs. Lawrence, Owen. 5th Row: Fr. Flannan, Bro. Casimir, Fr. John Baptist, Cfrs. Simon, Randal, Frs. Keith, Campion, Jordan, Conf. Loran, Fr. Noel, Conf. Carroll, Frs. Fergus, Forrest Cormac, Gilbert.



expressed special satisfaction at hearing "My Old Kentucky Home" in its local setting. A special feature of the program was an attempt to sing the Argentine National Anthem. His Paternity's kind compliment was that it brought him very close to his country.

After five days stay with us, Father General left us on Saturday Sept. 4th.

Father Rector very kindly afforded the Community an opportunity to attend the Fatima Week sponsored by the monks of St. Meinrad Abbey. On August 19th a chartered school bus took about twenty-five of the brethren to make the pilgrimage. It proved a real source of devotion as well as of edification.

The cemetery of Sacred Heart Retreat was chosen to be the final resting place of the remains of Father Alexander. Consequently, his funeral Mass was celebrated here on October 1st by Very Rev. Father Provincial. It was a treat to hear the veteran Father Ignatius preach the funeral oration. The funeral was attended by a number of the local clergy.

The Feast of St. Michael brought a very welcome letter from Father Provincial notifying Father Director of Students that our six Subdeacons should be prepared for the reception of the Diaconate in December. They would appreciate the prayers of all the brethren during their final months of preparation for the Priesthood.

The long awaited new St. Agnes School is now fast becoming a reality.

If progress in its construction continues at the present rate, next year's school term will see the Parish equipped to give its children the best in the way of opportunities. The new modern brick structure will present a marked contrast to the familiar shack which survived for so long on borrowed time.

The parishioners of St. Agnes Parish were blessed with a Passionist Mission from October 10-24. Fathers Stanislaus and Bertrand conducted the mission with advantage. The fruit of the mission was not confined to that gained in the souls of the parishioners; it was also beneficial in the form of inspiration to those who are preparing to follow in the missionaries' footsteps.

MOTHER OF GOOD COUNSEL RETREAT

(St. Louis)

The Preparatory Seminary opened the school year with a total enrollment of eighty boys, thirty of whom are in the college department. Rev. Fr. Leon is temporarily a member of the faculty. He is teaching science and mathematics preparatory to taking University courses later in the year.

September 15-20 were the dates of the Visitation made by Most Reverend Father General at the Preparatory Seminary. Fr. General's words of encouragement and direction will long be remembered.

The short stay-over made at St. Louis by Fathers Eugenio and Pelle-

(Right) Frs. Eugenio and Pellegrino, C.P., enroute to Mexico, pose with Very Rev. Fr. James Patrick, Provincial, and Rev. Fr. Walter, Vicar of Mother of Good Counsel Retreat.



(Left) Another picture showing the two visiting Passionists surrounded l. to r., by Frs. Regis, Ervan, Roch, V. Rev. Fr. Kyran, (Rector), Frs. Ernest, Walter and Leon

grino, C.P., enroute from the North Italian Province to Mexico City, provided us with an unusually pleasant visit. The language barrier caused some little difficulty on both sides, but both could make themselves understood. We offer our best wishes for a successful ministry in Mexico.

St. John's Hospital still holds two of our religious. Father Claude is completing a near-year there. Father Regis, who was a patient there for some time, collapsed the day he was to come home. The cause of the relapse is unknown, but as we write this, Father Regis is expected back home in the near future.

The "Who's Who and Where" discloses the changes recently made in our Community. Fr. Edwin has gone

to preach the Retreats in Cincinnati; Frs. Kevin and Anthony are now members of this house.

ST. FRANCIS RETREAT (Kansas)

Most Reverend Father General arrived in St. Paul on the morning of September 9th. He began the Visitation on the morning of the 10th, and closed on the afternoon of the 14th, following which Father Julian took pictures of Father General and the Community assembled in the Novices' garden.

Another most welcome visitor was Father Aloysius, who accompanied Father General to St. Paul from Houston. This was Father Aloysius' first visit to St. Paul.



Most Rev. Fr. General with the Community of St. Francis Hieronymo Retreat,
St. Paul, Kansas.

Front Row: (left to right): Bro. Louis, Frs. Egbert, Robert Felix, General, Faustinus, Matthew, George. Back Row: Fr. Joel Conf. Rian, Bros. George, John, Conf. Carl Anthony, Fr. Paschal, Cfrs. Francis Martin, Justin Mary, Jude, Fr. Brendan, Bro. Paul, Conf. Sebastian, Bro. Thomas, Conf. Michael Joseph, Fr. Cyprian.

The news of the erection of a statue of our Holy Founder in the cemetery at Louisville was coincidental, for on that day a statue of our Holy Founder was also erected in the Novices' garden.

The month of August saw the arrival of two cleric novices, Mr. Robert Vallor, of Pittsburgh, Penn., and Mr. Evans Maionchi, of San Francisco, California. Both were vested with the holy habit on the feast of Blessed Vincent Strambi. Mr. Vallor is now known as Confrater Justin Mary, while Mr. Maionchi is now known as Confrater Sebastian. Following the Vestition ceremony on the 25th, Confrater Rian made his first profession of Vows. Very Rev. Father Rector

was the celebrant at the Vestition and Profession ceremonies.

In addition to two Brother Novices, the Novitiate has a new Brother' Postulant. Mr. Edgar Martin, of Louisville, Ky., arrived here on Labor Day. He now bears the name of Brother Paul.

On October 3rd, the annual Rosary Procession was held in the Novices' garden. A great number of townspeople turned out for this beautiful procession. The Novices labored long and hard to have the garden looking its best for the event. They placed several statues, gathered from hidden corners of the house and church basement, at different spots in the garden. The walks were lined with sanctuary

lamp glasses having candle stubs in them. That evening, as the Procession wound its way along the garden walks, there was candlelight to brighten the garden, the bell tower, the grotto and the Crucifix, as well as the walks. After the Procession, there was Solemn Benediction of the Blessed Sacrament in the Church.

July brought the biggest flood in the history of St. Paul. The Neosho river was indistinguishable. What had been a river of about thirty-five yards in width, was transformed into a vast lake, more than a mile in width in places. At the river's crest, the waters came to within a quarter of a mile of the highway on the road going down to camp. The cemetery was more than two-thirds submerged, while the Katy, because of washouts, had to suspend service for almost a week. The box-cars down at camp were more than a foot deep in water; all crops of wheat and corn near the river were totally destroyed. With a

(Below) July 8. Vestition. These four novices received the holy habit.

Left to right: Cfrs. Michael Joseph, Francis Martin, Carl Anthony, Jude.



Vestition-Profession. Conf. Justin Mary (left) and Conf. Sebastian (right) received the holy habit; confr. Rian (center) newly professed.

week, the waters subsided, and then came the hard work of cleaning up, repairing and restoring.

ST. GABRIEL RETREAT

(Des Moines)

Since the last news went in to the *PASSIONIST* we have had great joy

(Below) July 9. Profession. Seven new students pronounced their first vows.



and great sorrow. The great joy came bright and early on the morning of Sept. 21, with the long awaited arrival of Fr. General. Since that date also happened to be Fr. Director's feast day, his Paternity deferred the opening of Visitation until the next day. That night the students put on a little program of welcome. They very dramatically presented the various Passion and Passionistic projects being carried on by the students. His Paternity praised both the projects and the presentation very highly.

I am sure the brethren in our other retreats feel the same as we do about Fr. General. To any who were so unfortunate as to have missed his visit, we can only offer our deepest sympathy. Many enthusiastic lines could be written about him, but suffice it to say that he is a true Passionist. His Paternity left for Chicago on Saturday, September 25.

Our great sorrow came the following Monday evening with the death of Fr. Alexander. Father had been very sick for some weeks. Three weeks before, he had been taken to the hospital, to get some relief from the intense pain. He seems to have realized that the end was near and all the fight left him. He calmly faced death. On Sept. 17 he was paralyzed by a stroke. The end was slowly approaching. Monday afternoon, the 27th, we received a call that death was near. Frs. Rector, Vicar, and John went to the hospital. About 10 after 5, taps rang and the community gathered in the Choir to recite the prayers for the dying. Father Alexander was in his last agony. About 15 minutes later the phone rang again. R. I. P.

His remains were waked in the Chapel. Fr. Rector sang the Solemn Funeral Mass Wednesday morning. The Chapel was crowded. His Excellency Edward Daly O.P., Bishop of Des Moines was present together with about 30 priests. Fr. Ignatius Sr. preached the sermon. It was a wonderful eulogy on the life of the Passionist missionary!

Fr. Director bought a wire-recorder for the students. He plans also to get a half-hour roll of wire for each student. The recorder is going to play a rather important part in the public speaking course.

There are two changes in the Sept. De Familia list,—both additions. Fr. Nathanael is stationed here now. The other is an addition to the third floor,—Confr. Rian.

As usual during this time of the year there are many requests for 40 hours. This year the number is unusually large!

After many months of severe illness Fr. Paulinus is back "on the second floor" and, as far as his weak condition permits, taking part in the Community exercises. Our prayer is that the day of his complete recovery be not far distant.

MATER DOLOROSA RETREAT (Los Angeles)

The big news from the Far West is the fast-progressing work on the new Retreat house. Excavation and leveling should be finished by the first

week of October. Very Rev. Father Consultor Neil is putting in long hours out on the hillside with his surveyor's tripod.

The annual meeting of the Retreat Captains was key-noted this year with a stirring sermon on unity by Father Philip. One hundred seventy-five loyal retreat workers were out here to plan for the year ahead. The usual crowd of Sunday drivers that come out this way every Sunday afternoon were probably wondering what could be the meaning of the police car parked out in front. A raid on the monastery would have made good news, but the police car was here with a crack pistol team to put on a little demonstration for the retreat workers after the serious business of the afternoon was taken care of. This same occasion also witnessed an enthusiastic welcome of Father Damian as the new retreat Master. Incidentally, new trails through the mountains are being explored since Father's arrival.

Another new arrival comes in the person of Father Finan who succeeds Father Alfred as assistant at St. Rita's. Father Alfred is a welcome addition to our community, but thus far we have not had much time to get acquainted as Father has been out on work most of the time.

The visit of Most Reverend Father General was all too brief. By his cordiality and affability he put everyone at their ease. With his fund of stories and his broad travel experi-

ence he contributed much towards enlivening the common recreation during the few days of his stay with us.

The Community of the Resurrectionist Fathers from the San Diego Diocese made their annual retreat here from September 6th to the 10th. They welcomed the change and quiet the monastery afforded, and were high in their praises of their retreat master, Father Philip.

ST. PAUL RETREAT (Detroit)

On the night of October 3rd twenty-six enthusiastic men concluded the first closed Retreat for Laymen conducted in this Monastery. They were enthusiastic in their praise of the conferences given by Father Bartholomew, of the meals cooked by Brother Aloysius, of the services and attention given by the Fathers and Brothers of the Monastery. They expressed their happy surprise that this, the first Retreat, should move along so smoothly. They went away with the expressed intention of telling others about the Retreat—which they already have done—and of returning again and again.

Numbered among these men were some old friends of the Monastery. In a way, we had hoped for enthusiasm from them. There were others who had never set foot in the place. Some of them had made retreats elsewhere. We were uncertain of their reaction. They gave us a very encouraging pat on the back, and we look to the future with a bit more confidence.

From one of this latter group we

received a note which we will give here. It expresses, perhaps with better taste than our own words could do, the favorable reception of our retreat work.

"Dear Father, Now that we are able to recall and appraise the last week-end in retrospect, I find that the fifty hours stand out in bold relief as a never to be forgotten experience. The all too brief sojourn in the quiet atmosphere of your Monastery permitted all who participated to take inventory of themselves and to reallocate the relative weights of importance that apply to the events of every day life.

For the edifying conferences conducted by Father Bartholomew, for the hospitality of Father Clarence, for your good humor and constant attention to administering to the physical and spiritual comfort of the Retreatants, please accept my deepest gratitude.

Sincerely,

Geo. H. Miehl's."

Mr. Miehl's is President of Albert Kahn Architects and Engineers, Inc.

Needless to say, we are very grateful to the Good God for blessing this first Retreat with success. May He look with favor on all the others yet to come.

ST. JOSEPH'S RETREAT

(*Birmingham*)

As throughout the Province, so also in our Retreat, the great event since the last issue of the "Passionist" was the visit of our dearly beloved and Most Reverend Father General. His

Paternity spent a day with the Fathers here at St. Joseph's Retreat and at Holy Family Mission, Ensley. All were pleased with the kind and affable manner he manifested and not a little surprised at the extensive knowledge he had gathered regarding the U.S.A. during his relatively short tour here.

A few days after his transfer to the Community here at St. Joseph's, Fr. Terence suffered a midnight attack—a recurrence of his old ailment—and had to be rushed to St. Vincent's Hospital. Fortunately his recovery was rapid, so that after a brief stay in the hospital he was dismissed, apparently none the worse for the experience, and as well as ever.

HOLY NAME RETREAT

(*Houston*)

The decision of our Provincial Curia to start building the first unit of the Holy Name Retreat House in 1949 was soon followed by the gracious suggestion of His Excellency, Bishop Byrne, that an appeal be made in the diocese for funds. Beginning with the first Sunday in November our Fathers plan to start speaking in the 81 churches of the Diocese about the Retreat House. Thus it is hoped to advertize the retreats and at least partially solve the financial problem.

We draw the conclusion, after reading the September issue of the "Laymen's Retreat News", that a Recollection day is scheduled for nearly every Sunday at the Holy Name Retreat.

Our Houston Foundation is the Baby Foundation of the Province. It needs our prayers!

OUR PARISHES

IMMACULATE CONCEPTION

(Chicago)

Lately an experienced and zealous Pastor said that in order to keep peace in a parish (and peace is necessary to do good work) you must keep your parishioners busy in parish activities. If this be so, Immaculate Conception parish must have peace and its zealous Pastor an open field to do a lot of good; One weekly Bulletin announced no less than 8 different devotions, meetings of sodalities and clubs, etc., for the ensuing week. Fr. Matthias conducted a Day of Recollection for the Ladies of the Altar and Rosary Society. A three week mission is announced starting October 31.

HOLY FAMILY

(Ensley)

The up-hill fight for a Negro hospital at Holy Family Mission had not met with success thus far. Fr. Eustace made several futile attempts to enlist the aid of Catholic laymen as General Chairman and Co-Chairman for the project. However, when prospects seemed hopeful in the persons of Mr. Harry Fogarty and Mr. Jack Keelan as Chairman and Co-Chairman respectively, they were suddenly interrupted by illness, vacations, and "heavy" business. Mr. Pizitz, owner of the largest Department store showed interest, but has not accepted as yet.

Our efforts among the colored have

also met with little success. However, Dr. L. W. Swann finally accepted and has worked hard, but with little support from his colored brethren. Another Colored Hospital Drive put on by the colored some years ago fell through, and this has hurt us considerably. Later a Colored YMCA drive was put on and money collected, but nothing further has been done.

Just several days ago Most Rev. Bishop Toolen wrote us: "I am not too much surprised at your difficulties in regard to the drive. The feelings against the negro have always been very bitter in the Birmingham district, much more so than in Mobile. We do things in Mobile that we could not think of doing in Birmingham". The hatred for the colored is very real here. In fact we were tipped off that the Ku Klux Klan would burn a cross on Holy Family School or Hospital ground. However it did not come off, as they were scared over the publicity received in their demonstration against the Girl Scouts at Bessemer, Alabama. The truth is we would welcome a demonstration, so long as there would be no physical damage, in order to wake up the good people to our needs. All the rebuffs and refusals that we meet with make us all the more determined to see this Hospital Drive through. We must fight Hell and the South.

Our school started off with a bang. Four-hundred are enrolled in the Grammar School and one hundred three in the High School. We haven't

enough desks, so we are in hopes that some pupils will drop out soon. A number usually do. Some of the mothers were so insistent that we take their child that they shoved them in the classroom, closed the door, and then ran away.

Most Reverend Father General paid us a visit one Sunday morning and then drove with us to St. Joseph's Retreat for dinner. We expected him to hold a Visitation, but he said it was only a social call.

Father Eustace has written to two-hundred-nineteen Mothers General of the various sisterhoods in the U.S. for dolls, 'religious dolls', to be used on an exhibition tour through the States by Mrs. Laura E. Deming, a relative of our Fr. William Westhoven. She plans to show the dolls and lecture on them in order to foster vocations to the Sisterhoods and raise money for Ensley and our Chinese missions. Receipts thus far have brought thirty-three such dolls, but there are more to come. A television program of the dolls will be given in California this fall, and as soon as a television station is completed in Birmingham, the same will be done here.

Our tape recorder, donated by Mr. Wally Maher, brother of Father Daniel, C.P., is getting plenty of service in our weekly dances. A place of good entertainment is hard to find for the colored. One boy appreciated so much our efforts for his people through the dances that he enrolled

in our High School and wants instruction in the Faith.

ST. MARY'S (Fairfield)

The school of St. Mary's, our mission in Fairfield, Alabama, has been started. It is not exactly a leap in the dark, but a great responsibility and worry assumed. A few bricks forward, we might say, and hope that our friends shall interest themselves in seeing more and more bricks forward, until the new school is complete and paid for.

ST. GEMMA (Detroit)

Under the zealous direction of the Pastor, Father Patrick, the newly erected St. Gemma Parish is taking form. Already there is a well organized Holy Name Society, and a Ladies Society, which besides other activities also has charge of keeping the church clean and neat. The young people of the parish have organized under the Patronage of St. Gemma calling themselves "Gemlins". Religious instruction for the children is given by two Sisters of St. Dominic. Besides the Sunday Masses also Sunday afternoon Benediction Services are held regularly. Benefactors are also coming on the scene, the last of which presented a sufficient number of hat holders for the pews in the church. Just now all effort and energy is being enlisted to make the "Feather Party", November 9th, a success. The prizes are tickets to different football games.

HOLY SPIRIT PROVINCE

(Australia)

From our Brethren in Australia comes the sad news of the death of one of the very promising young Fathers. In the course of the funeral sermon by His Grace Archbishop Beovich of Adelaide, South Australia, His Grace said: "In my opinion, subject to the decrees of the Church, Father Peter of the Mother of Sorrows, was a man of extraordinary purity of soul and heroic virtue. Humanly speaking, the Congregation of the Passion has sustained a great loss in the death of this young priest. But, viewed with the eyes of faith, the Passionists have gained an intercessor in heaven."

Father Peter died on Thursday, September 2nd. Although stricken with an incurable cancer and aware that his days on earth would be short, Father's death came suddenly and evoked widespread surprise and sympathy. Father Peter had just concluded a Retreat to College Boys and was preparing to begin another when

the end came. During the three years of his priesthood this young Passionist gave promise of outstanding ability. Gifted with an exceptionally manly and happy nature, Father Peter concealed under a gay exterior a deep piety and an especially fervent devotion to our Lady of Sorrows. Those who lived with him would readily endorse the remarks of the Archbishop. R.I.P.

Requests for Passionist Missions and Retreats are more numerous than ever before in the History of the Province. It is impossible for the Fathers to accept all. Fifty-one assignments to Missions and Retreats, covering the period from September to November were announced by the Very Rev. Fr. Provincial.

The Brethren here are looking forward to the arrival of Fr. General early in 1949 to preside at the Provincial Chapter.

PROVINCE OF OUR LADY OF HOLY HOPE

(Holland)

Many years ago two ladies living in the village of Sambeek, Holland, offered to support a Bulgarian boy through our minor seminary; they continued to help him throughout his student days and also as a priest. On Saturday, August 7, he returned to Sambeek, as Msgr. Eugene Bossilkov, C.P., bishop of Nicopolis in Bulgaria. He was met on the outskirts of the town by a troop of boy scouts who formed a guard of honor. Leading

men and women of the village were waiting to greet him. All then marched into the town to the martial air of a band, passing beneath a series of arches made of green boughs and flowers. On Sunday morning, he was again escorted to the church in the same grandiose way. There he sang a pontifical high mass, in token of gratitude to his two kind benefactors. The parish choir sang a mass composed by Maestro Casimiri of

Rome for six voices. At the banquet the bishop placed the two elderly ladies on either side of himself. The officials of the village made him an honorary citizen.

Yet, in his heart there must have been sorrow and anxiety when his thoughts went back to his diocese. Fr. Alexander, one of his Bulgarian priests (he was just told) had died; Fr. George was desperately ill. The Reds are threatening to close all his Catholic schools.

Msrgr. Bossilkov, C.P., arrived in Holland on July 28. The Bulgarian government had authorized this visit to Rome. He left Holland on Aug. 25, flying back to Rome where he had an audience with the Holy Father. He was ordered to remain in Rome, due to the bad conditions in Bulgaria. "They seem to expect war next month," Br. Lambert, C.P., commented.

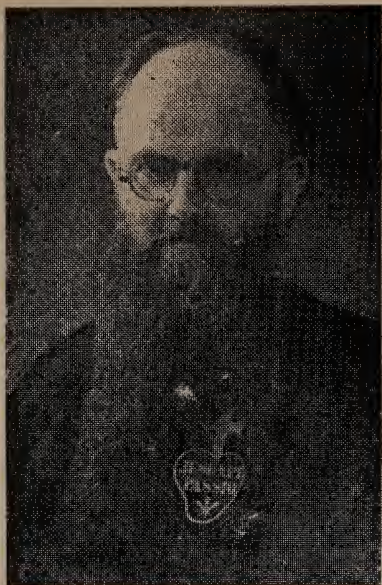
Two German novices and one German priest (Fr. Albert, C.P.) have come to Holland: the former to make their novitiate, the latter to complete his last year of Theology.—Two of

the young fathers of the province have passed their exams at the University of Louvain with great honors. Fr. Hugo Reijnders received "magna cum laude" in Philosophy; Fr. Carolus Bove passed "cum laude".—The second Preparatory seminary for the Dutch Province at Mook opens this year with 45 new boys.—Fr. Stanislaus, C.P., a doctor of Philosophy, came from Rome to attend the International Congress of Philosophers in Amsterdam. He is lector of our students who are studying at the Angelicum. During the last war he was a soldier in the French army; after being captured by the Germans, he passed five dreadful years in a German concentration camp.

Fr. Bertrand Damen, C.P., of this province, has been decorated by the American Ambassador in Amsterdam with the Medal of Freedom, in acknowledgement of his prominent work among the underground during the war. Fr. Bertrand has a brother-priest in Rome, who is rector of the Dutch college and Procurator for the Dutch Episcopate.

(Below) Belgian Passionists working in the Congo. Left to right: Brother Gaston, Frs. Rudolphe and Robert (brothers), and Fr. Jacques, C.P.





(Left) Father Bertholdus, and Fr. Adalbertus.

(Above) Two Dutch Passionist Missionaries in New Guinea.

PROVINCE OF ST. PATRICK

(Ireland)

The September number of "The Cross" brings to our notice a Golden Jubilarian of the Province of St. Patrick, Father Eustace, C.P. Scanning the sketch of his life we notice that he spent several years, from 1905 to 1914, in our St. Louis Monastery. One item that seems to stand vividly in his memory of the American sojourn is the enthusiasm in this country, for Ireland when the question of "home rule" was a burning

one. Father also has stirring memories of eviction during the "Land League" times; he was one of the Passionists who was evicted by the French Government from our Retreat in Paris in the early part of this century.

If we understand the list of Missions and retreats in the Province for Autumn 1948 correctly quite a few Retreats were given to teen-agers by our Fathers in Ireland.

GERMAN VICE-PROVINCE

On account of the few members of the Vice-Province several "accommoda-

tions" had to be made. Very Reverend Father Walter is both Vice-Pro-

vincial and Rector of Holy Trinity Retreat in Schwarzenfeld. Very Reverend Father Paul is both First Consultor and Rector of St. Gabriel Retreat, Munich-Pasing. Very Rev. Father Victor is both Second Consultor and Master of Novices. Fr. Ambrose is Vicar in the Retreat of Munich-Pasing and Fr. Columba is Vice Director with Fr. Franz as Director.

Another step in consequence of lack of personnel was the transferring of all the Novices and Students to Holland where they will make their Novitiate and Studies respectively under the guidance of the Fathers in the Province of Our Lady of Holy Hope. As we understand it there was

question of only one Student in 4th Theology (ordained by Cardinal Faulhaber, July 25th) and two Novices. In the beginning of September there were six boys in the Preparatory Seminary in Munich-Pasing. They attend classes in the public "Gymnasium" near the Retreat.

We were glad to hear that Fr. Dominic, who had been in Russian Captivity so long is gradually recovering. He is now able to celebrate Holy Mass a few times a week.

From the above it is clear that our Brethren in Germany are traveling along a difficult and uphill road. We can assist them at least with our prayers.

POLISH VICE-PROVINCE

On the Feast of the Maternity of Mary we were most happy to receive a letter from our Brethren in Poland. The letter was written October 4th. The year 1948 witnessed more Passionist Missions and Retreats in Poland than in any year since our arrival there in 1923. Many more re-

quests for such ministration are received than can be accepted. The Passionist ranks were depleted during the late war. However, things are looking a bit brighter. August 16th of this year two Lay Brothers, Henry and Andrew, made their profession and on the 29th of the same month



Passionists in Poland.
(Seated, left to right)
Fr. Leo, Very Rev. Fr.
Julius, Vice-Provincial,
and Fr. Michael, sur-
rounded by Novices
and Lay Brothers.

the first five clerics since the war received the Holy Habit. The Preparatory Seminary has twenty-five students, yet applications had to be turned down because of lack of accommodations. Father Zdzislao is working hard to bring the two Retreats (Przasnysz & Sadowie) back to their prewar conditions. Father Michael is the kind correspondent

whom all the Brethren who were in Rome during the 30's will remember.—The five clerics will be needing signs for their profession; both material and instruments to make them are unobtainable in Poland. THE PASSIONIST will be glad to forward any Signs that can be spared. As for the rest Father Michael writes: "Da noi si vive come si puo".

PASSIONIST NUNS

OUR LADY OF SORROWS CONVENT

(Pittsburgh)

October 15th is always a big day at Our Lady of Sorrows Convent. One recurring reason is the Feast of St. Teresa, the great model and teacher of the true contemplative life. On top of that St. Teresa is the Patroness of Rev. Mother Teresa who has so long and so efficiently guided, under the hand of God, the fortunes of the Convent. Then it often happens that on the Feast of St. Teresa some new member receives the Holy Habit or makes her Profession. This year Consorella Mary Paul of Jesus and Mary and Consorella Mary Louisa of the Sorrowful Mother made their final promise to Almighty God to remain standing under the Cross with Mary, as a Passionist Nun. We rejoice and thank God that two more souls have irrevocably dedicated themselves to a life, one of whose functions is to pray for the Passionist Brethren.

ST. JOSEPH MONASTERY

(Owensboro)

Back of the cloistered walls the population fluctuates: two of the Postulants who made a start at the religious life on September 8th were

dismissed, one on account of delicate health, the other as unfit for Community life. On the other hand another young lady from St. William's Parish, Knottsville, Ky., entered; this is the second very promising vocation from that parish. "More vocations are in view and we hope our daily petitions to St. Joseph will either bring us the ones who will make good Passionists or enable us to see their unfitness very soon," writes Mother Agnes.

A high light in the chronicles of the monastery was the visit of Most Reverend Father General, accompanied by Very Reverend Father Julius and Father Silvius.

During his spare moments before and after the Lay Retreats our Father Alfred has remodeled the attic of the Monastery so as to make it suitable for living quarters. The Nuns are delighted with the little cells they have been able to curtain off as a consequence. Father Alfred has given all the Lay Retreats at St. Joseph's during the year and the Retreatants express their great satisfac-

tion. They assert they have been spiritually benefited and encouraged by the inspiring talks. The Nuns do not sponsor Lay Retreats after the middle of November. They themselves have a three day Retreat before November 21st, and during Advent they observe that deeper solitude which St. Paul of the Cross advised during that Holy Season for the Missionaries also. The Nuns feel happy and blessed to have Fr. Joyce to conduct their Retreat this year in preparation for their renewal of vows on the Feast of the Presentation.

October 7th, Feast of the Most Holy Rosary, marked the second anniversary of the Nuns taking possession of St. Joseph's Monastery. After First Vespers of Holy Rosary, on Wednesday, October 6th, the kindness and intervention of two retreatants of the City of Owensboro made it possible to install a flood-light before the large Crucifix that stands in front of the Monastery. Thus travelers on Highway 60 have a beacon light on the Crucifix at St. Joseph's. The Nuns are convinced that St. Joseph maneuvered this and gave them this gift on the second anniversary of their coming, as another mark of his care and protection.

CONVENT OF THE SACRED PASSION (*Erlanger*)

On October 7th, the Feast of the Holy Rosary, another white veil appeared in our midst, when Consorella Mary Teresa of the Immaculate Heart received the Holy Habit from the hands of Rt. Rev. Msgr. Geisen, Chancellor of the Diocese. This time

our "Brothers" had all the honors, which made the occasion a doubly happy one. Rev. Fr. Joyce delivered a most inspiring sermon based on the mystery of the day, drawing out clearly how definitely our life as contemplatives answers the appeal of Our Lady at Fatima for prayers and penance. Through the kindness of our devoted Very Rev. Fr. Rector, the Rev. Fathers Edwin, Sylvester, Charles and Thaddeus were present and sang for Benediction which was imparted by our own Father Nicholas, who is "always with us".

The short but very pleasant visit of our Most Reverend Father General to Marydale will ever be a happy and inspiring memory, which we hope will ever spur us on to the attaining and retaining of the high ideals of our Holy Founder, which his worthy successor so well exemplified by word and action. His genuine, fatherly interest in everything was most encouraging, and our prayers follow him for God's blessing on his work.

IMMACULATE CONCEPTION CONVENT

(*St. Louis*)

On the feast of her dolors our Blessed Mother brought us a postulant from Mt. Sterling, Illinois. We are now an even half dozen.

Our enclosure fence was completed early in September. It is cedar wood, stockade style and extending from the rear of the convent to within a few feet of the property line. It thus gives us ample enclosure. The front of our property outside the enclosure

has been improved by the work of a landscape architect and a new driveway.

The last item of importance in the interior of the convent was the installation of our choir benches, kneelers and desks. We have room for twelve.

On Sept. 19th we had the pleasure of a visit from Most Rev. Father General.

In order to give the public of the archdiocese an opportunity of seeing our convent prior to the establishment of the enclosure we held Open House on Sunday Oct. 3rd. Approximately five hundred persons went thru the convent and visited the grotto on the grounds. We feel that we have made many new friends not only among the people of Kirkwood and neighboring towns but from the city of St. Louis as well. The item which was the biggest attraction was the large box in our laundry which we use as a dampening box for our altar breads. Many and varied were the conjectures as to its probable use until one of us would explain its real purpose.

Oct. 9th the Most Rev. Archbishop

Joseph E. Ritter established our canonical enclosure. Attending the ceremony; besides His Excellency's Master of ceremonies Very Rev. Msgr. Helmsing, were Very Rev. Fr. Kyrán, C.P. Very Rev. Berry, C.S.S.R., Rev. Alphonse Westhoff and Rev. Emil, C.P.

The Most Rev. Archbishop said Holy Mass after which he addressed us expressing his joy at the step forward in our foundation which this ceremony marked and encouraging us to go on courageously in our hidden apostolate. Benediction of the Most Blessed Sacrament followed after which each of us walked out of the chapel thru the door opening into the choir followed by His Excellency and the Rev. Fr. Chaplain. His Excellency imparted to each His blessing, spoke a few words to us and passing out by way of the front door locked it and returned the key thru the ruota to Rev. Mother Superior. And so after exactly ten months we are again enjoying the inestimable privilege of our holy enclosure. We invite all our brethren to thank God with us for His goodness to us.

PASSIONIST SISTERS

Lily Pads, once the homestead of the John N. Hazard family in Peace Dale, has a new name and a new role. As the Retreat House of the Immaculate Heart of Mary, today it caters to Catholic women who feel in need of a few days' spiritual accounting. The eighty-year-old estate became a retreat house a little more than two years after it was deeded in 1946 to the bishop of Providence, at that time

the Most Rev. Francis P. Keough, by Joseph Warner Fobes, son of the late Mrs. Edith Hazard Fobes.

Hundreds of changes have been made to allow for religious activities in the old home, long a symbol to Peace Dale residents as the birthplace of their town fathers.

Retreatants find the house an attractive, cheerful place with gaily-painted sitting rooms, bright, airy

bedrooms, hallways accented by religious statuettes, a sunny dining room and porches with settees and tables. However, much work was necessary to bring the venerable Hazard mansion to its present state, and most of it was done by the sisters themselves.

Recently eighteen women from Rhode Island, Boston and Washington, D. C., gathered at the retreat house for a weekend retreat conducted by Father Kilian McGowan, C.P., from St. Gabriel's Monastery, Brighton, Mass. The largest group ever assembled at the house was a party of fifty-four women from Providence who made a day of recollection here. The sisters can accommodate thirty overnight, using bedrooms on the second and third floors and a guest house located a short distance from the main building.

Summer courses completed, the sisters gathered at Mount St. Joseph, Bristol, for their annual vacation. There was much excitement provided by the return of the four travelers who had been absent since June 24th

on a visit to their native country, the first since their arrival in the States twenty years ago.

The annual retreat was conducted by Father Cletus Molloy, C.P. Refreshed in body and soul, the sisters then returned to their various posts in Providence, Wakefield and Peacedale.

In the Assumption School, Providence, registration has reached new heights, about 880 pupils being enrolled this term. A kindergarten has been opened in Peacedale starting with about twenty-five tiny tots.

Five young ladies have entered the novitiate at Mount St. Joseph, Bristol.

The Most Reverend Bishop Russell J. McVinney paid his initial visit to the parish at Wakefield to administer confirmation to a class of one hundred forty-five, thirty-four of whom were adults. May God bless the Passionist Sisters and Father Fillooly for their zealous efforts in training the candidates. They achieved wonders in two short weeks.

A few moments of repose in the sacred wounds of Jesus procure new vigor and new lights. . .

If, under any pretext whatsoever, there arises within you any desire of greatness, of charity, or of anything else, crush it from the very beginning, in its very first appearance, like the head of the infernal serpent; break it with the staff of the cross: recalling to mind the humility and uttermost bitterness of the Passion of our Savior, who, fleeing royal honors, voluntarily "embraced the suffering of the cross, despising all the shame attached thereto."

—ST. VINCENT FERRER, O.P.



Very Reverend Father John, Rector of St. Pancratius Retreat, Pianezza, Italy sent us a most recent life of St. Paul of the Cross. The author, a certain Pier Marino Frasconi, is a layman of literary repute in Italy. In his dedication he writes: "With the missionary spirit of St. Teresa of Lisieux, I dedicate these pages—written during days of sorrow and pain for me and my family—to Jesus Crucified, that by the example of the Founder of the Passionists, missionary vocations may be increased". Among the introductory pages we also find a presentation of His Eminence Cardinal Maurilio Fossati, Archbishop of Turin. We cannot refrain from quoting from this presentation: "This book approaches the nature of a novel both by the facile manner of presentation and the interest which the giant of sanctity enkindles in every phase of his life." As a matter of fact when looking over the table of contents a person can hardly refrain from immediately starting to read the book. The often justifiable objection that a non-Passionist is no man to write a life of St. Paul of the Cross, is offset by the fact that eight Passionists are mentioned as more or less cooperating with the writing of this book. Among these

are mentioned Most Reverend Father General and also Fr. Titus of St. Paul of the Cross and Fr. Hiacinth General Secretary. Mr. Frasconi has already eight books to his credit and ten in preparation. Among the latter are: A Passionist Anthology, which is to be a systematic presentation of the letters of St. Paul of the Cross; The Spirit of St. Gemma Galgani; The "Edelweis" of Gran Sasso, which is a realistic life of St. Gabriel; Maria Goretti and her Mission.

Printed by the same firm as the above life is also a small pamphlet on St. Paul by one of our Fathers. It is very neatly done and should appeal to the popular Catholic mind.

A cue can be taken from St. Cyprian's Church, Long Beach, California, as to a good means to keep the ARCHCONFRATERNITY OF THE PASSION alive in places where it has been established. The Confraternity has been established there over a year ago by Fr. Jerome. Father had a mimeograph copy made of prayers and songs that he would use during the establishing services. The Pastor had those printed on large cards and has Confraternity Services every Friday night which are not only well at-

tended but also actively participated in. The hymns are well known to the people, the prayers are the Litany of the Passion plus prayers from the Liturgy of Good Friday, etc. There is enough room left in the outline to make for a bit of variety. It is surely desirable to keep the different units of the Confraternity active. This example if followed might prove effective also in other sections of the country. We would not advise buying these cards as they are from St. Cyprian's parish, because the "printers' devil" has had his way in at least one place very pronouncedly, and then also the "Offering of the Precious Blood" we notice from a cursory glance is not substantially the same as found in the official *Raccolta*. But to the idea of trying to keep the Confraternity services attended by such a means as this we subscribe 100%.

"Liturgical Arts" in its August 1948 issue, gives prominence to an article on the "Stations of the Cross" written by Reverend Ronald Murray, C.P., Director of Students in Dunkirk, St. Mary's Retreat. Fr. Ronald is one of the Directors of the Liturgical Arts Society and "the editor's trusted counselor on many subjects". St. Paul of the Cross is rightly given a place in the article as one of the historical promoters of devotion to the Passion, which devotion today finds its most popular form in the Way of the Cross. The paper offers a brief history of the origin of the way of the Cross and its development. Then is added the enumeration of the present day Indulgences annexed to this pious

practice and the requirements for the erection of the stations in our churches. Finally, a short commentary on each of the fourteen stations is added for the convenience and possible aid of sculptors and other artists in producing artistic representations of these scenes. Logically the privilege of using a crucifix, legitimately blessed for this purpose, to gain the Indulgences of the Way of the Cross, is added. The article is complete, clear and well documented. It deserves reading and would fit in excellently into a textbook used in seminaries or by priests to keep their knowledge on things proper to their state up to date. There is much inaccuracy afloat regarding the Way of the Cross and we hope this article will help dispell it.

The proofs of a new edition of our Proprium for the Breviary have been corrected and sent back to the Pan-America Press in Canada. This Proprium is made up with the "old" version of the Psalms but contains all the new additions and changes in our Calendar, e.g., the office of St. Gemma, the new lessons for the Feast of St. Leonard of Port Maurice, the Ninth lesson for the Feast of the translation of the Relics of St. Paul of the Cross. When the finished product will be on the market we are unable to predict, but when it does appear it will be again possible to procure a Breviary with the old version of the Psalms and a Proprium up to date to match it.

The Vatican Press has printed a Proprium for our use in the Missal.

It is up to date, but, we are told due to paper shortage and high prices, the quality of the paper is not the kind we are used to and also the composition of material is much more compressed than the 1944 edition of Benziger. In consequence of this more "paging" is necessary in the Vatican edition.

The Dominican Nuns at "The Blue Chapel" Fourteenth and West Streets, Union City, N. J., have translated and published a pamphlet on Blessed Maria Goretti. It is a faithful translation of the Italian by Father Aurelius of the Passion C.P., and has the approval of Father Maurus of the Immaculata, C.P., Postulator of the cause of Bl. Mary. As far as we know it is the only life of our little Saint in our own language. It also contains the cuts that were included in the original Italian and is written in a very devotional and appealing way. May it help to make Blessed Mary better known and her salutary influence more widely felt in our land.

Holy Cross Retreat House, Cincinnati, has now a very attractive "Retreat Folder" advertising the Retreat House on "The Holy Hill". The literary and artistic work was done by Fathers Godfrey and Warren, the printing by the Abbey Press, St. Meinrad, Indiana.

Father Fabian for so long a time such a zealous worker in Northville,

Mich., is now Chaplain in the General Hospital, Kalispell, Montana. The hospital is in charge of the Sisters of Mercy.

Chaplain Edward X. Praino is now stationed at Great Lakes Ill.

Father Leonard writes from the Veterans Hospital in Aspinwall, Pa., where he is Chaplain that he is feeling fine. The hospital has in the neighborhood of a thousand patients and about 62% of them are Catholic. The percentage of Catholic Nurses working in the hospital is about 70%.

Father Aloysius McDonough, C.P., author of "God's Own Method" is now editor of the "Sign Post".

In the not too distant future we hope to have a very complete and scientific Index to numbers 6-28 of THE PASSIONIST BULLETIN printed. Most of the work has been completed.

Father Conleth's "Voice and Speech Routine" is still in demand.

INFORMATION WANTED! A workable method of computing dates and days of the week, etc., of past centuries. Cfr. Paul Mary, C.P., 58th St. & Douglas Ave., Des Moines 10, Iowa.

WORKS OF MINISTRY

MISSIONS

Sept. 5-12	Esbon, Ks.	Sacred Heart	Fr. George
	Jessenland, Minn.	St. Thomas	Fr. Terence
Sept. 19-26	Hamilton, Mo.	Sacred Heart	Fr. Terence
	Oxford, Iowa	St. Mary	Fr. Ronan
	Houston, Texas	St. Rose	Fr. Stanislaus
	Trempealeau, Wis.	St. Bartholomew	Fr. Roland
	Hawesville, Ky.	Immaculate Concept.	Fr. Daniel
Sept. 26-Oct. 3	Clements ville, Ky.	St. Bernard	Fr. Cornelius
	Aurora, Mo.	Holy Trinity	Fr. Paschal
	Apa'achicola, Florida	Holy Family (colored)	Fr. Gregory
	Browns Valley	St. Anthony	Fr. Daniel
Sept. 26-Oct. 17	Detroit, Mich.	St. Alphonsus	Frs. Boniface, Timothy, Kilian
Oct. 3-10	Lewisport, Ky.	St. Columba	Fr. Daniel
	Fulda, Ind.	St. Boniface	Fr. Valentine
	Jamestown, Ks.	Lady of Perp. Help	Fr. George
	Lacon, Ill.	Immac. Concept.	Fr. Francis
	Eureka, Ks.	Sacred Heart	Fr. Terence
Oct. 3-17	Kankekee, Ill.	St. Patrick	Frs. Gilbert & Walter
Oct. 10-17	Grainfields, Ks.		Frs. Robert, Felix & Paschal
	Ca'houn, Ky.	St. Sebastian	Fr. Daniel
	Mystic, Iowa	St. Francis	Fr. Cornelius
Oct. 17-24	Neosho, Mo.	St. Canera	Fr. George
	Rathbun, Iowa	St. Anthony	Fr. Cornelius
	Des Moines, Iowa	Visitation	Fr. Francis
Oct. 24-31	Kenyon, Minn.	St. Michael	Fr. Paschal
	Mena, Ark.	St. Agnes	Fr. Edwin
Oct. 31-Nov. 7	Conway, Ark.	St. Joseph	Fr. Henry
	Belpre, Ohio	St. Ambrose	Fr. Daniel
Nov. 7-14	Osborne, Ks.	St. Aloysius	Fr. George
Nov. 14-21	Fairbault, Minn.	St. Lawrence	Fr. Paschal

RETREATS TO RELIGIOUS

June 11-18	Los Angeles, Calif.	St. Agnes Convent	Fr. Jerome
June 12-20	Montebello, Calif.	Christian Brothers	Fr. Edward
June 13-20	Ventura, Calif.	St. Catharine Conv.	Fr. Philip
	Los Angeles, Calif.	St. Paul Conv.	Fr. Basil
Aug. 6-15	Sacramento, Calif.	St. Patrick Home	Fr. Basil
Aug. 8-15	San Diego, Calif.	Queen of Peace Acad.	Fr. Jerome
Aug. 20-29	Sierra Madre, Calif.	Mt. Alverno	Fr. Basil
Sept. 6-10	Sierra, Madre, Calif.	Resurrectionist Frs.	Fr. Philip
Sept. 12-18	Dayton, Ohio.	St. Elizabeth Hosp.	Fr. Cyril
Sept. 12-19	Lake Bluff, Ill.	Servite Frs.	Fr. Martin
Sept. 16-17	Mt. St. Joseph, Ohio	Postulants	Fr. Valentine
Sept. 20-30	Dallas, Texas	Dioec. Clergy Rets.	Fr. Emmanuel
Sept. 21-25	Glenco, Mo.	La Salle Inst.	Fr. Godfrey
Sept. 22-Oct. 2	Chicago, Ill.	Little Sisters of Poor	Fr. Kenneth
Oct. 9-15	Detroit, Mich.	Carmelite Convent	Fr. Kevin
Oct. 16-26	Mobile, Alabama	Carmelite Nuns	Fr. Bernard

LAY RETREATS

Aug. 19-22	Parsons, Kansas	St. Patrick Parish	Fr. Henry
Aug. 27-29	Louisville, Ky.	Sacred Heart Academy (for colored women)	Fr. Vincent Mary
Sept. 3-6	Cincinnati, Ohio	Sacred Heart Conv.	Fr. Cyril
Sept. 8-12	Duarte, Calif.	S. Teresita Sanit	Fr. Jerome
Sept. 10-12	Alhambra, Calif.	Sacred Heart Ret. House	Fr. Philip
	Leland, Wis.	Leland Lodge	Fr. Cornelius
Sept. 13-19	Dayton, Ohio	St. Elis. Hosp. (two Nurses Retreats)	Fr. Cyril
Sept. 28-Oct. 1	Chicago, Ill.	De La Salle High	Frs. Henry & Matthew
Oct. 1-3	Alhambra, Calif.	Sacr. Heart Retreat Hs.	Fr. Philip
Oct. 7-18	East St. Louis, Ill.	St. Teresa Acad. (3 Retreats: Parents (Students & Alumnae)	Fr. Henry
Oct. 14-15	Concordia, Ks.	High School Retreat	Fr. George

SIERRA MADRE C.P. RETREAT HOUSE had week-end Retreats for Lay-men: Aug. 27-29; Sept. 3-5; 10-12; 17-19; 24-26; Oct. 1-3; 8-10. Fr. Damian, Retreat Master.
 HOLY CROSS C.P. RETREAT HOUSE had week-end Retreats for Lay-men: Sept. 17-19; 24-26; Oct. 1-3; 15-17; 22-24; 29-31. Fr. Edwin, Retreat Master.

NOVENAS

Sept. 24-Oct. 3	La Crosse, Wis.	St. Wenceslaus	Fr. Hilary
	Southgate, Ky.	St. Teresa	Fr. Anthony Mah.
Sept. 25-Oct. 3	Cincinnati, Ohio	Little Flower	Fr. Norbert
	Chicago, Ill.	St. Anthony	Fr. Flannon

FORTY HOURS

June 2-4	Detroit, Mich.	St. Scholastica	Fr. Theophane
June 6-8	Detroit, Mich.	Madonna Church	Fr. Frederick
June 13-15	Warren, Ohio	Dts. Cyril & Method.	Fr. Cyril
Aug. 1-3	Newport Beach, Calif.	Lady of Mt. Carm.	Fr. Dunstan
Sept. 12-14	Plainville, Ks.	Sacred Heart	Fr. Agatho
	Plymouth, Mich.	Lady of G. Counsel	Fr. Theophane
	Glendale, Calif.	Incarnation	Fr. Basil
	Columbus Ohio	Holy Cross	Fr. Emmanuel
	Elisabethtown, Ky.	St. James	Fr. Arnold
Sept. 19-21	Springfield, Ill.	St. Agnes	Fr. Brendan
	Neodasha, Ks.	St. Ignatius	Fr. Egbert
	Deerfield, Mich.	St. Alphonsus	Fr. Theophane
	Detroit, Mich.	St. Rita	Fr. Justin
	Trenton, Mich.	St. Joseph	Fr. Valentine
	Leitchfield, Ky.	St. Paul	Fr. Flannon
	Louisville, Ky.	St. Vincent de Paul	Fr. Julius
Sept. 26-28	Monroe, Mich.	St. Michael	Fr. Linus
	Dearborn, Mich.	Sacred Heart	Fr. Cyril J.
	San Mariano, Calif.	Sts. Felicit. & Perp.	Fr. Basil
	Monterey Park, Calif.	St. Stephen	Fr. Philip
	Chanute, Ks.	St. Patrick	Fr. Egbert
	Okolona, Ky.	St. Rita	Fr. Thomas
Oct. 1-3	Piqua, Ks.	St. Martin	Fr. Agatho
	Millwood, Mo.	St. Alphonsus	Fr. Cronan
Oct. 3-5	Anthony, Ks.	Sacred Heart	Fr. Egbert
	Wax, Ky.	St. Benedict	Fr. Bonaventure

	Lebanon Junction, Ky.	St. Benedict	Fr. Vincent Mary
	Meppen, Ill.	St. Joseph	Fr. James
	Morgenfield, Ky.	St. Ann	Fr. Thomas
	Louisville, Ky.	St. Francis Ass.	Fr. Ju'ius
Oct. 10-12	Osborne, Ks.	St. Aloysius	Fr. George
	Louisville, Ky.	St. Patrick	Fr. Alfred
Oct. 24-26	Festus, Mo.	Sacred Heart	Fr. Ernest
Oct. 29-31	Troy, Mo.	Sacred Heart	Fr. Ernest

TRIDUUMS

Aug. 13-15	Kansas City, Mo.	Assumption	Fr. Henry
Oct. 10-13	Cincinnati, Ohio	Immaculata	Fr. Raphael

DAYS OF RECOLLECTION

May 5	Detroit, Mich.	Mary Reparatrix	Fr. Cyril J.
Aug. 26	Detroit, Mich.	St. Alfred	Fr. Roland
Oct. 3	Normandy, Mo.	C.P. Preparatory Seminary	Fr. Ernest

St. Paul of the Cross

To Agnes Grazi on the Immaculate Heart of Mary:

"During Holy Advent immerse yourself deeper than usual in the consideration of the Infinite Goodness of God, Who wished to become a little baby in our humanity, being born in the womb of the undefiled Virgin Immaculate. Love this Infinite Good with the sweet Heart of this great Lady Mary Most Holy. God Himself will teach you this."

Lettere, Vol. I, p. 119

* * * *

"Above all do not omit compassionating the Sweet Jesus with the sorrow-laden Heart of Mary Most Holy, and compassionate the Most Holy Mary with the sorrow-laden Heart of Jesus; and so making a mingling of love and of sorrow. These two Most Holy Hearts are two furnaces of love; rather, one single furnace, and do you throw yourself into this loving oven, so that when all the moisture of imperfections has been consumed, you may become a clean bread for the table of the King of Glory."

Lettere, Vol. I, p. 229

* * * *

"...I desire that in these days especially, your soul be taken up with the contemplation of the ineffable mystery of mysteries of the Incarnation of the Divine Word and that you take flights of spirit to visit our feet ask permission to enter into that secret room of love, which is her feet ask permission to enter into that secret room of love, which is her Most Holy Heart, there to love your Divine Spouse Whom you find as a little one for He reposes on that virginal nuptial bed."

Lettere, Vol. I, p. 249

WHO IS WHO AND WHERE

HOLY CROSS PROVINCE, NOVEMBER 1948

ROME

Malcolm 1
Roger

CHICAGO

James Patrick 2
Joseph 3
Neil 4
Herman 5
Kilian 7
Cyril M
Augustine
David K
J. Philip
Vincent X
Norbert
Alban
Richard 9
Matthias
Conrad 12
Joseph M 13
Alan 40
Kenneth
Donald 10
Gordian 18
Howard 17
Benet
Barnabas 19
Paul F 10
Wm. Gail 14
Leo Patrick
Godfrey

Students
Melvin
Emmet
Kent
Kenan
Ward
Bernardine
Venard
Caspar
Benedict Joseph
John Mary
Peter Claver
Luke
Clement
Dominic

Brothers
Joseph 21
Leo 23

CINCINNATI

Va'entine 5
Colum 7
Aurelius
Alphonsus
Edwin 27
Bonaventure
Raphael
Bernard
Arthur 9
Timothy
Sylvester
Nicholas 15
Claude
Daniel
Joyce
Leopold
Kenny 9
Francis
Quentin
Charles G. 25
Thaddeus 10

Brothers
Anthony 21, 22
William 24
Louisville
Julius 5
Emmanuel 7
Isidore
Adalbert
Charles
Lawrence
Anselm 9
Andrew
Maurice 29
Thomas
Gilbert 39
Hubert 42
Marion
Camillus 41
Austin
Arnold
Silvius
Alfred
Vincent M 16
Cormac 10
Flannon
Campion
John Bapt.

LOUISVILLE

Brothers
Luke 23, 24
Gabriel 31
Casimir 22
Denis 21

Noel
Forrest
Keith
Raymond
Fergus

Subdeacons

Jordan
Owen
Rene
Warren
Columban
Alvin

In Minor Ord.

Carrol
Randal
Firmian
Clyde
Loran
Simon

Brothers

Brothers
Francis Martin
Michael Joseph
Carl Anthony
Justin Mary
Sebastian

ST. LOUIS

Kyran 5
Walter 7
Celestine 44
Herbert 45
Kevin
Edgar 45
Ervan 45
Anthony Mah.
Regis 45
E'mer 45
Ernest 45
Germain 45
Cyprian 45
James 45
William Jos 45
Emil 45
Cronan 45
Roch 39
Leon 45
Brothers
James 43
Bernard 21
Conrad 24

Regis 22, 21
David 23

ST. PAUL

Robert Felix 5
Faustinus 6
Egbert 7
Matthew M
Hyacinth
Julian
Edward
George
Agatho
Christopher 9
Brendan
Henry
Paschal
Miles 10
Joel 11

Brothers

Brothers
Louis 24
Philip 21
John 22, 31

Novices

Bro. Novices
Thomas
George
Postulant
Paul

DES MOINES

Bernard Mary 5
Canute 7
Ignatius
Louis
Malachy
Martin
Hilary
Paulinus
Peter
Jeremias
Robert 32

Conell
Matthew V 39
Nathaniel
Ignatius B 35
Ronan
Thomas More 36
John 37
Stephen 38

Students

Paul Mary
Augustine Paul
Joachim
Bede
Barry
J. Francis
Marvin
Victor
Gail
Aquinas
J. Gabriel
Myron
Denis
Albert
Eugene
Meinrad
Bruce
Berchmans
Rian

Brothers

Brothers
Romua'd 23
Co'umban 22, 31
Felix
Theodore 21

DETROIT

Clarence 5
Wilfred 7
David Ferl
Alexis
Justin
Gerald
Linus
Boniface
Gerard
Mark
Urban
Ferdinand
Roland
Fidelis
Patrick 9

Theophane
 Nilus
 Cyril Jab
 Bartholomew 27
 Harold
 Declan 25

Brothers

Aloysius 21
 Gilbert 22
 Lawrence 24

SIERRA MADRE

Lambert 5
 Dunstan 7
 Reginald
 Leo 9
 Basil
 Philip
 Aidan
 Ed. Guido
 Damian 27

Finan 10
 Roderick
 Jerome
 Isidore R 25
 Lucian
 Alfred MC

Brothers

Richard 22
 Gerald 24
 Patrick 21

BIRMINGHAM

Ralph 8
 Cornelius
 Gregory Mc
 Terrence
 Brice
 Bro. Henry 33

ENSLEY

Eustace 8

Ludger
 Canisius
 Mel

FAIRFIELD

Edmund

SA'MENTO

Angelo 8
 Gabriel
 Pius

HOUSTON

Aloysius 8
 Stanislaus
 Bertrand
 Aelred
 Conleth 25
 Bro. Daniel 33

CHINA

Anthony Mal. 26
 William W 20
 Cyprian L 20
 James L'tb 20
 Francis Fl 20
 Harold Trav 20
 Carl 26
 Paul 26

UNIVERSITY

Gregory Jos 28
 Frederick 28

CHAPLAINS

Fabian
 Leonard
 Xavier
 Brian
 Nicholas G.

REFERENCES

1. First Gen. Consultor SS. Giovanni e Paolo Rome (147), Italy
2. Provincial
3. I Consultor
4. II Consultor
5. Rector
6. Master of Novices
7. Vicar
8. Superior
9. Pastor
10. Assistant
11. Vice Master
12. Lector of Church History
13. Lector of I and II Dogma Passion
14. Chaplain at Dunning
15. Chaplain for Passionist Nuns
16. Lector of Can. Law, Liturgy and Chant.
17. Director of Girls' Vocational Club
18. Provincial Secretary
19. Lector of Scripture I and II
20. Catholic Mission
 Passionist Fathers, Yuanling, Hunan China
21. Cook
22. Tailor, Infirmary
23. Refectory
24. Outside Brothers
25. Director of Retreatants
26. Passionist Fathers, Yang Fang Hutung, Peping, China.
27. Retreat Master
28. Montreal
29. Lector of S. Eloquence
30. Retreat Organizer
31. Porter
32. Lector of History
33. All around Brother
34. Chaplain at Maybury Sanatorium
35. Lector of English, Phil. II.
36. Lector of Phil. I; Hist. of Phil. II
37. Lector of Phil. III
38. Lector of Hist. of Phil. I; S. Passion; Public Speaking
39. Director
40. Sign Fieldman
41. Lector of Scripture III and IV Passion III and IV
42. Lector of Moral, Pastoral Theol. and Catechetics, Asceticism.
43. Assistant Cook
44. Chaplain at St. Vincent's
45. Lector

Obtainable from

"The Passionist"

- 1) Office of St. Gemma
- 2) Mass of St. Gemma
- 3) Additiones et Variationes in Officiis Propriis Congregationis
- 4) Bound Passionist Bulletin No. 19 to 28
- 5) "God's own Method" by Fr. Aloysius
- 6) Catechism of the Principal Duties of a Passionist Religious
- 7) Regulations of the Passionist Novice
- 8) Order to be observed by Choir At High or Solemn Mass
- 9) "A Retreat Souvenir" by Fr. Victor, C.P., translated by Fr. Edmund, C.P.
- 10) Mary's Cavalier, St. Gabriel, by Fr. Osmund, C.P.
- 11) St. Gemma Galgani, by Fr. Osmund, C.P.
- 12) Dominic Barbari by Fr. Osmund, C.P.
- 13) The Love of Mary by D. Roberto. St. Gabriel's favorite book.
- 14) Pictures of Bl. Mary Goretti.











MAR 72



U. MANCHESTER,
INDIANA

